

AN

ARABIC-ENGLISH
LEXICON

الْقَامُوسُ

AN

ARABIC-ENGLISH
LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K. G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,

CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN

TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN

BOOK I.—PART 4.

ص — س

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AN
ARABIC-ENGLISH
LEXICON

BY
EDWARD WILLIAM LANE

IN EIGHT PARTS
PART 4 ص - س

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كَلِمَةُ النَّاشِرِ

يَشْمَلُ الْكِتَابُ الْأَوَّلُ مِنْ « مَدَرِ الْقَامُوسِ » لِلدَّكْتُورِ ادْوَرْدَ لَيْنِ جَمِيعَ الْأَلْفَاظِ الْقِيَاسِيَّةِ وَمُسْتَنْتَاهَا وَأَسَالِيبِ اسْتِعْمَالِهَا ، وَيَقْصِعُ فِي ثَمَانِيَةِ مَجْلَدَاتٍ ؛ وَقَدْ اسْتَفْرَقَ تَأْلِيفُهُ نَيْفًا وَثَلَاثِينَ سَنَةً

أَمَّا الْكِتَابُ الثَّانِي الَّذِي كَانَ الدَّكْتُورُ لَيْنُ يُزْمِعُ إِصْدَارَهُ ، وَهُوَ يَشْمَلُ الْأَلْفَاظَ وَالْأَوَابِدَ اللَّفْظِيَّةَ النَّادِرَةَ ، فَقَدْ خَالَتْ وَفَاةُ الْمُؤَلِّفِ عَامَ ١٨٧٦ دُونَ إِكْمَالِهِ فَلَمْ يَصْدُرْ قَطًّا .

وَقَدْ قَالَ الدَّكْتُورُ ج.ب. بَادْجَرُ فِي تَعْرِيفٍ لَهُ بِمُعْجَمِ لَيْنِ : « إِنَّ هَذَا الْعَمَلَ الرَّائِعَ فِي شُمُولِهِ وَغِنَاهُ ، فِي بَحْثِهِ الْعَمِيقِ وَدِقَّتِهِ ، وَفِي بَسَاطَةِ تَرْتِيبِهِ ، لَيَفُوقُ إِلَى حَبْءٍ بَعِيدٍ أَيَّ مُعْجَمٍ كَانَ ، فِي آيَةِ لُغَةٍ فِي الْعَالَمِ . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON Book I contains all the classical words, their derivatives, and their usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, " This marvellous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world. »

س

The twelfth letter of the alphabet; called *سِين*. It is one of the letters termed *مُهَوَّسَة* [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed *أَسْبَلَة*, as also *ص* and *ز*, because proceeding from the tip of the tongue: its place of utterance is between that of *ص* and that of *ز*: and Az says that it is never conjoined with either of these two letters in any Arabic word: (TA:) it is a sibilant letter; and is distinguished from *ص* by the raising of the tongue to the palate [in the utterance of the latter], and from *ز* by the suppression of the voice [in the utterance of the former]. (K in art. *سِين*.) It is one of the letters of augmentation [occurring in the form *اسْتَفْعَلَ* and its derivatives]. (S and L in art. *سِين*.) [See also *سِين* in art. *سِين*. It is sometimes substituted for *ص*; as in *سَقَر*, for *صَقَر*: and for *ش*, as in *سِطْرَنَج*, for *شِطْرَنَج*: (see De Sacy's *Chrest. Arabe*, sec. ed., ii. 230-233: and iii. 530-532:)] and AZ says that some of the Arabs substitute for it *ت*, (S and L and K* in art. *سِين*.) as in the saying (S and L in art. *سِين*) of 'Alyā Ibn-Arḳam, (L ib.),

- يَا قَبَحَ اللَّهُ بَنَى السَّعَلَاتِ
- عَمَرُو بَنَ بَرَبُوعِ شِرَارِ النَّاتِ
- لَبَّسُوا أَعْفَاءَ وَلَا أَكْبَاتِ

[O, may God remove far from good, or from prosperity, the sons of the *Sialāh*, 'Amr Ibn-Yarbooa, the worst of mankind: they are not chaste, nor sharp in intellect]: he means *النَّاسِ* and *بِأَكْبَاتِ*: (S and L ib.): and in like manner

one says *طُسْتُ* for *طُسْتُ*. (TA in art. *كَيْت*.)—*سِين* in the *Kur* [commencing ch. xxxvi.] is like *سِين* and *حَمَر* at the commencement of chapters of the same; and is said by 'Ikrimah to mean *سِين*: [O man]; because it is followed by the words *إِنَّكَ لَمِنَ الْمُرْسَلِينَ*: (S and L in art. *سِين*.)

or it means either thus, or *سِين* [O man of dignity]. (K in art. *سِين*.)—*سِين* is a particle peculiarly prefixed to the aor., rendering it clearly denotative of the future, (Mughnee, and S* and L* in art. *سِين*.) as in *سَيَفْعَلُ* [He will do such a thing], (S and L ib.) and considered as forming a part thereof, for which reason it does not exercise any government upon it: it is not contracted from *سَوْفَ*, contrary to what the Koofees

hold: nor is the extent of the future with it shorter than it is with *سَوْفَ*, contrary to what the Basrees hold: the analytical grammarians term it *حَرْفٌ تَنْفِيسِي*, by which is meant a particle of amplification; because it changes the aor. from the strait time, which is the present, to the ample time, which is the future: but plainer than their expression is the saying of Z and others, [that it is] a particle denoting the future. (Mughnee.) Kh asserts that it corresponds [as an affirmative] to [the negative] *لَنْ*. (S and L in art. *سِين*.) Some assert that it sometimes denotes continuance, not futurity: this is mentioned in relation to the saying in the *Kur* [iv. 93], *سَيَجِدُونَ آخَرِينَ* [as though meaning *Ye continually find others*]; and they adduce as an evidence thereof the saying in the same [ii. 136], *سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمْ* [as meaning *The light-witted of the people continually say, What hath turned them away, or back, from their kibleh?*]; affirming that this was revealed after their saying *مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمْ*: but this the grammarians know not; and that this verse was revealed after their saying *مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمْ* is not a fact agreed upon: moreover, if it be conceded, still continuance is inferred from the aor.; like as when you say, *فَلَانٌ يَقْرَى الضَّيْفَ* and *يَصْنَعُ الْجَمِيلَ*, you mean that it is his custom to do thus. (Mughnee.) Z asserts that when it is prefixed to a verb signifying what is liked or disliked, it denotes that the event will inevitably happen: i. e., when it is prefixed to a verb signifying a promise or a threat, it corroborates and confirms its meaning. (Mughnee.)—[As a numeral, *سِين* denotes *Sixty*.]

سا

سا i. q. سَوْفَ, q. v.

سَابَ

1. *سَابَهُ*, (S, M, K,) aor. ʿ, (M, K,) inf. n. *سَابَ*, (S, M,) *He throttled him*, syn. *خَنَقَهُ*; (S, M, I Ath, K;) i. e., *squeezed his throat*: (IAth:) or, so that he died, (S,) or so that he killed him. (M, K.)—And *سَابَهُ* *He widened it*; namely, a *سَقَاءَ* [or skin for water or milk]. (S, K.)—*سَابَ مِنَ الشَّرَابِ*, (M, K,) aor. and inf. n. as above; (M;) and *سَابَ*, (M, K,) aor. ʿ, (K,) inf. n. *سَابَ*; (M;) *He was satisfied with drinking of wine or beverage*. (M, K.)

زَقَى and *مِسَابٌ* A [skin such as is termed] *زَقَى*, (S, M, K,) for wine: (M:) or such as is large: (M, K:) or a *زَقَى* of any kind: (M:) or a receptacle of skin, or leather, in which the *زَقَى* is put: (M, K:) the former also occurs in a verse in which it is read without ʿ, for the sake of the rhyme: (M:) and its pl. is *سُؤُوبٌ*: (S, M, K:) and (so in the S, but in the K “or,”) the latter (*مِسَابٌ*) signifies a skin for honey; (S, K;) and in a verse of Abou-Dhu-eyb, (S, M, K,) cited voce *خَافَةَ*, (S, M,) it is written *مِسَابٌ*, (S, M, K,) without ʿ: (S, M:) and it signifies also a skin in which clarified butter is put. (S and L voce *مِسَادٌ*.)

إِنَّهُ, in the following saying, (IJ, M,) *إِنَّهُ لَسُؤْبَانٌ مَالٍ*, meaning *Verily he is one who pastures, or tends, the cattle, and takes care of them, and manages them, well*, (IJ, M, K,*) is from *سَابَ* signifying “a *زَقَى*,” because the *زَقَى* is made only for the preservation of its contents. (IJ, M.)

مِسَابٌ: see *سَابَ*.—Also, (K,) applied to a man, (TA), *Who drinks much water*. (K.)

سَادَ

1. *سَادَ*: see 1 in art. *سَوَدَ*.

4. *سَادَ* signifies *The hastening, or being quick, in journeying*; (S, K;) and is mostly used in relation to journeying by night: (S:) or the journeying all the night; (M;) or the journeying in the night without alighting to rest; (Mbr, S, K;) and *تَأْوَبَ* signifies the “journeying in the day without alighting to rest:” (Mbr, S:) or the journeying of camels night and day (AA, S, M, K) together. (M, K.) And *سَادَ* occurs [as an inf. n. in the sense of *سَادَ*]; but [ISd says] I know not any verb [properly] belonging to it. (M.)—You say also, *أَسَادَ الشَّيْرَ* *He prosecuted the journey with energy*, (M,) or *persistently*, or *continually*. (MA.) [See an ex. in a verse of Abou-Duwād cited voce *مَرَدُونٌ*.]

سَادَ [an inf. n. of which the verb is not mentioned.] The act of walking, or going any pace on foot. (M.)

سَادَ: see 4, above.

سُودَةٌ *Somewhat remaining of youthfulness* (S, K) and *strength* (S) in a woman. (S, K.* [See also *سُودَةٌ*].)

inf. n. سَأَلَ and مَسَأَلَ, (S, M, K,) which latter is also pronounced مَسَلَّة, without the hemzeh, (TA,) and سَأَلَ and سَأَلَتْ, (M, K,) and سَأَلَتْ or سَأَلَتْ, (accord. to different copies of the K, the former of these two accord. to the TA, [and it appears from a statement that will be found below, voce سَأَلَ, that one of these is correct, but in an excellent copy of the M, in the place thereof, I find, and سَأَلَتْ, as a verb, doubly trans., first thus by itself, and secondly by means of عَنْ, as shown by an ex. in a verse cited below, (see 3,) and this also is correct,]) all [sometimes] signify the same, (S, * K,) i. e. *He asked him such a thing; or asked him, interrogated him, questioned him, or inquired of him, respecting such a thing:* but سَأَلَ عَنْ is more common than سَأَلَ بِكَذَا: when سَأَلَ means the asking, or demanding, of property, it is trans. [only] by itself or by means of مِنْ [so that you say سَأَلَ مِنْهُ كَذَا and سَأَلَ كَذَا meaning *he asked, or demanded, of him such a thing*]: (Er-Rághib, TA:) and one says also سَأَلَ, aor. يَسْأَلُ, (Akh, S, M, Mṣb, K,) like خَافَ, aor. يَخَافُ, (Mṣb, K;) which is of the dial. of Hudheyl; the medial letter of this being originally و, as is shown by the phrase, mentioned by AZ, هُمَا يَسْأُولَانِ: (TA:) [respecting this dial. var., see what follows:] the imperative (S, Mṣb, K, TA) of سَأَلَ (S, Mṣb, TA) is اسْأَلْ; (S, M, Mṣb, K, TA;) and (S, K, &c.) that of سَأَلَ, (S, Mṣb, TA,) سَلْ, (S, Mṣb, K, TA,) dual. سَلَا, and pl. سَلُوا, [these two being] irregular; (Mṣb;) and AAF mentions that Abou-'Othmán heard one say اسْأَلْ, [a form omitted in some copies of the K, but mentioned in the CK,] meaning اسْأَلْ, suppressing the ., and transferring its vowel to the preceding letter, like as some of the Arabs said لَحْمٌ for لَحْمٌ [as many do in the present day]: (M:) accord. to ISd, (TA,) the Arabs universally suppress the . in the imperative except when they prefix to it ف or وَ; (M, TA;) saying فَاسْأَلْ and وَاسْأَلْ: (TA:) or when وَ [or ف] is prefixed, it is allowable to pronounce the . and also to suppress it, as in saying وَاسْأَلُوا and فَاسْأَلُوا: (Mṣb:) and for the pass. سِئِلَ, one may say سِيلَ, and سِئِلَ, in this instance making the kesreh to partake of the sound of ḍammeh, and سِئِلَ; and also سِئِلَ, in which the middle letter is pronounced with a sound between that of . and that of ي, or resembling that of و. (IJ, TA.) As Er-Rághib says, سَأَلَ signifies *The asking, or demanding, knowledge, or information, or what leads thereto:* and the asking, or demanding, property, or what leads thereto. (TA.) سَأَلَتْ عَنْ الشَّيْءِ means *I asked of him information respecting the thing:* (IB, TA: [and the like is said in the Mṣb:]) and سَأَلَتْ الشَّيْءَ [is sometimes used in the same sense, as has been shown above, but generally] means *I asked him to give me the thing:* (IB, TA:) you say, سَأَلَتْهُ مَالًا *He asked, demanded, or begged, of him property, and in like manner, سَأَلَ إِلَهَهُ and سَأَلَ مِنْهُ*: (MA:) and سَأَلَتْ اللَّهَ الْعَافِيَةَ, inf. n. سَأَلَ and مَسَأَلَ, *I begged, or sought, of God health, or freedom*

from disease, &c. (Mṣb.) The saying in the Kur [lxx. 1], سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ means عَنْ عَذَابٍ [i. e. *An asker asked respecting a falling punishment*]: (S:) [for] one says, خَرَجْنَا نَسْأَلُ and بِفُلَانٍ [meaning *We went forth asking respecting such a one*]: (Akh, S:) or the phrase in the Kur means *a caller called [for a falling punishment]*: (TA:) and some read سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ, (Bd, TA,) [likewise] from سَأَلَ وَادٍ بِعَذَابٍ وَاقِعٍ: (Bd:) or this means *a valley flowed with a falling punishment*; (Bd, TA;) so some say; (TA;) from السَّيْلَانِ. (Bd.) The saying, in a trad., نَهَى عَنْ كَثْرَةِ السُّؤَالِ [i. e. *(Mohammad) forbade much questioning or inquiring*] is said to relate to subtle questions or inquiries, that are needless; like another trad., mentioned below, voce مَسَأَلَ: or to the begging, of men, their property needlessly. (TA.)

3. سَأَلَتْ, (M, TA,) inf. n. مَسَأَلَ: (TA:) see 1, first sentence. Abou-Dhu-eyb says,

* أَتَسَأَلْتِ رَسْمَ الدَّارِ أَمْ لَمْ تُسَأَلِي
* عَنْ السَّكَنِ أَمْ عَنْ عَهْدِهِ بِالْأَوَائِلِ

[*Didst thou ask the remains of the dwelling, or didst thou not ask, respecting the inhabitants, or respecting their knowledge of the former occupants?*]. (M, TA.) — In the saying of Bilál Ibn-Jereer,

* إِذَا ضَعُفْتُمْ أَوْ سَأَلْتُمْ * وَجَدْتُمْ بِهِمْ عِلَّةً حَاضِرَةً

[*When thou becomest their guest, or askest of them, thou findest with them a ready excuse*], سَأَلْتُمْ is a combination of two dial. vars.; the . being in the original phrase زَبَدًا زَبَدًا, and the ي being a substitute in the phrase زَبَدًا زَبَدًا: (M, K:*) the measure of سَأَلْتُمْ being فَعَالَتُمْ: (M, K:*) so said Ahmad Ibn-Yahya, [i. e. Th,] who had at first ignored the expression: (M:) and it is an instance of which we know not a parallel in the language. (M, K:*) — [Accord. to analogy, سَأَلَتْ also signifies *He asked him, &c., being asked by him, &c.* — And Freytag states that Reiske has explained سَأَلَ as meaning *He always demanded that another should express wishes for his health:* but I know not any instance of its being used in this sense.]

4. مَسَأَلَتْ, (S,) or سَأَلَتْ, (K,) or مَسَأَلَتْ, (S, K,) *He accomplished for him his want.* (S, K.)

[5. سَأَلَ, in the modern language, signifies *He begged, or asked alms;* as also تَسَوَّلَ: both probably post-classical.]

6. تَسَاءَلُوا *They asked, or begged, one another.* (S, Mṣb, K.) You say, هُمَا يَتَسَاءَلَانِ, (M,) and also يَتَسَاءَلَانِ, (M, Mṣb, K,) and يَتَسَاءَلَانِ. (TA.) In the Kur [iv. 1], some read اتَّقُوا اللَّهَ وَاتَّقُوا اللَّهَ [i. e. *And fear ye God, by Whom ye demand [one of another] your rights, or dues:* (M:) or by Whom ye ask, or demand, one of another; (Bd, Jel;) saying, *I ask thee, or beg thee, by God; and I beseech thee, or adjure thee, by God.* (Jel.) —

One says also تَسَاءَلُوا الْقَوْمَ, meaning *They [together] asked, or begged, the people.* (Mgh in art. نَفَضَ.)

سَأَلَ, (S, M, K;) also pronounced سَوَّلَ, without ., (S, K,) [A petition; or a request; meaning] a thing that people ask or beg; (S;) or a thing that one has asked or begged; (M, K;) as also سَوَّلَةٌ, (IJ, M, K,) which is likewise pronounced سَوَّلَةٌ, without .; (K;) and سَوَّلَ; (Har p. 422; [for this is app. pl. of سَوَّلَ, like as تَبَرَّجَ is of تَبَرُّجَ, and تَبَرَّجَ of تَبَرُّجَ, &c.;]) [and سَأَلَتْ or سَأَلَتْ, as will be shown by what follows;] and مَسْؤُولٌ; (Mṣb;) [and مَسَأَلَةٌ: see 4: the first of these said by Z to be of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ like عَرَفَ and نَكَّرَ. (TA.) Thus in the Kur [xx. 36], قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى, *Thou hast been granted thy petition, or the thing that thou hast asked, O Moses.* (S, M, TA.) In the saying اللَّهُمَّ أَعْطِنَا سَأَلَاتِنَا [O God, grant Thou us our petitions], mentioned by Abou-'Alee on the authority of AZ, the inf. n. is used as a subst., properly so termed, and is therefore pluralized. (M.)

سَأَلَتْ or سَأَلَتْ; pl. سَأَلَاتٍ: see the next preceding paragraph, in two places.

سَوَّلَ: see 4: and see also سَوَّلَ.

سَوَّلَ, (S, K,) also pronounced سَوَّلَ, (TA,) A man (S) who asks, or begs, much; (S, K;) as also سَأَلَ, and سَوَّلَ: (TA:) such is improperly termed سَائِلٌ. (Durrat el-Ghowwás, in De Saey's Anthol. Gramm. Ar., p. 47 of the Ar. text.)

سَأَلَ an inf. n. of 1. (S, M, K, &c.) — [It is often used as a subst. properly so called; like مَسَأَلَةٌ; meaning *A question; an interrogation; correlative of جَوَابٌ: and a demand, or petition:* and as such has a pl., سَوَالَاتٍ; perhaps post-classical.]

سَوَّلَ: see سَوَّلَ.

سَوَّلَ: see سَوَّلَ [of which it is app. pl.].

سَأَلَ: see سَوَّلَ.

سَائِلٌ [i. e. *Asking; meaning interrogating, questioning, or inquiring; and demanding, or begging;*] has for its pl. سَائِلٌ and سَوَالٌ. (TA.) See سَوَّلَ. — It also means [A beggar; i. e.] a poor man asking, or begging, a thing. (Er-Rághib, TA.) So it has been expl. as used in the Kur [xciii. 10], where it is said, وَأَمَّا السَّائِلُ فَلَا تَنْهَرْ [And as for the beggar, thou shalt not chide him, or address him with rough speech]: or, accord. to El-Hasan, it here means *the seeker of knowledge.* (TA.)

مَسَأَلَةٌ, an inf. n. of 1, is tropically used in the sense of a pass. part. n. [with the noun qualified by it understood; meaning *A thing asked; i. e. a question; a problem, or proposition; a matter, or an affair, proposed for decision or determination*]: (TA:) and the pl. is مَسَائِلٌ. (Mṣb, TA.) So in the saying, تَعَلَّمْتُ مَسَأَلَةً [I learned a

question, or problem, &c.]. (TA.) The saying, in a trad., *كَرِهَ الْمَسَائِلَ وَغَائِبَهَا* means †[He (Mohammad) disliked and discommended] subtle questions, such as are needless. (TA.) — See also *سَوَّلَ*: — and see 4.

مُسَوَّلٌ [pass. part. n. of 1: and used as a subst.]: see *سَوَّلَ*.

سَامَ

1. *سَامَهُ*, (S, M, Mḡb, K,) and *سَمِيَهُ*, (M, Mḡb, K,) aor. *سَمَى*, (S, Mḡb, K,) inf. n. *سَامَرٌ* (S, M, K) and *سَامَرٌ* (K) and *سَامَةٌ* (S, M) and *سَامَةٌ*, (S, Mḡb, K,) He turned away with disgust from it; was averse from it; was disgusted at it or with it; loathed, or nauseated, it; (S, M, Mḡb, K;) namely, a thing; (S, M, K;) syn. *مَلَّ*, (S, M, Mḡb, K,) and *ضَجِرَ*: (Mḡb:) *سَامَةٌ* exceeds *مَلَّالٌ*. (Ham pp. 775-6.) It is said in the Kur [xli. 49], *لَا يَتَّوَمَّرُ الْإِنْسَانُ مِنْ دَعَا الْخَيْرِ* [Man will not turn away with disgust from, or will not be weary of, praying for good, or wealth, or prosperity]. (Mḡb.) And in a trad., *إِنَّ اللَّهَ لَا يَتَّوَمَّرُ حَتَّى تَتَّوَمَّرُوا* Verily God will not turn away with disgust until ye turn away with disgust; like *يَمَلُّ حَتَّى تَمَلُّوا*, and thus the trad. is commonly related. (TA.) And it is related in a trad. of 'Aishah that she used to say to the Jews, *عَلَيْكُمْ السَّامُ وَاللَّعْنَةُ* [Disgust, or loathing, and contempt, and cursing, rest upon you]: thus related with *ء*, meaning ye shall turn away with disgust from your religion: but commonly related without *ء* [and with a different meaning], as will be stated hereafter [in art. *سُومَ*]. (IAth, TA in this art. and in art. *سُومَ*.)

4. *اسَامَهُ* He, or it, made him to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate. (M, K.)

سُومَرٌ an [intensive] epithet from 1 [meaning Wont, or much disposed, to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate]: (S, M, K:) or much affected with vexation, or disgust; having little patience. (Ham p. 532.)

سَاوَى

1. *سَاوَاهُ*, (S, M, K,) like *رَمَاهُ*, [or rather like *دَعَاهُ*] incorrectly [and differently] written in copies of the K, (TA,) i. q. *سَاوَاهُ*, (S, M, K, TA,) formed from the latter by transposition; (S, M;) mentioned by Sb: you say, *سَاوَاهُ الْأَمْرَ*, like *سَاوَاهُ* [The affair displeased, grieved, or vexed, him]: (M:) and *سَاوَاهُ*, meaning *سَوَّاهُ* [I displeased, grieved, or vexed, him]. (S, TA.) — And *سَاوَاهُ*, (K, TA,) inf. n. *سَاوَاوَا*, (TA,) He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them: (K, TA:) mentioned by Az: app. a dial. var. of *سَعَى*. (TA.)

4. *أَسَاوَيْتُ الْقَوْسَ* I made a *سَيْفٌ* [q. v.] to the bow. (K, TA.)

سَاوَى: } see what next follows.
سَوَّاهُ: }

سَيْفٌ of a bow, and *سَوَّاهُ*, (Ibn-Malik, Az, ISd, K, TA,) and *سَاوَاهُ*, (Ibn-Malik, K, TA,) [in the CK erroneously written *سَاوَاهُ*, and it is there implied that the other vars. are *سَيْفٌ* and *سَوَّاهُ*] dial. vars. of *سَيْفٌ*, (K, &c.) i. e. The curved extremity thereof. (TA.) [See also art. *سَبَوَ*.]

مَسَاةٌ, like *مَسَاعَةٌ*, is a dial. var. of *مَسَاةٌ*, [or] formed from the latter by transposition; and has for its pl. *مَسَاةٌ*: whence the saying, *أَكْرَهُ مَسَائِكَ* [I dislike, or hate, thy vices, faults, or acts of disobedience]: (TA:) Sb mentions this saying; (M, TA;) and says, *مَسَاةٌ* is pluralized, and then the pl. is transformed, so that it is as though it were pl. of *مَسَاةٌ*, like *مَسَاعَةٌ*. (M.)

سَبَ

1. *سَبَّهُ*, (S, M, K,) [aor. *سَبَّ*,] inf. n. *سَبٌّ*, (M,) He cut him, or it. (S, M, K.) — And i. q. *عَقَرَهُ* [i. e. He wounded him; or hocked, houghed, or hamstrung, him; &c.]. (S, K.) — And, (S, M, K,) aor. as above, (S, TA,) and so the inf. n., (M, TA,) † He pierced him in the *سَبَّةُ*, i. e. the *أَسْت*. (S, M, K, TA.) [See an ex. in a verse cited in the first paragraph of art. *سَرَّ*.] — Also *سَبَّهُ*, (S, M, A, Mḡb, K,) aor. as above, (S, M,) inf. n. *سَبٌّ* (S, M, Mḡb, K) and *سَبَّيْتُ*, (K,) [but the latter, accord. to analogy, has an intensive signification,] He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S, M, A, MA, K, Bq in vi. 108, &c.) from the same verb in the first of the senses expl. in this art.; (M;) as also *سَبَّيْتُ*; (K;) or the latter signifies he reviled him, vilified him, &c., much; syn. *أَكْثَرَسَبَّهُ*; (M;) or is more than *سَبَّهُ* (*أَكْثَرُ مِنْ سَبَّهُ*). (TA.)

2: see what next precedes. — *سَبَّ لِلْأَمْرِ*, (MA,) inf. n. *سَبَّيْتُ*, (KL, PS,) † He made, or appointed, or prepared, a means, or cause, (MA, KL, PS,) of attaining, or accomplishing, the thing, or affair. (MA.) [And *سَبَّ*, alone, † He, or it, caused or, occasioned.] You say, *سَبَّ اللَّهُ* † [May God make, or appoint, or prepare, for thee a means of attaining good, or prosperity]. (A, TA.) And *سَبَّ لِلْمَاءِ مَجْرَى* † He made, or prepared, a channel for the water. (A, TA.)

3. *سَبَّاهُ*, inf. n. *سَبَّابٌ* (S, M, A, Mḡb, K) and *سَبَّابَةٌ*, (M, Mḡb, KL, TA,) He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him, (M, A, KL, TA,) being reviled, &c., by him. (M, A, TA.) You say, *بَيْنَهُمَا سَبَابٌ* Between them two is mutual reviling, &c. (A.) And *الْجَزَاحُ سَبَابٌ* [Jesting is the mutual reviling, &c., of those that are foolish, or stupid]. (A, TA.) And it is said in a trad., *سَبَابُ الْمُسْلِمِ فُسُوقٌ* (TA) The mutual reviling of the Muslim is a departure from obedience to God. (El-Munáwee in his Expos. of the Jāmi' cḡ-Ṣagheer of Es-Suyootee.)

5. *تَسَبَّبَ* [as quasi-pass. of 2, † It was, or became, made, or appointed, or prepared, as a

means, or cause, of attaining, or accomplishing a thing, or an affair; followed by *لَا مُرَّ*. And *It was, or became, caused, or occasioned*.] You say, *تَسَبَّبَ مَالُ الْفَتَى* † [The property of the spoil, or acquisition, or tribute, termed *فَتَى* was caused, or occasioned, to accrue]: for that whereby the property is caused, or occasioned, [to be obtained, as the abandonment of their abodes by unbelievers, or their making peace with Muslim invaders on the condition of paying a poll-tax or the like,] is made a means, or cause, of the accruing of the property to those to whom it is due of the recipients of the *فَتَى*. (Az, TA.) [See also 10.] — *تَسَبَّبَ بِهِ إِلَى شَيْءٍ* † He made use of it as a means, or cause, of attaining, or accomplishing, a thing. (M.) And *أَتَسَبَّبَ بِفُلَانٍ إِلَيْكَ* † [I make use of such a one as a means of access to thee]. (TA in art. *ذَرَعَ*.) — [Hence, in the present day, *تَسَبَّبَ* is used as meaning † He trafficked; because trafficking is a using means to procure subsistence.]

6. *تَسَابَا*, (K,) [or *تَسَابَوَا*,] inf. n. *تَسَابٌ*, (S,) They two cut each other, (S, K,) [or they (i. e. more than two persons) cut one another.] — [Hence, (see 1, last sentence,)] *تَسَابَوَا*, (S, M, A, MA, K,) inf. n. as above; (S;) and *تَسَابَوْا*; (A, MA;) They reviled, vilified, upbraided, reproached, defamed, or gave bad names to, one another. (S, M, A, MA.) And *بَيْنَهُمَا تَسَابُوتٌ* (S, M, A, TA) Between them is a thing [meaning reviling or vilifying speech] with which they revile, or vilify, &c., one another. (M, TA.)

8: see the next preceding paragraph.

10. *اسْتَسَبَّ لِأَبَوَيْهِ* [He invited, or attracted, reviling, or vilifying, to his two parents]. (A.) It is said in a trad. of Aboo-Hureyreh, *لَا تَمْشِ أَمَامَ أَبِيكَ وَلَا تَجْلِسْ قَبْلَهُ وَلَا تَدْعُهُ بِأَسْمِهِ وَلَا تَسَبِّحْ لَهُ*, i. e. [By no means walk thou before thy father, nor sit down before him, nor call him by his name,] nor expose him to reviling, or attract reviling to him, by reviling another's father, for in that case he may revile thy father in requital to thee. (TA.) — *اسْتَسَبَّ لَهُ الْأَمْرُ* (A, TA) [The thing, or affair, or event, became caused, or prepared, for him: thus expl. by Ibn-D: see also 5].

R. Q. 1. *نَسَبَ* † He severed his tie, or ties, of relationship, by unkind behaviour to his kindred. (AA.) — *هَوَّاهُ* a gentle pace. (AA. [Freytag, on the authority of "Hamak. Waked," assigns this meaning to *نَسَبَ*].) — *هَمَّاهُ* a foul smell. (AA.) — *هَمَّاهُ* He discharged his urine. (M, K.) He made water to flow. (K.)

R. Q. 2. *تَسَبَّبَ* It (water) ran, or flowed. (K.) — See also R. Q. 1.

سَبَّ One who reviles, vilifies, upbraids, reproaches, or defames, much, being reviled, &c.; (A'Obeyd, S, M, Mḡb, K) as also *سَبَّيْتُ*. (S, K.) And [simply] One's mutual reviler or vilifier &c.; (A'Obeyd, S, M, K) as also *سَبَّيْتُ*.

لَا تَكُنْ سَبَّاءً وَلَا سَبَّاءً مُسَبَّ (K.). One says, *لَا تَكُنْ سَبَّاءً وَلَا سَبَّاءً مُسَبَّ* [Be not thou a reviler of others, nor one whom others revile]. (A.)

[سببى Causative.]

[سببى Causality.]

سَبَّ: see سب, second sentence. — Also The hair of the forelock, (AO, S, M, A, K,) and of the tail, (S, M, A, K,) the latter meaning [only] assigned to it by Er-Riyáshee, (TA,) and of the mane, (S, M, K,) of a horse: (M, A, K:) pl. سَبَاب and سَبَاب. (A, TA.) — And † A lock (خَصْلَة) of hair; as also سَبَبَة: (M, K:) pl. سَبَاب: which is also expl. as † syn. with ذَوَائِب [app. as meaning pendent locks, or pendent plaits, of hair]: (TA:) thus in the phrase امْرَأَةٌ ذَوَائِبُ سَبَابٍ A woman having the ذَوَائِب long. (A, TA.)

سَبَب see سب: — and سَبَب: — and سَبَب. — سَبَبٌ عَلَيْهِ سَبَابُ الدَّمِّ means † Upon him are, or were, streaks of blood: (A, TA:) the sing. of سَبَاب in this sense is سَبَبَة. (Ham p. 347.) — Also [Trees of the kind called] عَصَاٌ abounding in a place. (M, K.)

سَبَاب [That cuts much, or sharply]. سَبَابُ الْعِرَاقِيَّ means The sword: (K, TA:) or is an epithet applied to the sword: (A:) because it cuts the عِرَاقِيَّ [or hock-tendons]: (TA:) [but Z holds it to be tropical, from the signification following; for] it is added in the A, as though it were hostile to the عِرَاقِيَّ, and reviled them. (TA.) — [One who reviles much or frequently; or a great reviler: a meaning indicated in the Mshb, and of frequent occurrence.]

السَّبَابَة, an epithet in which the quality of a subst. is predominant, (M,) † [The index, or fore finger;] the finger that is next to the thumb (S, M, A, Mshb, K, TA) and middle-finger; (M, TA:) between these two; (TA:) as also السَّبَابَة: (K:) so called because one [often] points with it in reviling: (Mshb:) called by persons praying السَّبَابَة [because it is raised in asserting the unity of God]. (TA in the present art. and in art. سَبَّح.)

سَبَبٌ A desert; or a desert in which is no water, or in which is neither water nor herbage; syn. مَفَازَة (S, K) and قَفَر: (TA:) or a tract of land level and far-extending: (M, K:) or a [desert such as is termed] قَفَر that is far-extending, whether level or not level, rugged or not rugged, without water and without any one to cheer by his presence: (Ish, TA:) or a land affected with drought, barrenness, or dearth: (Aboo-Kheyreh, TA:) and سَبَبٌ signifies the same: (TA:) pl. سَبَاب. (M, TA:) A'Obeyd explains سَبَاب and سَبَاب as syn. with قَفَر [pl. of قَفَر]. (TA.) One says also سَبَبٌ (S, K,) [using the latter word as an epithet;] and سَبَبٌ (Lh, S, M, K,) thus using the pl. as though he termed every part of the سَبَب a سَبَب; (Lh, M;) or the pl. is added to give intensiveness

to the meaning: (IAth, TA voce بَلَقَعَ, q. v.): but some say سَبَابٌ, with damm; and this is more common, because it is a sing. epithet. (MF, TA.) — Also i. q. سَبَاب [or سَبَب (q. v. in art. سَبَّ), if not a mistranscription for this last], i. e. A kind of tree, from which arrows, or, as in the book of AHn, camels' saddles (رَحَال), are made: Ru-beh says, [accord. to one reading, another being given in art. سَبَّ, q. v.,]

• رَأَتْ وَرَاحَ كَعَصَا السَّبَابِ •
[She went, and he went, like the rod of the sebah, meaning, the arrow]; in which the last word is a dial. var. of السَّبَاب, or the † is inserted by poetic license. (TA.) — [Hence, perhaps,] السَّبَابِ (M, K,) or يَوْمُ السَّبَابِ (S, TA,) A certain festival of the Christians; (S, TA:) i. q. أَيَّامُ السَّبَابِ (Abu-l-'Alà, M, K,) or يَوْمُ السَّبَابِ [Palm-Sunday; now commonly called أَحَدُ السَّبَابِ or عِيدُ السَّبَابِ, with ش]. (TA.)

سَبَاب: } see the next preceding paragraph.
سَبَاب: }
سَبَابَة [like مُدَوَّحَة, contr. of مُدَوَّحَة] A thing [meaning reviling speech] with which persons revile one another: (M, TA:) pl. سَبَاب. (A, TA.) Using it in this sense, (M, TA,) one says, بَيْنَهُمْ سَبَابَةٌ يُسَابُّونَ بِهَا [Between them is reviling speech] (S, M, A, K) with which they revile one another. (M, TA.)

سَبَابَة pl. of سَبَاب: — and also of سَبَابَة. — سَبَابَةُ الْوَجْهِ The beauties of the face. (TA in art. سر.)

سَبَاب: see سب, first signification.

سَبَابَة: see سَبَاب, in two places: — and سَبَابَة.

سَبَابَة [Much reviled: see its verb]. — سَبَابَة as an epithet applied to camels, (S, K, TA,) or to horses, (A,) and to wild asses, (TA,) means † Goodly, or excellent: (S, A, K, TA:) because (S, TA) they are such that one says of them, (S, A, TA,) when admiring them, (S, TA,) or when deeming them goodly, or excellent, (A,) May God curse them, قَاتِلْنَا اللَّهُ, S, A, TA,) and abase them: أَخْزَاهَا, A, TA:) how goodly, or excellent, are they! (TA.) — [Also Made, appointed, or prepared, as a means, or cause, of attainment or accomplishment, لِأَمْرٍ for a thing, or an affair. And Caused, or occasioned: and a thing caused or occasioned; an effect.] One says, هَذَا مُسَبَّبٌ عَنْ هَذَا [This is caused, or occasioned, by that: this is an effect of, or arising from, that]. (Mshb.)

مُسَبَّبٌ [Reviling much: see its verb. — And Making, appointing, or preparing, a means, or cause: and causing, or occasioning: and a causer]. مُسَبِّبُ الْأَسْبَابِ [The Appointer, or Preparer, of means or causes; or the Causer of causes;] is an epithet applied to God. (S.)

مُسَبَّبٌ [act. and pass. part. n. of 8]. It is said in a trad., الْمُسَبَّبَانِ شَيْطَانَانِ (A, TA) The two

mutual revilers are two devils. (El-Munáwee in his Expos. of the Jāmi' es-Sagheer of Es-Suyootee.)

سَبَا

سَبَا (S, M, K,) aor. سَبَا, (M, K,) inf. n. سَبَا (S, M, K) and سَبَا (M, K, TA,) like سَبَا (TA, in the CK سَبَا,) [but see سَبَا below,] and سَبَا; (S, K;) and سَبَاها (S, M, K;) He bought wine, syn. شَرَاهَا (M, K,) which mostly means "he sold it," (TA,) or اشْتَرَاهَا (S, O,) which is well known as meaning "he bought it," wherefore it is here used in the S and O, (TA,) in order that he might drink it: (S, O:) accord. to Ks, (TA,) when you buy wine to carry it to a place, you say, سَبَيْتُ الْخَمْرَ, without و; (S, TA;) and so say the [other] celebrated lexicologists, except Fei, accord. to whom you say in this case [as in others], سَبَاتَهَا; and it is itself called سَبَيْتَة: (TA:) the verbs are only used, in the sense of buying, in relation to wine. (S, Mshb, TA.) [See also art. سَبَى.] — And سَبَا الشَّرَابِ He collected the wine in vessels: occurring in this sense in a trad. (Aboo-Moosà, TA.) — سَبَاتُهُ (M,) or سَبَاتُ الْجِلْدِ (K,) said of fire, (M, K,) and of whips, (M,) It, or they, burned, or hurt, (M, K,) or, as some say, (M, but in the K "and,") altered, (M, K,) him, (M,) or the skin: (K:) and in like manner one says of the sun, and of fever, and of journeying. (M.) — And سَبَاتُهُ بِالنَّارِ I burned him with fire: (AZ, S:) or سَبَا جِلْدَهُ, inf. n. سَبَا, He burned his skin; or, as some say, stripped it off: (M:) or سَبَا الْجِلْدَ he burned the skin: and سَبَا signifies also he stripped off [skin], or he skinned. (K.) — And سَبَاتُ الرَّجُلِ (inf. n. سَبَا, TA,) I flogged the man. (S, K.) — سَبَا عَلَى يَمِينٍ (S, K,) aor. سَبَا, inf. n. سَبَا, (M,) He passed over a false oath [that he had sworn], not caring for it: (S:) or he swore a false oath: and some say, سَبَا عَلَى يَمِينٍ, aor. and inf. n. as above, meaning he passed over an oath [that he had sworn], lying. (M.) — سَبَا is also syn. with صَافَحَ [He took by the hand: &c.]: (O, K:) deemed by MF a strange meaning. (TA.)

4. اسْبَا He (a man) was, or became, silent. (Sh, TA in art. رَطَمَ.) — اسْبَا لَأَمْرِ اللَّهِ He, (M, K,) or his heart, (L,) was, or became, submissive to the decree of God. (M, L, K.) — And اسْبَا عَلَى الشَّيْءِ His heart became in a bad state, or heavy, (خَبِثَ, [so in the M and in a copy of the K, in the CK and TA خَبِثَ, and thus in my MS. copy of the K, but there altered from خَبِثَ, app. on the authority of the TA, and I think it a mistranscription, although expl. in the TA as meaning انْخَضَعَ, which is a signification of أُخْبِتَ, the explanation of اسْبَا in the next preceding sentence,]) at the thing. (M, K.)

7. اسْبَا It (the skin) was, or became, stripped

off. (S, M.) — And *It* (a person's skin) *peeled off*, or *became abraded*. (TA.)

8: see 1, first sentence.

أَبَادِي see سَبِيَّة — تَفَرَّقُوا أَبَادِي سَبَا and تَفَرَّقُوا أَبَادِي (M, K,) and with ذَهَبُوا in the place of تَفَرَّقُوا, (T, TA,) They became scattered, or dispersed, (K, TA,) and they went away in a state of dispersion, in the ways of Seba, (T, TA,) a people of El-Yemen, who were dispersed in consequence of the inundation of their lands by the bursting of their [famous] dam, (TA,) and who became proverbial on that account: (M, K, TA:) سَبَا is here made indecl., (M, K, TA,) [بَنُوهُ in the CK being a mistranscription for بَنُوهُ, wherefore كَمَا تَبَدَّد has been there interpolated, immediately before بَنُوهُ,]] with the last letter quiescent, and forms, with the preceding word, a compound like خَمِيسَةٌ عَشْرَ [which implies that we should read سَبَا أَبَادِي سَبَا and أَبَادِي سَبَا, but I have never found it thus written]: (TA:) it is not formed from سَبَا by suppression of the *ء*, but is a substitute for that word, (M, K, TA,) on account of the frequent use of this phrase. (M, TA.) [See also art: سَبِي.]

سَبَا *A long, or far, journey*, (IAqr, T, M, K,) that alters one: (IAqr, M, TA:) so termed because the sun alters him who makes a long journey. (T, TA. [See 1.]) You say, إِنَّكَ تَرِيدُ سَبَا Verily thou desirest a long journey, (IAqr, M, K,) that will alter thee. (IAqr, M.) In the case of a short journey, you say, تُرِيدُ سُرْبَةً. (T, TA.)

السَّبِيَّة, (S, and so in a copy of the K,) or السَّبَابِيَّة; (so in another copy of the K and accord. to the CK;) MF says that the former is the correct term, but both are correct; (TA;) Certain of the غُلَاة, (S, K, TA,) i. e. *extravagant zealots of the class of innovators; a party of the غُلَاة of the شِيعَة* [q. v.]; who are divided into eighteen sects: (TA:) they are so called in relation to Seba (سَبَا) the father of 'Abd-Allah, (K,) or in relation to 'Abd-Allah Ibn-Seba. (S.)

سَبَا [The purchase of wine;] a subst. from سَبَى; (S;) or an inf. n. (M, K, TA.) — See also سَبِيَّة, in two places.

سَبِي The skin, or slough, of a serpent; (K;) as also سَبِي; for it is with, and without, .. (TA.)

سَبِيَّة (S, M, K) and سَبَا (M, K) and, accord. to Ks, سَبَا, but the form commonly known is سَبَا, with *kesr* to the *س*, and with *medd*, (IAmb, TA,) Wine, (S, M, K,) in an absolute sense; (TA;) or, [as is perhaps meant in the S,] wine that is bought to be drunk, not for merchandise. (Har p. 409, in explanation of the first word.) [See an ex. of the second in a verse of Lebeed cited in art. دَكْن: and see also سَبِيَّة, in art. سَبِي.]

السَّبَابِيَّة see السَّبِيَّة, above.

سَبَا *A vintner, or seller of wine*. (S, M, K.) — [It is said in a marginal note in my MS. copy of the K that it signifies also *A seller of grave-clothes*: but this is evidently a mistake, app. occasioned by a mistranscription, for سَبَا, with *ى*.] سَبَا *A road* (S, K) in a mountain. (S.)

سبت

1. سَبَتَ (S, M, Mgh, K) aor. *سَبَتَ* (S, Mgh) only, (S,) or *سَبَّ*, (so written in a copy of the M,) [both of which are said by MF to be indicated, or implied, in the K, but this is not clearly the case,] inf. n. سَبْتٌ (M, K, TA,) He rested: (S, M, Mgh, K:) and ceased, or abstained, from works: (TA:) and was, or became, quiet, still, or motionless: (M, TA:) and *سَبَتَ* signifies [the same, or] he was, or became, motionless: (S, TA:) Az says that سَبَتَ in the first of these senses is not known in the language of the Arabs: (TA:) [but J says that] the primary signification of سَبَاتٌ is "rest:" and hence the former of these verbs signifies he slept. (S.) — And سَبَّتِ الْيَهُودُ (S, A, K,) aor. *سَبَّتْ* (S, K) and *سَبَّتْ* (K,) inf. n. سَبْتٌ (S, K,) The Jews kept, or performed, the ordinances of their سَبْت [or sabbath]: (S, K:) or سَبَّتُوا, aor. *سَبَّتُوا* (M, Mgh) and *سَبَّتْ* (M,) inf. n. سَبْتٌ; (Mgh;) and *سَبَّتُوا*; (S, M, Mgh;) they entered upon the سَبْت [or sabbath]: (S, M:) or they (the Jews) ceased from seeking the means of subsistence, and the labouring to acquire gain. (Mgh.) It is said in the Kur [vii. 163] وَيَوْمَ لَا يَسْبِتُونَ And on the day when they were not keeping the ordinances of their سَبْت: (S:) where some read *لَا يَسْبِتُونَ*, from *سَبَّتَ*; and some, *لَا يَسْبِتُونَ*, in the pass. form, meaning when they were not made to enter upon [the observance of] the سَبْت. (Bd.) — سَبَّتْ, aor. *سَبَّتْ*, inf. n. سَبْتٌ, She (a camel) went the pace termed سَبْت meaning as expl. below. (M.) — And سَبَّتْ signifies also The outstripping in running. (M.) — And as inf. n. of سَبَّتَ said of a man, (TK,) سَبْتٌ also signifies The being confounded, or perplexed, unable to see one's right course, (K, TA,) and being [therefore] silent, or lowering the eyes, looking towards the ground. (TA.) — سَبَّتَ الشَّيْءُ (M, TA,) inf. n. سَبْتٌ (M, A, Mgh, K,) i. q. قَطَعَهُ [meaning He cut the thing; or cut it off; severed it; and intercepted, or interrupted, it; put a stop, or an end, to it; or made it to cease; relating to ideal as well as real objects; for instance, to work, or action, as is shown in the TA]; (M, A, Mgh, K, TA;) as also *سَبَّتْ*: expl. by Lh as relating particularly to necks. (M, TA.) [Hence,] سَبَّتَ عِلَاقَتَهُ (S, M,) inf. n. سَبْتٌ (S, K,) He smote his neck [so as to decapitate him]: (S, M, K:) and سَبَّتَ عِلَاقَتَهُ, His head was cut off. (A. [This is there said to be tropical; but why, I do not see.]) — And سَبَّتَ الْفَمُ حَلْقِي, and سَبَّتَتْهُ, i. q. قَطَعَتْهُ [i. e. The morsel, or gobbet, obstructed, or stopped, my fauces]: but the verb without *teshdeed* is the more usual. (M, TA.) — And سَبَّتَ رَأْسَهُ (M, A, Mgh, Mghb,) aor. *سَبَّتَ* (M, Mgh, TA,) inf. n. سَبْتٌ (S, M, A, Mgh, K,) He shaved his head: (S, M,

A, Mgh, Mghb, K:) and in like manner, سَبَّتَ شَعْرَهُ, he shaved off his hair; (TA;) as also *سَبَّتْ* and *سَبَّتَتْ*. (AA, TA in art. سَبَد.) — And سَبَّتَ also signifies The letting down the hair, or letting it fall or hang down, after (lit. from, عَنْ,) [the twisting, or plaiting, termed] الْعَقَصُ. (S, K.) — سَبَّتَ He (a man) was, or became, affected with [the kind, or degree, or semblance, of sleep termed] سَبَاتٌ [q. v.]: (IAqr, M, TA:) and (TA) he swooned: (Mgh, TA:) and he became prostrated like him who is sleeping, generally closing his eyes; said of a sick man: (TA:) and also he died. (Mgh, TA.)

2: see 4: — and see also 1, latter half, in three places.

4: see 1, former half, in four places. — اسَبَّتَ الْحَيَّةُ, inf. n. اسَبَاتٌ The serpent was, or became, silent; or bent down its head, or lowered its eyes, looking towards the ground. (TA.) — اسَبَّتْ It (a drug) produced the kind, or degree, or semblance, of sleep termed سَبَاتٌ: and hence, it torpified, or benumbed: often used in this sense in medical works: and *سَبَّتَ* is also used in this sense in the present day. — See also 1, near the end of the paragraph.

7. انسَبَّتَ [It became cut off, interrupted, put a stop to, or put an end to, or it ceased: meanings indicated in this art. in the M and TA. —] It became extended: (K:) or long and extended, together with softness. (TA.) It is said in a description of the countenance of the Prophet, (TA,) كَانَ فِي وَجْهِهِ انْسَبَاتٌ There was, in his face, length, and extension. (K, TA.) — It (a hide) became soft by the process of tanning. (IAqr, TA.) — انسَبَّتِ الرُّطْبَةُ The date became wholly pervaded by ripeness: (M, TA:) and became soft. (TA.) And انسَبَّتِ الرُّطْبُ The dates became all ripe, or ripe throughout. (M, TA.)

سَبَتَ Rest: (S, K:) and quiet, stillness, or freedom from motion. (TA.) [See 1, of which it is an inf. n.] See also سَبَاتٌ. — السَّبْتُ (M, K,) or يَوْمُ السَّبْتِ (S, Mgh,) [The sabbath, or Saturday;] one of the days of the week; (M, K:) the seventh of those days: (M:) so called because the creation commenced on the first day of the week and continued to [the end of] Friday, and on the سَبْت there was no creation, the work having ceased thereon: or, as some say, because the Jews ceased thereon from work, and the management of affairs: (M, TA:) or because the days [of the week] end thereon: (S, TA:) Az says that he errs who asserts it to have been so called because God commanded the Children of Israel to rest thereon, and that God created the heavens and the earth in six days, whereof the last was Friday, then rested, and the work ceased, and therefore He named the seventh day يَوْمُ السَّبْت: this, he says, is an error, because [he affirms that] سَبَتَ as meaning "he rested" is not known in the language of the Arabs, but signifies قَطَعَ; and rest cannot be attributed to God, because He knows not fatigue, and rest is only after fatigue and work: (TA:) the pl. [of pauc.] is سَبَوْتُ and [of mult.] سَبَوْتُ (S, M, Mgh, K:)

it has no dim. (Sb, § in art. امس.) — سَبْتٌ also means *A week*; from the سَبْت to the سَبْت [i. e. from the sabbath to the sabbath]: so in the saying, in a trad., فَمَا رَأَيْنَا الشَّمْسَ سَبْتًا [And we saw not the sun for a week]: as when one says "twenty autumns" meaning "twenty years:" or it means in this instance a space of time, whether short or long. (TA.) — *I. q. بَرْقَةٌ* [i. e. *A space, or period, or a long space or period,*] (M, K, TA) [of time]: (TA:) so in the saying, أَقْبَلْتُ سَبْتًا [I remained, staid, dwelt, or abode, a space, or a long space, of time]; as also سَبْتَةٌ and سَبْتٌ and سَبْتًا. (M, K.) — And *i. q. دَهْرٌ* [meaning *Time*; or a long time; or a space, or period, of time, whether long or short; &c.]; as also سَبَاتٌ. (S, M, K.) And [hence] سَبَاتٌ means † *The night and the day*: (S, M, K:) Ibn Aḥmar says,

وَكُنَّا وَفَرَكَا بَيْنَ سَبَاتٍ تَفَرَّقَا

بَيَّوْى لَمْ كَانَا مُنْجِدًا وَتَهَامِيَا

[And we were, with them, like the night and the day that parted asunder alike, then became one going towards Nejd and one going towards Tihāmeḥ]: (S, K:) such, they say, is the meaning: (S:) or, as IB says, on the authority of Abou-Jaṣfar Moḥammad Ibn-Habīb, ابنا سبات were two men, one of whom saw the other in a dream, and then one of them awoke in Nejd, and the other in Tihāmeḥ: or they were two brothers, one of whom went to the east to see where the sun rose, and the other to the west to see where it set. (L, TA.) — Also *A certain pace* (S, M, K) of camels: (S, K:) or a quick pace: (TA:) or *i. q. عَنَقٌ* [q. v.]: (AA, S:) or a pace exceeding that termed العَنَق. (M.) — *A swift, or an excellent, horse*; (K, TA:) that runs much. (TA.) — *A boy, or young man, of bad disposition, or ill-natured, and bold, or daring.* (K.) — *A man cunning, i. e. possessing intelligence, or sagacity, or intelligence mixed with craft and forecast; and excellent in judgment; or very cunning &c.*; (K, TA:) silent, or lowering his eyes, looking towards the ground; (TA:) and سَبَاتٌ signifies the same. (K, TA.) — *A man who sleeps much*; (K:) i. e. كَثِيرُ السَّبات. (TA.) See also مَسْبُوتٌ. — See also what next follows.

سَبْتٌ *A certain plant, resembling the عطيق* [or marsh-mallow]; (Kr, M, K:) as also سَبْتٌ (K [there expressly said to be with fet-h]) or سَبْتٌ: (M [so written in a copy of that work]:) said to be a certain plant used for tanning. (MF.) See the next paragraph.

سَبْتٌ *The hides, or skins, of oxen*; (M, K:) whether tanned or not tanned: so some say: (M:) or (so accord. to the M, in the K and TA "and," but the و is omitted in the CK,) any tanned hide; (Aḡ, AA, M, K:) said to be so called [because the tanning removes the hair,] from السَّبْت, "the act of shaving:" (AA, TA:) or such as is tanned with قَرْط [q. v.]: (M, K:) or only ox-hides tanned: so says AḤn on the authority of Aḡ and AZ: (TA:) or ox-hides tanned with قَرْط (S, Mgh,) whereof are made [the sandals called] نَعَالٌ سَبْتِيَّةٌ: (S) these are hence thus called: (Mgh:) they are sandals having no hair upon them: (M, Mgh:) or sandals tanned with قَرْط: (AA, TA:) accord. to Az, they are thus called because their hair has been shaven off (سَبْت, i. e. خَلَق) and removed by a well-known process in tanning, (Mgh, TA,) so that they are soft; and they are of the sandals of people that lead a life of ease and softness: (Mgh:) IḤar says that they are thus called because of their having become soft by the tanning: accord. to this, they should be called سَبْتِيَّةٌ; and so accord. to a saying of Ed-Dāwoodee, that they are called in relation to سَوْقُ السَّبْتِ ["the Market of the Sabbath"]:

it is also said that they are called in relation to the سَبْت, with damm, which is a plant used for tanning therewith; so that they should be called سَبْتِيَّةٌ, unless the appellation be an instance of a rel. n. deviating from its source of derivation [or unless this plant be also termed سَبْت, as it is accord. to a copy of the M]: (TA:) see سَبْت. It is related of the Prophet, that he saw a man walking among the graves wearing his sandals, and said, يَا صَاحِبَ السَّبْتَيْنِ اخْلَعْ سَبْتِيكَ [meaning † *O wearer of the pair of sandals of سَبْت, pull off thy pair of sandals of سَبْت*]: (S, TA:) and accord. to the A, they are thus termed tropically: it is like the saying "Such a one wears wool, and cotton, and silk;" meaning "garments made thereof;" as is said in the Nh: but, as some relate it, what he said was, يَا صَاحِبَ السَّبْتَيْنِ, the last of these words being a rel. n.; and thus it is found in the handwriting of Az, in his book. (TA.)

سَبْتٌ (M, L, K,) like فَلَرْ (TA,) [in a copy of the M erroneously written سَبْت,] *A certain plant*; [anethum graveolens, or dill, of the common garden-species:] an arabicized word, from [the Pers.] سَبْت [or سَبْت]: (AḤn, M, L:) or *i. q. سَبْت*; both words arabicized from شَوْد [or شَوْد]: (K:) asserted by some to be the same as سَبْت [q. v.]: (M, L:) Az says that سَبْت, the name of a well-known herb, or leguminous plant, is an arabicized word; that he had heard the people of El-Bahreyn call it سَبْت, with the unpointed س, and with ت; that it is originally, in Pers., شَوْد; and that it has another dial. var., namely, سَبْت [i. e. سَبْت]. (El-Jawāleek, TA.)

سَبْتِيَّةٌ see سَبْت, in the middle of the paragraph. — Also *Goats, collectively*. (K.)

سَبْتِيَّةٌ *A [desert such as is termed] صَحْرَاء*: (AZ, K:) or أَرْضٌ سَبْتِيَّةٌ is like صَحْرَاء: or a land in which are no trees: (M:) and *i. q. مَسْبُوتَةٌ* [i. e. a bare land; as though shorn of its herbage]: (TA:) pl. سَبَاتِي. (M.) — Also, [in like

manner] a fem. epithet, *Having spreading, or expanded, ears, whether long or short*. (K.)

سَبْتِي One who fasts alone on the سَبْت [i. e. sabbath, or Saturday]: thus in the saying mentioned by Th, on the authority of IḤar, لَا تَكُ سَبْتِيًا [Be not thou one who fasts &c.]. (M.)

سَبْتِيَّةٌ and سَبْتِيَّةٌ, and سَبْتِيَّةٌ; and the dual. سَبْتِي, applied to a pair of sandals: see سَبْت, in four places.

سَبْتَانٌ, with kear, *Foolish, stupid, or of little sense*; (K, TA:) confounded, or perplexed, and unable to see his right course; without understanding. (TA.)

سَبَاتٌ primarily signifies *Rest* [like سَبْت]: (S, Mgh:) and hence, *sleep*: (S, K:) or *heavy sleep*: (Mgh:) or *sleep that is hardly perceptible* (خَفِي, M, K, [in some copies of the K, as mentioned by Freytag, خَفِيف, i. e. light,]), like a swoon: (M:) or the commencement of sleep in the head [and its continuance] until it reaches the heart: (Th, M, K:) or the sleep of one who is sick; i. e. light sleep: (TA:) and سَبْتٌ signifies the same as سَبَاتٌ. (T, TA.) Hence, in the Kur [lxxviii. 9, and in like manner the word is used in xxv. 49], وَجَعَلْنَا نَوْمَكُمْ سَبَاتًا, (S;) i. e. قَطْعًا; as though a man, when he slept, were cut off from [the rest of] mankind: (IḤar, TA:) or سَبَات is when one is cut off, or ceases, from motion, while the soul still remains in the body; i. e., the text means, *And we have made your sleep to be rest unto you*: (Zj, TA:) or *we have made your sleep to be a cutting off from sensation and motion, for rest to the animal forces, and for causing their weariness to cease*: or, *to be death*: (Bd:) or, *to be rest unto your bodies by the interruption of labour, or work*. (Jel.) — See also سَبْت, latter half, in three places.

سَبُوتٌ *A she-camel that goes the pace termed سَبْت*: or constantly going the pace termed عَنَق. (M.)

سَبْتِي (S, M, K,) as also سَبْتِي (S,) *Bold, or daring*; (S, M, K:) as an epithet applied to anything [i. e. man or brute]: the ي is added to render it quasi-coordinate to the class of quinqueliteral-radical words, not to denote the fem. gender, for it receives ة as a termination [to denote the fem.], becoming سَبْتِيَّةٌ: (S;) and has tenween. (TA.) A poet applies the fem. epithet to a she-camel. (S.) — Also *The leopard*; (S, M, K:) so too with ة; (AḤeyth, L in art. سَبْد;) and so سَبْتِي: probably thus called because of his boldness, or daringness: (S:) or, as some say, the lion: fem. with ة: or the fem. signifies a bold, or daring, lioness: or a she-camel of bold, or daring, breast; but this last is not of valid authority: (M:) and a *beast of prey* [absolutely]: (L in art. سَبْد:) pl. سَبَات, (K, TA:) and some of the Arabs make سَبَاتِي [or rather سَبَات] to be its pl. (TA.) — The fem. also, applied to a woman, signifies *Sharp in tongue*; or *clamorous*; or *clamorous and foul-tongued*; or *long-tongued* and *vehemently clamorous*. (TA.)

سَبَّحَ : } see سَبَّحَ, in the middle of the para-
سَبَّحَ : } graph.

سَبَّحَ Motionless; not moving. (S, K.) — And, accord. to the L and K, *Entering upon the day called السَّبَّحُ* [i. e. *the sabbath*]: but correctly, *entering upon the observance of the سَبَّحَ* [or *sabbath*]. (TA.)

سَبَّحَ Affected with [the kind, or degree, or semblance, of sleep termed] سَبَّحَ [q. v.]: (IAqr, M:) or *affected with a swoon*: and, applied to a sick man, *prostrated like him who is sleeping, generally closing his eyes*: (S:) or *confounded, or perplexed, and unable to see his right course*: (Msb:) and سَبَّحَ signifies the same as سَبَّحَ; as in the saying, cited by As,

يُصْبِحُ مَخْمُورًا وَيَمَسِي سَبَّحًا

[*He is in the morning affected with the remains of intoxication, and he is in the evening affected with sleep, or heavy sleep, &c.*]. (T, TA.) — Also Dead. (S, K.) — رَأْسُ سَبَّحٍ [A head cut off.] (A.) — أَرْضُ سَبَّحَةٍ: see سَبَّحَ.

سَبَّحَ Dates that have become all ripe, or ripe throughout. (S, K.) And سَبَّحَ [A date that is ripe throughout: and also] a soft date. (TA.)

سبح

سَبَّحَ, aor. سَبَّحَ, inf. n. سَبَّحَ (Msb, K) and سَبَّحَ, (S, K.) or the latter is a simple subst., (Msb,) *He swam*, syn. سَبَّحَ, (S, K.) and سَبَّحَ [in the river], (K,) or rather سَبَّحَ (MF, TA) or سَبَّحَ [i. e. in the water], for it is likewise in the sea, and in a pool, and also in any expanse: (MF, TA:) [or *he swam upon the surface, without immersing himself*; for,] accord. to Z, there is a difference between سَبَّحَ and سَبَّحَ; the former signifying the “*coursing along in water with immersion of oneself*,” and the latter, the *coursing along upon water without immersion of oneself*. (MF, TA.) — [Hence,] سَبَّحَ فِي السَّمَاءِ (A, TA) *The stars [swim, or glide along, or] pass along, in the firmament, with a spreading forth*. (TA.) It is said in the Kur xxi. 34 and xxxvi. 40, with reference to the sun and the moon, (Bd and Jel in xxi. 34,) with which the stars are meant to be included, (Jel ibid.,) سَبَّحَ فِي فَلَكٍ يَسْبُحُونَ, i. e. *All [glide or] travel along swiftly, [in a firmament,] like the swimmer* (Bd and Jel ibid.) *upon the surface of the water*, (Bd ibid.,) or *in the water*; (Jel ibid.,) wherefore the form of the verb used is that which is appropriate to rational beings, (Bd and Jel ibid.,) swimming being the act of such beings. (Bd ibid.) — And [hence] one says, سَبَّحَ دُكْرَكَ [Thy fame has travelled as far as the sun and the moon; lit., *swam along the tracts along which swim the sun and the moon*]. (A, TA.) — [Hence, likewise, as inf. n. of سَبَّحَ, aor. as above,] سَبَّحَ also signifies *The running of a horse* (S, L, K, TA) *in which the*

fore legs are stretched forth well [like as are the arms of a man in swimming]. (L, K, TA.) — And *† The being quick, or swift*. (MF.) — And *† The being, or becoming, remote*. (MF.) — And *† The travelling far*. (K.) You say, سَبَّحَ فِي الْأَرْضِ *† He went, or travelled, far, in, or into, the land, or country*: (O, TA:) and سَبَّحَ: both thus expl. by Abu-l-Jahm El-Jaʿfari. (TA.) — And *† The journeying for the purpose of traffic* [تَقَلُّبٌ [q. v.]]; and [a people's] *becoming scattered, or dispersed, in the land, or earth*. (K.) And *† The busying oneself in going to and fro, or seeking gain*, (IAqr, TA,) and *occupying oneself according to his own judgment or discretion, in the disposal or management of affairs, in respect of the means of subsistence*. (IAqr, S, K, TA.) You say, سَبَّحَ النَّهَارَ *† He occupies himself according to his own judgment or discretion, in seeking the means of subsistence*. (A, TA.) And سَبَّحَ فِي حَوَائِجِهِ *† He occupied himself according to his own judgment or discretion in the accomplishment of his needful affairs*. (Msb.) — As used in the Kur [lxiii. 7], where it is said, *إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا*, it is variously explained: (S, TA:) accord. to Katādeh (S) and El-Muārrij, (S, TA,) the meaning is, *† [Verily thou hast in the day-time] long freedom from occupation*; (S, K, TA;) and in this sense, also, its verb is سَبَّحَ, aor. سَبَّحَ: (JM:) [thus it has two contr. significations:] or, accord. to Lth, *† leisure for sleep*: (TA:) accord. to AO, the meaning is, *† long-continued scope, or room, for free action*; syn. سَبَّحَ طَوِيلًا: and accord. to El-Muārrij, it means also *† coming and going*: (S, TA:) accord. to Fr, the meaning is, *† thou hast in the day-time the accomplishment of thy needful affairs*: (TA:) or the meaning is, *† [long] occupation of thyself in thy affairs of business*; not being free from occupation therein for the reciting of the Kur-ān. (Jel.) Some read سَبَّحًا, which has nearly the same meaning as سَبَّحًا. (Zj, TA.) — As inf. n. of سَبَّحَ, (TK,) it signifies also *† The state of sleeping*. (K.) And as such also, (TK,) *† The being still, quiet, or motionless*. (K.) — [Also *† The glistening of the mirage*.] You say, سَبَّحَ الشَّرَابُ, or سَبَّحَ الشَّرَابُ, meaning *† The mirage glistened*. (O.) — And *† The digging, or burrowing, in the earth, or ground*. (K, TA.) You say of the jerboa, سَبَّحَ فِي الْأَرْضِ *† He dug, or burrowed, in the earth, or ground*. (O, TA.) — And *† The being profuse in speech*. (K.) You say, سَبَّحَ فِي الْكَلَامِ *† He was profuse in speech*. (O, TA.) — See also the next paragraph. in two places.

2. سَبَّحَ signifies *The declaring [God] to be far removed, or free, from every imperfection or impurity, or from everything derogatory from [his] glory*; syn. تَزَيَّنَ, (S, O, Msb, TA,) and تَعَدَّيَسَ: (Msb:) *the magnifying, celebrating, lauding, or praising, and glorifying, God*; and *declaring Him to be far removed, or free, from*

everything evil. (TA.) You say, سَبَّحَ اللَّهُ, (T, A, Mgh, Msb, TA,) and سَبَّحَ اللَّهُ, (Kur lvii. 1 &c., and A,) in which the ل is redundant, (Jel in lvii. 1 &c.,) inf. n. تَسْبِيحٌ, and سَبَّحَان is a subst. that [sometimes] stands in the place of the inf. n., (T, TA,) or it is an inf. n. of which the verb is سَبَّحَ, (K, TA,) *He declared God to be far removed, or free, from every imperfection or impurity &c.*, (A, Mgh, TA,) or *from what they say [of Him] who disacknowledge [his attributes]*; (Msb;) [i. e. *he declared, or celebrated, or extolled, the perfection or purity, or absolute glory, of God*]; and *he magnified, celebrated, lauded, or praised, God, by the mention of his names, saying سَبَّحَانَ اللَّهِ and the like*: (Msb:) and سَبَّحَ [alone], (Mgh, K,) inf. n. تَسْبِيحٌ, (K,) *he said اللَّهُ سَبَّحَانَ*; (Mgh, K;) as also سَبَّحَ, inf. n. سَبَّحَانَ, (K, TA;) the latter, which is like سَبَّحَانَ, inf. n. سَبَّحَانَ, a dial. var. mentioned by ISd; and no regard should be paid to the saying of Ibn-Yaʿesh and others, that سَبَّحَانَ is an inf. n. of which the verb is obsolete: accord to El-Mufaddal, سَبَّحَانَ is the inf. n. of سَبَّحَ signifying *he raised his voice with supplication, or prayer, and magnification or celebration or praise [of God, as when one says سَبَّحَانَ اللَّهُ or the like]*; and he cites as an ex.,

قَبَّحَ إِلَهَهُ وَجُوهَ تَغْلِبَ كُلَّمَا

سَبَّحَ الْحَجَّاجُ وَكَبَّرُوا إِهْلَالًا

[*May God remove far from good, or prosperity, or success, the persons (جُوه here meaning نفوس) of the tribe of Teghlīb, whenever the pilgrims raise their voices with supplication, &c., and say وَنَحْنُ [تَبَّحَ] اللَّهُ أَكْبَرُ*]. (MF, TA.) — تَسْبِيحٌ بِحَمْدِكَ, in the Kur ii. 28, is a phrase denotative of state, (Ksh, Bd, Jel,) meaning *While we declare thy remoteness from evil [of every kind]*, (Ksh, Bd,) or *while we say سَبَّحَانَ اللَّهِ*, (Jel,) *praising Thee*, (Ksh,) [or *with the praising of Thee, i. e. making the praising of Thee to be an accompaniment, or adjunct, to our doing that*: (Ksh, Bd, Jel:) so that we are the more worthy to be appointed thy vice-agents. (Ksh, Bd, Jel.) — تَسْبِيحٌ بِأَسْمِ رَبِّكَ الْعَظِيمِ, in the Kur lvi. 73 and last verse, means *Therefore declare thou the remoteness from what is unsuitable to his majesty by mentioning the name of thy Lord, or by mentioning the Lord, for the pronouncing of the name of a thing is the mentioning of it, [i. e., of the thing itself,] the great name, or the great Lord*: (Bd:) or it means *therefore pray thou commencing with, or uttering, the name of thy Lord [the great name or Lord]*: (Kull p. 211:) [for] — تَسْبِيحٌ also signifies *The act of praying*. (K, Msb.) You say, سَبَّحَ meaning *He prayed*. (A, Mgh.) And [particularly] *He performed the [supererogatory] prayer of [the period termed] الضَّحَى*. (TA.) And فَلَانٌ يُسَبِّحُ إِلَهَهُ, i. e. *† He performs prayer to God, either obligatory or supererogatory*: [but generally the latter: (sec

سَجَّهَ:)) and سَجَّحَ عَلَى رَاحِلَتِهِ performs supererogatory prayer [upon his camel that he is riding]. (Msb.) It is said in the Kur [iii. 36], وَسَجَّحَ بِالْعِشِيِّ وَالْإِبْكَارِ, i.e. And pray thou [in the evening, or the afternoon, and the early morning]. (TA.) And it is related of 'Omar, أَنَّهُ جَلَدَ رَجُلَيْنِ, سَجًّا بَعْدَ الْعَصْرِ, meaning [That he flogged two men] who prayed [after the prescribed time of the afternoon-prayer]. (S, TA.) You say also, بِيَدِهِ سَجَّةٌ [i.e. In his hand is a string of beads by the help of which he repeats the praises of God: see سَبَّحَ, below]. (A, Msb.) — Also The making an exception, by saying اللَّهُ شَاءَ أَنَّهُ [If God will]: because, by so saying, one magnifies God, and acknowledges that one should not will unless God will: and thus is expl. the saying in the Kur [lxviii. 28], أَتَرَأَى لَكَ تَسْبِيحًا [Did I not say to you, Wherefore will ye not make an exception? addressed to the owners of a garden, who "swore that they would certainly eat its fruit when they should be entering upon the time of morning, they not making an exception"]. (TA.)

3. سَابَحَهُ, [inf. n. مَسَابَحَةٌ,] i. q. رَأَاهُ, (T and K in art. رَسَوُ) i.e. He swam with him. (TK in that art.) [And app. also He vied, or contended, with him in swimming.]

4. اسْبَحَهُ He made him to swim (K, TA) فِي الْمَاءِ [in the water] or فَوْقَ الْمَاءِ [upon the water]. (TA.)

سَبَّحَ Garments of skins: (K:) or, accord. to Sh, سَبَّاح, which is the pl., signifies shirts of skins, for boys: AO corrupted the word, relating it as written سَبَّحَةٌ, with سَج, and with damm to the س; whereas this signifies "a black [garment of the kind called] كَسَدٌ:" and a verse cited by him as presenting an ex. of its pl., in its last word, is from a poem of which each verse has for its fundamental rhyme-letter the unpointed ح: ISd, in art. سَبَّح, mentions سَبَّاح as signifying "garments of skin," and having سَبَّحَة for its sing.; but says that the word with the unpointed ح is of higher authority; though he also states it, in the same art., to have been corrupted by AO. (TA.) — [A meaning belonging to سَبَّحَة (q. v.) is assigned in some copies of the K to سَبَّحَةٌ = السَّبَّحَةُ, (K,) or سَبَّحَةٌ, from سَابَح as an epithet applied to a horse, or mare, (IAth, TA,) is a proper name of A horse, or mare, belonging to the Prophet: (IAth, K, TA:) and of another belonging to Ja'far the son of Abou-Tálib; (K;) or this was a mare named سَبَّحَة: (O:) and of another belonging to another. (K.)

سَبَّحَةٌ Beads (S, Msb, K, TA) strung (Msb, TA) upon a string or thread, (TA,) [ninety-nine in number, and having a mark after each thirty-three,] with which (by counting them, K) one performs the act termed التَّسْبِيحُ [meaning the repetition of the praises of God, generally consisting in repeating the words اللَّهُ ثَلَاثِينَ thirty-

three times, الْحَمْدُ لِلَّهِ thirty-three times, and أَكْبَرُ لِلَّهِ thirty-three times, which is done by many persons after the ordinary prayers, as a supererogatory act]: (S, A, Msb, K:) its appellation implies that it is an Arabic word; but Az says that it is post-classical: its pl. is سَبَّحَاتُ (Msb) and سَبَّحَاتُ also. (Har p. 133.) See 2, last sentence but one. — Also Invocation of God; or supplication: (K:) and prayer, (A, Msb,) whether obligatory or supererogatory: (Msb:) or supererogatory praise; (S;) and supererogatory prayer; (S, A, Mgh, K;) because of the تَسْبِيحُ therein. (Mgh.) You say, فَلَانُ يَصَلِّي السَّبَّحَةَ, expl. above; see 2, in the latter part of the paragraph. (Msb.) And قَضَى سَبَّحَتَهُ He performed, or finished, his prayer: (A:) or قَضَيْتُ سَبَّحَتِي means I performed, or finished, my supererogatory praise and such prayer. (S.) And صَلَّيْتُ سَبَّحَةَ He performed the supererogatory prayer: (A:) and سَبَّحَةُ الضُّحَى [the supererogatory prayer of the period termed الضُّحَى]. (Msb.) — سَبَّحَةُ اللَّهِ, (IAth, K, TA,) with damm, (TA, [but in my MS. copy of the K written سَبَّحَةُ, and so in the CK,]) means †The greatness, or majesty, of God: (IAth, K, TA:) or [the pl.] السَّبَّحَاتُ, occurring in a trad., means †the greatness, or majesty, and the light [or splendour], of God: (Msb:) or by the saying سَبَّحَاتُ وَجْهِ رَبِّنَا, with damm to the س and ب, is meant †the greatness, or majesty, of the face of our Lord: (S:) or سَبَّحَاتُ وَجْهِ اللَّهِ means †the lights [or splendours], (K,) or, accord. to ISh, the light [or splendour], (TA,) of the face of God: (ISh, K, TA:) some say that سَبَّحَاتُ الْوَجْهِ means †the beauties of the face; because, when you see a person of beautiful face, you say, سَبَّحَانَ اللَّهِ [to express your admiration]: and some, that [when it relates to God] it denotes a declaration of his being far removed from every imperfection; meaning سَبَّحَانَ وَجْهِهِ. (TA. [See سَبَّحَانَ.]) One says, [addressing God,] أَسْأَلُكَ بِسَبَّحَاتِ وَجْهِكَ الْكَرِيمِ, with two dammehs, meaning †[I ask Thee] by the evidences of thy greatness, or majesty, [or of the greatness, or majesty, of thy glorious face,] by the acknowledgement whereof thy praise is celebrated. (A.) — السَّبَّحَاتُ also signifies †The places of prostration [probably meaning in the reciting of the Kur-án]. (K.) — Also, i.e. [the sing.,] سَبَّحَةٌ, A piece of cotton. (TA.)

سَبَّحَانَ is the inf. n. of سَبَّحَ as syn. with سَبَّحَ [q. v.]; (K, TA;) and is a subst. that [sometimes] stands in the place of the inf. n. of the latter of these verbs, i.e. in the sense of تَسْبِيحٌ. (T, TA.) — سَبَّحَانَ is a proper name in the sense of التَّسْبِيحِ, and [for this reason, and also because it ends with ت and ن,] it is imperfectly decl., and is also invariable; being put in the accus. case in the manner of an inf. n. (Mgh.) You say اللَّهُ سَبَّحَانَ, meaning I declare [or celebrate or extol] the remoteness, or freedom, of God [from every imperfection or impurity, or from everything derogatory from his glory,

i. e.] from the imputation of there being any equal to Him, or any companion, or anything like unto Him, or anything contrary to Him; or from everything that should not be imputed to Him: (L:) [I declare, or celebrate, or extol, his absolute perfection or glory or purity: or extolled be his absolute perfection &c.] or I declare the remoteness of God, or his freedom (بَرَاءَةً), from evil, (Zj, S, K, TA,) or from every evil; (TA;) and [especially] from the imputation of his having a female companion, and offspring: (K:) or I declare God's being very far removed from all the foul imputations of those who assert a plurality of gods: (MF:) [it sometimes implies wonder, and may well be rendered how far is God from every imperfection! &c.] in this case, سَبَّحَانَ is a determinate noun; (K;) i. e., a generic proper name, for التَّسْبِيحِ, like as بَرَّةٌ is for الْبِرِّ. (MF:) Zj says, (TA,) it is put in the accus. case in the manner of an inf. n.; (S, K;) i. e., as the absolute complement of a verb understood; the phrase with the verb supplied being أُسَبِّحُ اللَّهَ سَبَّحَانَهُ; (MF;) meaning أُبْرِئُ أَبْرِي سَبَّحَانَ; (S, K, MF;) سَبَّحَانَ thus supplying the place of the verb: accord. to Ibn-El-Hájjib and others, when it is prefixed to another noun or pronoun, governing it in the gen. case, it is a quasi-inf. n.; and when not so prefixed, it is a proper name, imperfectly decl.: but to this it is objected that a proper name may be thus prefixed for the purpose of distinction, as in the instances of زَيْدُ الْفَوَارِسِ and حَاتِرُ طَيْفٍ: some say that it is an inf. n. of an obsolete verb; but this assertion is not to be regarded; for, as an inf. n., its verb is سَبَّحَ, like شَكَرَ of which the inf. n. is شُكْرَانٌ: others say that it may be an inf. n. of سَبَّحَ, though far from being agreeable with analogy: and some derive it from التَّسْبِيحِ as signifying "the act of swimming," or "the being quick, or swift," or "the being, or becoming, remote," &c.: (MF:) [hence F adds,] or the phrase above-mentioned denotes quickness in betaking oneself to God, and agility in serving, or obeying, Him; [and therefore may be rendered I betake myself quickly to the service of God, and am prompt in obeying Him;] (K;) so accord. to ISh, to whom a man presented himself in a dream, and indicated this explanation of the phrase, deriving it from سَبَّحَ الْفَرَسِ ["the horse ran stretching forth his fore legs, as one does with his arms in swimming"]. (L.) فَبَّحَانَ اللَّهُ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ, [in which سَبَّحَانَ is used in the place of the inf. n. of سَبَّحَ, and سَبَّحُوا is understood before it,] in the Kur [xxx. 16], means Therefore perform ye prayer to God [or declare ye the remoteness of God from every imperfection &c.] when ye enter upon the time of evening and when ye enter upon the time of daybreak. (Fr, TA.) And سَبَّحَانَ اللَّهُ عَمَّا يُصِفُونَ, in the Kur xxiii. 93, means Far [or how far] is God from that by which they describe Him! (Jel.) One says also, سَبَّحَتَكَ بِجَمِيعِ سَبَّحَاتِكَ اللَّهُمَّ وَبِحَمْدِكَ سَبَّحَتَكَ [i. e. I glorify Thee by

enumerating all thy benefits, and by the praising of Thee I glorify Thee]. (Mgh. [See also the prep. ب.]) — سُبْحَانَ مَنْ كَذَا (Msb, K,) or سُبْحَانَ اللَّهِ مِنْ كَذَا (S,) and سُبْحَانَ اللَّهِ مِنْ كَذَا (A,) are phrases expressive of wonder (S, A, Msb, K) at a thing (S, Msb, K) and a person; (A;) originating from God's being glorified (أَنْ يُسَبِّحَ اللَّهُ) at the sight of what is wonderful of his works, and afterwards, by reason of its being frequently said, employed in relation to anything at which one wonders; (Er-Radee, TA;) meaning †[I wonder greatly (lit., with wondering) at such a thing and such a person; as is shown by what follows; or] how extraordinary, or strange, is such a thing! [and such a person!]. (Msb.) El-Aqshà says,

• أَقُولُ لَهَا جَاءَنِي فَخْرُهُ •
• سُبْحَانَ مَنْ عَلِمَهُ الْفَاجِرُ •

(S, Msb*) †[I saying, when his boasting reached me, I wonder greatly at 'Alhameh the boasting]; i. e. الْعَجَبُ مِنْهُ (S,) or [rather] عَجَبًا لَهُ [for 'أُعْجِبُ عَجَبًا لَهُ', lit. I wonder with wondering at him; (Msb);] [or how extraordinary a person is 'Alhameh the boasting!:] سُبْحَانَ being without tenween because it is regarded by them as a determinate noun, and having a resemblance to a fem. noun: (S:) [though in what quality it resembles a fem. noun, except in its being of one of the measures of broken pls., I do not know:] or it is imperfectly decl. because it is a determinate noun, being a proper name for البراءة (IJ, IB) and التَّزْيِيهِ (IJ,) and because of the addition of the ل and ن: (IJ, IB:) this is the true reason: but some hold that it is rendered determinate by its being prefixed to a noun understood, governing it in the gen. case; the complete phrase being سُبْحَانَ اللَّهِ مِنْ عَلِمَهُ (MF.) — سُبْحَانًا, thus with tenween, as an indeterminate noun, occurs in the phrase سُبْحَانَهُ لِمَنْ سُبْحَانًا, in a poem of Umeiyeh. (IB.) — سُبْحَانَ is also used in the sense of نفس, in the saying أَنْتَ أَعْلَمُ بِهَا فِي نَفْسٍ سُبْحَانَكَ [Thou art possessed of more, or most, knowledge of that which is in thine own mind]. (K.)

سُبُوح: see سَابِح, in three places.

سَبَاحَةٌ an inf. n., (K,) or a simple subst., (Msb,) from سَبَحَ; (Msb, K;) Natation; or the act [or art] of swimming: (S, A, Msb,* K:) or the coursing along upon water without immersion of oneself. (MF, TA. [See 1, first sentence.])

سَبَاح: see سَابِح, in two places.

سَبُوح, also pronounced سَبُوح (T, S, Msb, K, &c.) the latter the more agreeable with analogy, but the former the more common, (Th, T, S, Msb,*) one of the epithets applied to God, (T, S, A, Msb,* K,) because He is an object of تسبيح (K,) and [often] immediately followed by قُدُّوس (A, Msb, K,) which is likewise also pronounced قُدُّوس, though the former pronunciation is the more common: (Th, T, S, Msb,*) it signifies [All-perfect, all-pure, or all-glorious; i. e.]

far removed, or free, from everything evil, (Zj, Mgh, Msb, TA,) and from every imperfection [and the like]. (Msb. [See 2, and see also سُبْحَانَ اللَّهِ.]) It is said (S, Msb) by Th (S) that there is no word like the two epithets above, of the measure فَعُول with damm as well as with fet-h to the first letter, except ذَرُوح (S, Msb:) but the following similar instances have been pointed out: سَتُوق among epithets, and ذَرُوح and كَلُوب and سَقُود and فَرُوح and شَبُوط among substs. (TA.) Sb says, لَيْسَ فِي الْكَلَامِ فَعُولٌ بِوَاوِجِدَةٍ [expl. voce ذَرُوح]: (S:) [or] accord. to AHai, Sb said that there is no epithet of the measure فَعُول except سُبُوح and قُدُّوس: Lh mentions سَتُوق also, as an epithet applied to a ذَرُوح, as well as سَتُوق. (TA.)

السَّبَاحَةُ: see السَّبِيحَةُ, in two places.

سَابِح and سَبَاح (Msb, K) and سَبُوح (K) are part. ns., or epithets, from سَبَحَ in the first of the senses assigned to it above: (Msb, K:) [the first signifies Swimming, or a swimmer:] the second has an intensive signification [i. e. one who swims much, or a great swimmer; as also the third]: (Msb:) the pl. of the first, accord. to IAr, not of the first and last as it appears to be accord. to the K, is سَبَاحٌ: (MF:) that of the second is سَبَاحُونَ (K:) and that of the third is سَبِيح or سَبَاح, the former reg., and the latter irreg. (MF.) — السَّابِحَات (K, &c.) in the Kur [lxxix. 3], accord. to Az, (TA,) means The ships: (K:) or †the souls of the believers (أَرْوَاحُ الْمُؤْمِنِينَ [for which Golius seems to have found in a copy of the K أَرْوَاحُ الْمُؤْمِنِينَ, for he gives as an explanation *piae et fidelium uxores*],) (K, TA) which go forth with ease: or †the angels that swim, or glide, (تَسْبِيحُ,) from (من [app. a mistranscription for بَيْنَ between]) the heaven and the earth: (TA:) or †the stars, (K,) which swim, or glide along, (تَسْبِيحُ,) in the firmament, like the سَابِح in water. (TA.) [The meanings *foeminae jejunantes* and *veloces equi* and *planetæ*, assigned to this word by Golius as on the authority of the KL, are in that work assigned to سَابِحَات; the first of them as the meaning of this word in the Kur lxvi. 5.] And you say نَجُومٌ سَوَابِحُ †[Stars gliding along in the firmament: سَوَابِحُ being a pl. of سَابِح applied to an irrational thing, and of سَابِيحَة. (A.) — سَابِح is also applied as an epithet to a horse, (S, IAr, A, L,) meaning †That stretches forth his fore legs well in running [like as one does the arms in swimming]; (S,* IAr, L;) and in like manner سَبُوح [but in an intensive sense]: (A, L:) the pl. [of the former] is سَوَابِح and سَبِيح. (A.) And سَوَابِح also signifies †Horses; (K, TA;) as an epithet in which the quality of a subst. is predominant; (TA;) because they thus stretch forth their fore legs in running. (K,* TA.) Hence, (TA,) سَبُوح is

the name of A horse of Rabee'a Ibn-Jusham. (K, TA.) And in like manner, السَّبَاحُ is the name of A celebrated courser: (TA:) and of A certain camel. (K, TA.)

تَسْبِيحَات and تَسَابِيح [pls. of تَسْبِيحَة A single act of تسبيح: see 2]. (A.)

[تَسَابِيح A place of swimming, &c.: pl. تَسَابِيح.] — See an ex. of the pl. in the first paragraph of this art.

مُسَبِّح, accord. to AA and the K, applied as an epithet to a [garment of the kind called] كِنَاء, means Strong: and accord. to the former, مُسَبِّح, so applied, means "made wide." (TA.)

فَلَوْلَا أَنَّهُ كَانَ مِنْ مُسَبِّحٍ [act. part. n. of 2]. مُسَبِّح, in the Kur [xxxvii. 143], means And had he not been of the performers of prayer, (A,* Mgh, Msb, K,*) as some say. (Mgh.)

السَّبِيحَة (A, Msb, TA) and السَّبَاحَة (A, TA) †[The index, or fore finger;] the finger that is next the thumb: (Msb, TA:) so called because it is like the glorifier when one makes a sign with it [by raising it] when declaring [the unity of] the divine essence. (Msb, TA,*) One says, أَشَارَ إِلَيْهِ بِالسَّبِيحَة and بِالسَّبَاحَة †[He pointed towards him, or it, with the fore finger]. (A, TA.)

سبح

1. سَبَخَتِ الْأَرْضُ (JK, A, Msb,) aor. ٤, inf. n. سَبَخَ; (Msb;) and سَبَخْتُ (JK, A, Msb, K;) The land, or earth, exuded water and produced salt: (JK, K:) or was, or became, salt; had in it salt. (A, Msb.) And سَبَخَ الْمَكَانُ, inf. n. as above, The place produced salt, and was such that the feet sank in it. (TA.) — See also 2. — سَبَخَ, an inf. n. of which the verb is سَبَخَ, aor. ٤, (TK,) means also †The being in a state of sleep: (AA, S:) and †تَسْبِيحُ †The sleeping soundly: (S:) or both have this meaning: (K:) or the former signifies †the being in a state of rest, and easing the body by sleep: (IAr, L:) and †the latter, †the sleeping every hour: (TA:) and the former signifies also †the being unoccupied, at leisure, or free from work or business; (AA, S, K;) and so †the latter. (K.) In the Kur lxxiii. 7, some read سَبَخَا [instead of سَبَخَا, q. v.]; (S, K;) meaning †rest, and easing of the body by sleep; (IAr, L;) and said by Fr to be from تَسْبِيح, in the first of the senses expl. in the next paragraph: (L:) or †freedom from occupation or work or business. (S.) Accord to Zj, السَّبِخُ and السَّبِخُ are nearly the same in meaning. (TA.) You say also سَبَخَ مِنْ نَوْمٍ and مَشَى and حَرَّ [app. meaning †A ceasing from sleeping and from walking or journeying and of heat]. (JK.) — And سَبَخْتُ النَّوْمَ, inf. n. سَبَخَ, †[I slept long; or] I lengthened sleeping. (JK.) — And سَبَخْتُ فِي الْأَرْضِ †I went, or travelled, far, in, or into,

the land, or country; (JK, K, TA;) like سَبْغَت. (TA.)

2. سَبْغ [inf. n. of سَبَغ] The separating, or plucking asunder, and loosening, of cotton, and making it [or spreading it out] wide. (Fr, L.) — And The winding of cotton and the like, (K, TA,) such as wool, and soft hair (وَبَر), after the separating and loosening, for a woman to spin it; (TA;) [as also سَبْغ, inf. n. of سَبَغ; see سَبْغ.] — [Hence,] † The act of lightening, or alleviating. (S, A, K.) It is related in a trad. that the Prophet said to 'A'isheh, when she had cursed a thief, (S, A, TA,) who had stolen something from her, (S, TA,) لَا تُسَبِّحِي عَنْهُ بِدَعَائِكَ عَلَيْهِ (S, A, TA,) meaning † Do not thou alleviate (S, A, TA) the merited punishment of his crime by thy cursing him. (S, TA.) And a poet says,

• فَسَبِّحْ عَلَيْكَ الْبَرَّ وَاعْلَمْ بِأَنَّهُ
• إِذَا قَدَّرَ الرَّحْمَنُ شَيْئًا فَكَانَ

[Then alleviate thou the disquietude of thy mind; and know that, when the Compassionate decreeth a thing, it happeneth]. (S.) One says also, سَبِّحَ اللَّهُ عَنْكَ الْحَمَى May God alleviate thy fever. (S.) And اللَّهُمَّ سَبِّحْ عَنَّا الْإِذَى O God, remove from us, or alleviate to us, that which harms, or hurts. (TA.) — And † The act of stilling, quieting, rendering motionless, appeasing, tranquilizing, calming, allaying, assuaging, or quelling. (K.) — Also † The becoming [alleviated, or lightened,] still, quiet, motionless, appeased, tranquil, calm, allayed, assuaged, or quelled. (K, TA.) One says of heat, (S, K,) and of anger, (TA,) سَبِّحَ (S, K,) inf. n. as above; and سَبِّحَ; (K;) † It became abated, or allayed, (S, K, TA,) and alleviated. (S.) — Also † The ceasing of veins from the throbbing occasioned by pain therein. (IAqr, L, K.) — See also 1, in three places.

[3. سَابَح expl. by Freytag as meaning He contended with another in swimming is a mistake for سَابَح.]

4. اسْبَح He reached salt earth in digging (S, K) a well. (TA.) — See also 1, first sentence.

5: see 2, near the end of the paragraph.

[سَبْغ is expl. by Freytag as applied in the Deewān of Jereer to A dense cloud that is seen suspended apart from other clouds.]

سَبْغ; and its fem., with ة: see سَبْغَة, in three places.

سَبْغَة: see the next paragraph, in three places.

سَبْغَة and سَبْغَة [A piece, or tract, of] land that exudes water and produces salt: (K:) pl. سَبَاغ (of the former, S, or of the latter, Mgb) سَبَاغ (S, A, Mgb, K:) † أَرْضُ سَبْغَة [also] signifies as above; (JK;) or land containing سَبَاغ, (S, A,) i. e. [places that exude water and produce salt, or simply] salt; (A;) or salt land or earth, as also † أَرْضُ سَبْغَة, in which the latter word is a

contraction of سَبْغَة, and سَبْغَة also: (Mgb:) and † سَبْغ signifies a place producing salt, (Mgb, TA,) and in which the feet sink: (TA:) the pl. of † سَبْغَة is سَبَاغَات. (Mgb.) The Prophet said to Anas, on his mentioning El-Baṣrah, إِنَّ مَرَّتَ بِهَا وَدَخَلْتَهَا فَإِيَّاكَ وَسَبَاغَهَا meaning [If thou pass by it and enter it, then beware thou of] its tracts of land overspread with saltiness, that seldom, or never, give growth to anything but some trees, or shrubs. (L.) — Also, (K,) or the latter, i. e. † سَبْغَة, (JK,) A thing that overspreads water (JK, K, TA) in consequence of its having been long left, (TA,) resembling [the green substance called] طَحْلَب, (JK, K,) or such as طَحْلَب and the like. (TA.)

سَبْغ Cotton, and wool, and soft hair (وَبَر), separated, or plucked asunder, and loosened; as also † سَبْغَة: (TA:) [and † سَبْغَة, in which the ة is added to convert the epithet into a subst., signifies a portion, i. e. a loose flock, thereof; and its pl. is سَبَاغ, whence] one says, طَارَتْ سَبَاغُ الْقَطَنِ [The loose flocks of the cotton flew about]. (A.) — [Hence,] † Feathers (رِيش) that fall off (S, A, K) and become scattered: (K:) as also † سَبْغ: (TA:) the pl. of the former (K, TA) [used as a subst.,] in this and in the following senses, (TA,) [or rather of † سَبْغَة as a n. un. thus used,] is سَبَاغ. (K, TA.) One says, وَرَدَتْ سَبَاغُهُ، and مَا هُوَ سَبْغُ الطَّيْرِ [I came to water around which were] the feathers that had fallen off [and become scattered] of birds. (A.) — Also Cotton made wide for a medication to be put upon it (K, TA) and for it to be applied upon a wound: (TA:) and † سَبْغَة signifies a portion of cotton thus prepared for this purpose. (JK, K.) — And Cotton, (S, K,) and wool, and soft hair (وَبَر), (S,) wound, after the separating and loosening, (S, K, in the former sense,) (يُنْسَبِغُ i. e. يُنْسَبِغُ) to be spun (S, K) by a woman: (S:) and † سَبْغَة signifies a portion thereof. (S.)

سَبْغَة; and its pl., سَبَاغ: see the next preceding paragraph, in five places.

سَبْغ: see سَبْغ, in two places.

سب

1: see what next follows.

2. سَبَّ شَعْرَهُ (AA, TA,) inf. n. تَسْبِيْدٌ (K, TA,) He shaved off his hair; (AA, K, TA;) as also † سَبَّه (AA, K,) inf. n. تَسْبِيْدٌ (K, TA;) and † اسْبَدَه (AA, TA,) inf. n. اِسْبَادٌ (K, TA:) or all signify he shaved off his hair and [so] removed it utterly: and سَبَّ شَعْرَهُ and سَبَّه also have the former signification accord. to AA: (TA:) [and] تَسْبِيْدُ الرَّأْسِ signifies the removing utterly the hair of the head [by shaving]: (S:) or سَبَّ شَعْرَهُ signifies he shaved off his hair and then left it until it had grown a little: (A'Obeid, L:) or he removed utterly his hair,

making it to be [shaven] close to the skin; (A'Obeid, M, L;) as also سَبَّه. (A'Obeid, L.) — And He let the whole of his hair grow ample and long: thus it has two contr. significations. (M.) — And تَسْبِيْدٌ signifies also The combing, or combing down, or letting down and loosing, and then moistening, and leaving, the hair of the head. (Suleymān Ibn-El-Mugheyreh, L, K.) — And The rendering [one's hair] matted, or compacted, and dusty. (M, L.) — And [hence, app., the objective complement being meant to be understood,] The leaving off, or neglecting, the anointing of oneself [or of one's hair], (A'Obeid, S, K, TA,) and washing: and some say تَسْبِيْدٌ, which signifies the same. (A'Obeid, TA.) — تَسْبِيْدٌ is also used [intransitively,] as signifying The appearing of the hair of the head: (K:) or the growing after some days: (M:) or سَبَّ الشَّعْرِ means The hair grew so that its blackness appeared after the shaving. (S, M.) — And The coming forth of the down [of a young bird]: (M:) or the appearing of the feathers of a young bird. (K.) You say, سَبَّ الْفَرْخُ The young bird began to show its feathers, or to become fledged. (S.) — And The growing of fresh shoots upon, or among, the old portions of the [plant called] نَصِي; as also اِسْبَادٌ: (K:) you say [of that plant], سَبَّ and اسْبَدَ: (TA:) or سَبَّ الثِّيَابُ The plant had heads coming forth, before the spreading thereof. (M.)

4: see 2, in three places; first and last sentences.

سَبَّه i. q. دَاهِيَةٌ [as meaning Cunning, or very cunning: and perhaps also as meaning a calamity: pl. اِسْبَادٌ]. (S, M, K.) You say, هُوَ سَبَّه He is cunning, or very cunning, (دَاهِي, S, M, or دَاهِيَةٌ, K,) in theft, or robbery. (S, M, K.) — And [hence, perhaps, or the reverse may be the case,] A wolf: (K:) it occurs, in the accus. case, in a verse, in this sense, (TA,) or in the former sense; (S;) or, as some relate it, the word in this instance is سَبَّه [which has the latter meaning]. (S, TA.)

سَبَّه Hair [of goats]; syn. شَعْر; (A, S, M;) as also سَبَّوْدٌ: (M:) or a small quantity thereof: (K:) or fur [of camels]; syn. وَبَر. (M.) One says, مَا لَهُ سَبَّه وَلَا لَبَدٌ (A, S, M, K) He has neither goats' hair nor wool: (A, S, M:) or neither camels' fur nor wool: or neither camels' fur nor goats' hair: meaning † he has neither goats nor sheep: or † neither camels nor sheep: or † neither camels nor goats: (M:) or † neither little nor much; (A, S, K, TA;) i. e. he has not anything. (TA.) [See also لَبَدٌ.] Hence سَبَّه is an appellation for † Cattle (مَال). (TA.) Hence also the saying of 'Atikeh Bint-Zeyd,

• لَمْ يَدَعُهُ اللَّهُ يَمْشِي بِسَبَّه •
[i. e. † God let him not walk with goats, &c.]; meaning † God reduced him to poverty, so that He left not [to him] anything. (Ham p. 495.) — Also sing. of اِسْبَادٌ (TA) which signifies Black garments or cloths [app. of goats' hair or of

camels' fur]. (K, TA.) — **أَسْبَدُ**, (K, TA,) as pl. of **سَبَد**, (TA,) signifies also The heads of the [plant called] **نَصَى** when they first come forth: (K, TA:) or, as pl. of **سَبَد**, the heads of plants coming forth, before spreading. (M.) — And, likewise as pl. of **سَبَد**, Remains of plants or herbage in a land. (TA.) [See also **سَبَد**.] — **سَبَد** also signifies Unluckiness, ill luck, or evil fortune: (M:) or so **سَبَدٌ**: (K, TA:) so says Lth, on the authority of ADK. (TA.)

سَبَدٌ A remnant of herbage or pasturage. (K.) [See also **سَبَد**, last sentence but one.]

سَبَدٌ A certain bird, (S, M, K,) having plumage so soft, or smooth, that when two drops of water drop upon it, (S, M, K,) upon its back, (S, M,) they run off from it; (S, M, K, TA;) or such that when a drop of water drops upon its back, it runs [off]: (M:) the Arabs liken to it a horse when he sweats: (S:) or a certain bird like the eagle: (TA:) or the male eagle: (M, TA:) or the swallow of the desert (**خَطَّافٌ بَرِّيٌّ**): (Aq, TA:) or a bird like the **خَطَّاف**; when water falls upon it, it runs off from it quickly: so says Abou-Nasr; and so Skr in his Expos. of the poetry of Hudheyl, on the authority of Aq: (TA:) said by Aq to be a certain black bird: (so in a marg. note in one of my copies of the S:) pl. **سَبَدَانٌ**. (S, M.) — Also A piece of cloth with which the watering-trough (K, TA) such as is termed **مَرْكُوتٌ** [q. v.] (TA) is rendered close, or firm, [in its bottom and sides,] (**سَبَدٌ**, [in the L **سَبَدٌ**, but I know not any apposite meaning of this verb,]) in order that the water may not become turbid: (K:) it is spread therein; and the camels are made to drink [the water] above it. (L.) — See also **سَبَدَةٌ**. — And see **سَبَد**, last sentence.

سَبَدَةٌ, (M, L,) or **سَبَدٌ**, (K,) or both, (TA,) The pubes. (M, L, K.)

سَبُودٌ: see **سَبَد**, first sentence.

سَبْدِيٌّ Tall, or long; (K;) in the dial. of Hudheyl: (TA:) and also bold, or daring; (S, M, K;) applied to anything [i. e. to any creature]; (S, K;) of the dial. of Hudheyl: (M:) as also **سَبْدِيٌّ**: (S, TA:) or, so applied, bold, or daring, to undertake anything: and the fem. [**سَبْدَانَةٌ**, like **سَبْنَانَةٌ**,] is said to signify a bold lioness: and a bold-breasted she-camel: and in like manner [the masc. signifies] a bold-breasted he-camel: (M, L:) and, (S, M, L, K,) as also **سَبْدِيٌّ**, (M, L,) the leopard; (Aq, S, M, L, K;) and so **سَبْدِيٌّ**, (Aq, S, L,) or **سَبْنَانَةٌ**, which is also applied to a beast of prey [absolutely]: (A Heyth:) or the lion: (M, L:) pl. **سَبَانَدٌ** and **سَبَانَدَةٌ**: or the meaning of this, or these, [i. e. of the latter pl. or of both, for the pronoun (**هِيَ**) may relate to the latter or to both,] is idle, and sportful, and vain, or frivolous, persons; (K, TA;) like **سَبَانَدَةٌ**. (TA.)

سَبْدٌ, like **مُعْظَمٌ**, (TA,) or **مُسَبَّدٌ**, (accord. to a copy of the M,) as meaning † Consummate, (M, TA,) is applied as an epithet to a calamity,

دَاهِيَةٌ, (M, TA,) which a poet terms, for the sake of the measure, **أَمْرٌ فَاظِرٌ**, because it is termed **أَمْرٌ فَاظِرٌ**, and **دَرْصٌ** is applied to a young one of a bitch, and of a she-wolf, and of a she-cat, and of the [species of **فَارٌ** called] **جُرْدٌ**, and of the jerboa. (M.)

مُسَبَّدٌ [act. part. n. of 2]. It is said of Ibn-'Abbas, **قَدِمَ مَكَّةَ مُسَبَّدًا رَأْسَهُ**, meaning He came to Mekkeh having his head unanointed and unwashed. (A'Obeid, S.) — See also the next preceding paragraph.

سبر

سَبَرُ الْجَرْحِ, (S, M, A, &c.,) aor. **سَبَرْتُ** (S, M, Msh) and **سَبَرْتُ**, (M, TA,) inf. n. **سَبَرٌ**; (S, M, Msh, K;) and **استَبَرْتُ**; (K;) He probed the wound; measured its depth with the **مِسْبَرٌ**, i. e., with an iron or other instrument; (A, Mgh;) tried, (K,) or examined, (S,) or endeavoured to learn, (Msh,) its depth; (S, Msh, K;) examined its extent. (M.) — **سَبَرْتُ** † He determined, or computed by conjecture or by the eye, its measure, quantity, size, or bulk. (M, K, TA.) — † He tried, proved, or tested, it; proved it by experiment or experience; (S, M, TA;) namely, anything; as also **استَبَرْتُ**. (S.) — † He elicited its true, or real, condition. (TA.) — It is related in the trad. of the cave, that Abou-Bekr said to Mohammad, **لَا تَدْخُلُهُ حَتَّى أَسْبِرَ أُنْبُوءَ قَبْلَكَ**, † Do not thou enter it until I explore it before thee, and see if there be in it any one, or anything that may hurt. (TA.) — **مَفَازَةٌ لَا تُسَبَّرُ** † A desert of which the extent cannot be known. (A.) — **سَبَرْتُ فَلَانًا** † [I searched into such a one]. (A.) — **فِيهِ خَيْرٌ كَثِيرٌ لَا يُسَبَّرُ** † [In him is much good, the extent of which cannot be known]. (A.) — **أَمْرٌ عَظِيمٌ لَا يُسَبَّرُ** † [A great affair, of which the uttermost cannot be known]. (A.) — **أَسْبِرْ لِي مَا عِنْدَهُ** † Learn thou for me what he has [in his mind, or in his possession]. (M.) — **سَبَرْتُ الْقَوْمَ**, aor. **سَبَرْتُ** and **سَبَرْتُ**, inf. n. **سَبَرٌ**, † I observed the people attentively, with investigation, one after another, that I might know their number. (Msh.)

8: see **1**, in two places.

سَبَرٌ: see **سَبَرٌ**. — Also The lion. (El-Muarriz, K.)

سَبَرٌ (S, M, K) and **سَبَرٌ** (M, K) The source, or origin, [of a thing,] syn. **أَصْلٌ**: (M, K:) pl. of both **أَسْبَارٌ**. (M.) — † Form, or appearance; figure, feature, or lineaments; external state or condition; state with regard to apparel and the like; (S, M, K;) or goodly form or appearance &c.; (K;) aspect; garb, or habit; (TA;) colour, or complexion; (M, K;) beauty; (K;) brightness of countenance: (M:) pl. of both as above. (M.) — I Aqr says, I heard Abou-Ziyad El-Kilabee say, I returned from Marw to the desert, and one of its people said to me, **أَمَّا السَّبَرُ فَخَصْرِي وَأَمَّا اللِّسَانُ فَجَدْوِي** † As to garb and appearance, [thou art like] an inhabitant of a town; but as to tongue, an inhabitant of the

desert. (S, TA.) — You say, **فَلَانٌ حَسَنُ الْخَبَرِ**, † Such a one is beautiful and of goodly appearance. (S.) [See also **خَبَرٌ**.] — A woman of the desert said, **أَعَجَبَنِي سَبَرُ فَلَانٍ** † The good condition, and flourishing state of body, of such a one pleased me: and **رَأَيْتُهُ سَبَرٌ** † I saw him to have an altered and ill appearance of body: thus she assigned to **سَبَرٌ** two significations. (TA.) — One says also, **إِنَّهُ لَحَسَنُ السَّبَرِ** † Verily he is goodly in complexion and appearance. (TA.) — **سَبَرٌ** also signifies † A characteristic by which one knows the generousness or ungenerousness of a beast. (AZ, M.) — And † One's knowledge of the fruitfulness or unfruitfulness [or the good or bad condition] of a beast. (AZ, TA.) — Also † Likeness; syn. **شَبَهٌ**. (K, TA. [In some copies of the K, **سَبَةٌ**, which is an evident mistake.]) So in the phrase, occurring in a trad., **غَلَبَ عَلَيْهِمْ سَبَرُ أَبِي بَكْرٍ** † The likeness (**شَبَهٌ**) of Abou-Bekr predominated in them. (IAqr, TA.) One says also, **عَرَفَهُ بِسَبَرِ أَبِيهِ** † He knew him by the appearance and likeness of his father. (TA.) — Also the former (**سَبَرٌ**), Enmity, (K,) accord. to El-Muarriz; but Az says that this is strange. (TA.)

سَبَرَةٌ A cold morning, between daybreak and sunrise: (S, M, A, Mgh, K:) or from the time a little before daybreak to daybreak: or from daybreak to sunrise: (M:) or a cold morning during the period next after sunrise: (Msh:) pl. **سَبَرَاتٌ**. (S, M, Mgh, Msh, K:) which latter is also expl. as signifying the intenseness of the cold of winter, and of the year. (TA.)

&c.: **سَبَرِيَّتٌ** and **سَبَرُوتٌ** and **سَبَرَاتٌ** and **سَبَرُوتٌ**: see art. **سَبَرُوتٌ**.

سَبَرُوتٌ Poor; (K, TA;) possessing no property: like **سَبَرُوتٌ**, in this sense, and in that following. (TA.) — † Land in which is no herbage. (K, TA.)

مِسْبَرٌ and **مِسْبَرٌ** A probe; an instrument with which a wound is probed; (S, M, K;) as also **مِسْبَرٌ**: (Ham p. 818:) a twist like a wick, (T, Msh,) or a similar thing, (Msh,) which is put into a wound (T, Msh) to ascertain its depth; (Msh;) an iron or other instrument with which the depth of a wound is measured: (A, Mgh:) pl. of the first, **مِسْبَرٌ**; and of † the second, **مِسْبَرٌ**. (Msh.) It is said in a prov., **مَا عَرَفَ مَا عَرَفَ الْيَسْبَارُ** † [Were it not for the probe, the depth of the wound would not be known]. (A.) And **بَعِيدُ الْيَسْبَارِ** is applied as an epithet to a woman's vulva [or vagina, in an obvious sense,] by Ibn-Habeeb: and accord. to the K, to a woman [in allusion to her vagina]. (TA in art. **خَجِي**.)

سَبَارٌ an irreg. pl. of **سَبَرُوتٌ**: see the latter in art. **سَبَرُوتٌ**.

سَابِرِيٌّ A coat of mail made of slender rings, and strongly: (K:) so called in relation to the king Sáboor. (TA.) — Hence, (TA,) or from

Sáboor, a province of Persia, (Mgh, Mṣb,) *A thin, or delicate, kind of garment or cloth*, (IDrd, Ṣ, M, Mgh, Mṣb, K,) of excellent quality: (K:) and anything thin, or delicate. (M.) Whence the prov., عَرَضَ سَابِرِي (Ṣ, M, *K*) *A slight exhibition*: (M:) [see variations of this phrase in art. عَرَضَ, under عَرَضَ الشَّيْءَ:] said to him to whom a thing is shown in a slight manner: (Ṣ:) because the garment or cloth called سَابِرِي, (Ṣ, K,) being of the best of qualities, (Ṣ,) is desired when exhibited in the slightest manner. (Ṣ, K.) [See the first paragraph in art. عَرَضَ; and see also also عَرَضَ عَلَى سَوْمَ عَالَةٍ in the first paragraph of art. سَوْمَ.] — *A certain sort of dates*, (Ṣ, Mṣb, K,) of good quality. (Mṣb, K.) It is said that the best of the dates in El-Koofeh are the نَرَسِيَان and the سَابِرِي. (Ṣ.) — *نَخْلَةٌ سَابِرِيَّةٌ* *A palm-tree of which the unripe dates are yellow and somewhat long*. (AHát, Mṣb.)

مَسْبُورٌ [The internal state or condition of a man]. You say, حَمَدْتُ مَسْبُورَةً and مَسْبُورَةٌ [I praised his internal state or condition]: (Ṣ:) and مَسْبُورَةٌ also signifies †The internal state or condition; an internal, or intrinsic, quality; or the intrinsic, or real, as opposed to the apparent, state, or aspect. (TA.)

مَسْبُورٌ: see مَسْبُورٌ.

مَسْبُورَةٌ The utmost point of a wound. (M.) — See also مَسْبُورٌ.

مَسْبُورٌ: see مَسْبُورٌ, in four places. — It may also be applied to †A man who probes a wound. (Ḥam p. 818.)

مَسْبُورٌ Goodly in form or appearance; in figure, feature, or lineaments; in external state or condition; in state of apparel or the like. (K, TA.)

سبر

Q. 1. سَبَرَتْ He begged; and became lowly, humble, or submissive; or affected to be like the مَسَاكِين [or destitute, or needy, &c.]; syn. قَتَعَ (K, TA; [omitted in the CK, and in my MS. copy of the K erroneously written قَتَعَ]) and تَمَسَّنَ. (TA.)

سَبَرَتْ: see سَبَرَتْ.

سَبَرَاتٍ: see the next paragraph, in two places.

سَبَرَاتٌ A desert, syn. قَفَرٌ, (Ṣ, K,) or a plain, syn. قَاعٌ, (M,) in which is no herbage: (M, K:) or weak land: (TA:) and أَرْضٌ سَبَرَاتٌ and سَبَرَاتٌ (Aṣ, Lh, M) and سَبَرَاتٌ (M) Land in which is no herbage; (M;) or land in which is nothing: (Aṣ, Lh, M:) pl. سَبَارِيثٌ and سَبَارٍ, the latter anomalous, mentioned by Lh: (M:) accord. to A'Obeyd, the pl. سَبَارِيثٌ signifies deserts, or waterless deserts, (فَلَوَاتٌ,) in which is nothing: and accord. to Aṣ, land [or lands] in which nothing grows: (TA:) and one says also أَرْضٌ سَبَارِيثٌ (M, K,) a phrase of the same class as ثَوْبٌ أَخْلَاقٌ (K,) as though the sing. سَبَرَاتٌ

or سَبَرَاتٌ were applied to every portion thereof. (M.) — Hence, (TA,) applied to a man, (AZ, Ṣ, TA,) *Needy, in want, indigent*, (AZ, Aṣ, Ṣ, M, K, TA,) *poor*, (AZ, Aṣ, K, TA,) *possessing little*, (M, TA,) or, as some say, *possessing nothing*; (Ṣ, *M, TA;) and سَبَرَاتٌ signifies the same, (AZ, Ṣ, M, K,) as also سَبَرَاتٌ, and سَبَرَاتٌ: (M, K:) also *bankrupt, or insolvent*; syn. مُفْلِسٌ: (TA in explanation of the first [but equally applying to all]:) the epithet applied to a woman is سَبَرَاتٌ and سَبَرَاتٌ; (AZ, Ṣ;) the latter of which is applied to a man [app. in intensive sense, agreeably with analogy,] as well as to a woman: (M:) and the pl. is سَبَارِيثٌ, applied to men and to women. (AZ, Ṣ.) — [Hence, also,] applied to a youth, or young man, *Beardless; or having no hair upon the sides of his face*. (M, K, TA.) [In the K, this signification is immediately followed by the mention of the pls. سَبَارِيثٌ and سَبَارٍ.] — And *Little, or small, in quantity or number*; (Ṣ, M, K;) *paltry, or inconsiderable*: (K:) applied to a thing, (Ṣ, K,) and (Ṣ) to property, or cattle. (Ṣ, M.) — Also *Tall, or long*. (M, TA.) — And *A skilful, or an expert, guide, well acquainted with the lands*. (TA.) It is mentioned by Sb, who says that it is of the measure فَعْلُولٌ, like زُبُورٌ and غُصُورٌ; and most hold him to be right: but some of the authors on inflection assert that it is of the measure فَعْلُولٌ, from سَبَرْتُ الشَّيْءَ meaning “I tried, proved, or tested, the thing, or proved it by experiment or experience;” and that the ت is added to give intensiveness to the signification; which several deny: (MF, TA:) سَبَرُورٌ, however, is mentioned in the K, in art. سَبَرٌ, as meaning “poor,” and land “in which is no herbage.” (TA.)

سَبَرَاتٌ and سَبَرَاتٌ: see the next preceding paragraph, in three places.

سَبَرَاتٌ A man (TA) of evil disposition or nature. (K, TA: but omitted in the CK.)

سَبَرَاتٌ Bald, or bare of hair. (K, TA: but omitted in the CK.)

سبط

1. سَبَطَ, aor. ٢; (Sb, Ṣ, M, Mṣb, K;) and سَبَطَ, aor. ٢; (M, Mṣb, K;) inf. n. سَبِطٌ, of the former verb, (Ṣ, Mṣb,) or سَبِطٌ, (so in the K, as is remarked in the TA,) and سَبُوطَةٌ, (M, Mṣb, K,) which is of the latter verb, (M, Mṣb,) and سَبَاطَةٌ and سَبُوطٌ, (M, K,) which are also of the latter verb; (M;) It (hair, Ṣ, Mṣb) was, or became, *lank, not crisp*: (Ṣ, M, *Mṣb, K:*) or the former verb is used in this sense, said of hair; and the latter is said of a man, signifying *he was, or became, lank, not crisp, in his hair*. (TA.) — سَبَاطَةٌ, relating to a man, also signifies *The being tall*: (M:) or *the being long in the [bones called] الأَوَاجِ* [pl. of تَوَجٌّ], and even therein. (TA.) — Also سَبِطٌ, inf. n. سَبَاطَةٌ; (M, TA;) and سَبِطٌ, inf. n. سَبِطٌ; (M;) † He (a man) was, or became, *easy, or facile, in beneficence*. (M, TA.)

And سَبُوطَةٌ is likewise expl. as signifying †The being liberal, bountiful, or munificent. (M, TA.) — And سَبَاطَةٌ, relating to rain, †The being abundant and extensive. (Sh, K, TA.) [— See also the part. n. سَبِطٌ. — سَبَطَ عَلَيْهِ الْعَلَّةُ: He gave to him successive and large gifts. (Ṣgh, TA.) — سَبِطٌ He was affected with fever. (Ṣgh, K.) [See سَبَاطٌ.]

2. سَبَطَتْ, (M, K, &c.,) inf. n. تَسْبِطٌ, (Ṣ, K,) She (a camel, AZ, Aṣ, M, K, and a ewe, K) cast her young one, or fetus, in an incomplete state: (M, K:) or before its form was apparent; (AZ, K;) like أَجْهَضَتْ and رَجَعَتْ: (AZ:) or when its fur had grown, before completion; as also سَبَعَتْ: (Aṣ, TA:) or سَبَطَتْ بَوْلِدَهَا she (a camel) cast her young one when its hair had grown: and سَبَطَتْ she (a ewe) cast her young one, or fetus, abortively. (Ṣ.) The epithet applied to her in this case is مَسْبُطٌ [without ة]. (M, K.)

4. اسبَطَ He (a man, Ṣ, M) extended himself, or became extended or stretched, (Ṣ, M, K, TA,) upon the ground, (Ṣ, TA,) in consequence of being beaten, (M, K, TA,) &c.: (TA:) he fell (M, K, TA) upon the ground, (TA,) and was unable to move, (M, K, TA,) by reason of weakness, (M, TA,) or from drinking medicine, or some other cause; on the authority of AZ: (M:) he fell upon the ground, and became extended or stretched, in consequence of being beaten, or from disease, and in like manner from drinking medicine. (TA.) — And اسبَطَ بِالْأَرْضِ He clave to the ground. (Ibn-Jebeleh, M, K.) — He was silent, by reason of fear, or fright: (M, L, K:) he was silent and still; or he lowered his eyes, looking towards the ground, and was still. (O.) — اسبَطَ فِي نَوْمِهِ He shut, or closed, his eyes, or eyelids, in his sleep. (Ṣgh, K.) — اسبَطَ عَنِ الْأَمْرِ He feigned himself negligent of the thing or affair, inattentive to it, or heedless of it. (Ṣgh, K.)

سَبَطٌ: see سَبِطٌ, throughout.

سَبِطٌ A grandchild; (Ṣ, Mṣb, K;) a son's child, and a daughter's child: (M, TA:) pl. أَسْبَاطٌ; (Ṣ, Mṣb, TA;) which is commonly used by the vulgar as signifying daughters' children; distinguished by them from أَحْفَادٌ [which they apply to son's children, pl. of حَفِيدٌ]; but the leading lexicologists expressly declare that it includes sons' children and daughters' children, as it is said to do by ISd: IAṣ explained سَبِطٌ and سَبِطَانٌ and أَسْبَاطٌ as signifying the particularly distinguished, and choicest, of children. (TA.) It is said in a trad., (TA,) الْحَسَنُ وَالْحُسَيْنُ سَبِطَا رَسُولِ اللَّهِ El-Ḥasan, and El-Hoseyn are the two grandsons of the Apostle of God. (M, TA:*) — A tribe of the Jews: pl. أَسْبَاطٌ: (M, Mṣb, K:) سَبِطٌ (M) and أَسْبَاطٌ (Ṣ, Mṣb) in relation to the Jews, (M, Mṣb,) or [rather] the Children of Israel, (Ṣ,) being like قَبِيلَةٌ (M) and قَبَائِلٌ (Ṣ, Mṣb) in relation to the Arabs: (Ṣ, M, Mṣb:) and the former are thus called to distinguish them from the children of Ishmael. (M, TA.) In the phrase, وَقَطَعْنَا هُمْ أَثْنَتَى وَقَطَعْنَا هُمْ أَثْنَتَى [And we divided them into twelve

divisions, *tribes*], (S, M, K,) in the Kur [vii. 160], (S, M,) اسباطا is a substitute (S, M, K) for اثنتى عشرة, (S, M,) not a specificative, (S, M, K,) because the specificative may only be a sing.; (S, M;) the meaning being *عشرة فرقة* وقطعناهم اثنتى عشرة فرقة اسباطا, (Akh, Zj, S,) and therefore the numeral is fem.; (Akh, S;) or this is a mistake; for it should be *عشرة اثنتى عشرة*; and therefore the numeral is fem. (Abu-l-'Abbás, TA.) Accord. to Ktr, you say, *هذه سبط* and *هذه سبط* and *هذه سبط* using سبط as a pl., meaning *فرقة*. (TA.) The saying

كَانَ سَبْطٌ مِنَ الْإِسْبَاطِ

is [asserted to be] a mistake, inasmuch as its author imagined that سبط meant a man: (M:) IDrd ascribes it to El-'Ajjáz or Ru-beh: it occurs in an *أرجوزة* by the latter. (Sgh, TA.) [But it is applied to a single man: for] it is said in a trad., (TA,) *حَسْبُنْ سَبْطٌ مِنَ الْإِسْبَاطِ*, i. e. *Hoseyn is [as though he were] a nation of the nations* (أمة من) in goodness; so expl. by Aboo-Bekr: (TA:) or *one of the fathers of tribes*; because of the multitude of his descendants: or *one of the sons of daughters*. (So in a marginal note in a copy of the "Jámi' es-Sagheer" of Es-Suyootee.) — Also *A generation* (قرن) *that comes after another*. (Zj, TA.) — And *سَبْطٌ رُبْعِيَّةٌ*, (TA in the present art. and in art. ربيع) or *سَبْطٌ رُبْعِيَّةٌ*, (so accord. to a copy of the M, in the present art.) *A palm-tree of which the fruit ripens in the end of the summer, or hot-season*. (M, TA.)

سَبْطٌ: see the next paragraph, first sentence. — Also *Such as is fresh of the [plant called] حَلْيٌ*; *one of the plants of the sands*; (M;) [i. e.] the [plant called] نَصِي, while fresh; (A'Obeyd, S, O, K;) when it has dried up, called حَلْيٌ; (A'Obeyd, S, O;) a plant like the لَيْل [q. v.], except that it becomes tall; growing in the sands: (Lth, TA:) n. un. with ة: (Lth, S:) it is one of those that, when they dry up, become white, [as is said of the حَلْيٌ], resembling hoariness, like the ثَمَار [or panic grass]: (AHn, O: in the TA, the ثَمَار:) it is asserted that the Arabs say, "The سَبْط is the bread of the camels, and the سَبْط is their خَبِيب:" (AHn, O:) its manner of growth is like [that of] دُخْن [q. v.]; and it is a good pasture: (K:) AHn says, a desert-Arab, of 'Anazeh, told me that its manner of growth is like that of large دُخْن, falling short of [so I render دُون, but this also signifies exceeding,] ذُرَّة [q. v.], and it has grain like the grain termed بَزْر [q. v.], which will not come forth from its envelopes but by bruising, or pounding, and men extract it and eat it, made into bread, and cooked: (M, O:) the n. un. is with ة: and the pl. is أَسْبَاطُ. (M.) Also *The tree that has many branches and one أصل [meaning stem]:* (K:) so says Az.; adding that hence is derived أَسْبَاطُ [pl. of سَبْط]; as though the father represented the tree and the children represented the branches: (TA: [but this is questionable:]) accord. to Abo-Ziyád, a

certain tree, (AHn, M, O,) growing in the sands, (AHn, O,) tall, having slender branches, eaten by the camels and the sheep or goats, (AHn, M, O,) and collected by men, who sell it upon the roads (عَلَى الطَّرِيقِ), (AHn, O,) or with the tamarisk (مَعَ الطَّرِيقِ); (so in the TA:) without blossom and without thorns, having thin leaves of the size of [those of] the كَرَاث [or leek] (AHn, M, O) when this first comes forth. (AHn, O.) — See also the last sentence of the next preceding paragraph.

سَبْطٌ and سَبْطٌ and سَبْطٌ, (the first and third of these in one copy of the S, and the second alone in another copy of the S, and all in the M and Mgh and K,) the first of the dial. of El-Hijáz, (TA,) from سَبْطٌ, and the second from سَبْطٌ, the last being an inf. n. used as an epithet, (Mgh,) *Lank, not crisp*; (S, M, * Mgh, K; *) applied to hair: (S, Mgh:) pl. سَبَاطٌ, which is said by Sb to be of the measure most common for a pl. of an epithet of the measure فَعْلٌ, (M,) or فَعْلٌ. (TA.) — سَبْطُ الشَّعْرِ, (S, M,) and سَبْطُهُ, (M,) *A man having lank hair*: (S, M:) and in like manner سَبَاطٌ, alone, applied to a number of persons. (TA.) سَبْطٌ is also metonymically applied to † *A foreigner*, like as [its contr.] جَعْدٌ is to an Arab. (TA.) — سَبْطٌ also signifies *Tall*; (M, K;) applied to a man: (M:) or, as also سَبْطٌ, (TA,) or سَبْطُ الجَسْمِ, (M,) so applied, *long in the [bones called] أَلْوَاحِ* [pl. of تَوَح], (M, TA,) and even therein: (TA:) or سَبْطُ الجَسْمِ or سَبْطُهُ, (accord. to different copies of the K,) or both, (S, TA,) *goodly in stature, or person, or proportion*, (S, K,) and evenness. (S.) Also *Having extended limbs, and perfect in make*. (TA.) And سَبْطُ الْقَصَبِ, and سَبْطُهَا, *A man [long and even, or] extended, and without protuberances, in the bones of the fore arms and the shanks*. (TA.) And سَبْطُ الْبَنَانِ and سَبْطُهَا, † *Long in the fingers*. (TA.) And سَبْطُ الْخَلْقِ *A man lank in make*: (L in art. رد:) and سَبْطَةُ الْخَلْقِ, and سَبْطَتُهُ, † *a woman lank, or soft, or tender, in make*. (M, Z, TA.) And سَبْطُ السَّاقَيْنِ *A man soft, or flaccid, or uncompact, in the shanks*. (Ham p. 238.) — سَبْطٌ الْيَدَيْنِ, (M, K, TA,) and سَبْطُهَا, (TA, and so in the CK,) and سَبْطُ الْكَفَيْنِ, (TA,) † *A man who is liberal, bountiful, or munificent*. (M, K, TA.) And سَبْطٌ بِالْمَعْرُوفِ † *A man easy, or facile, in beneficence*. (M, TA.) — مَطَرٌ سَبْطٌ, (Sh, TA,) and سَبْطٌ, (Sh, K,) † *Rain pouring abundantly and extensively*, (Sh, K,) and consecutively. (Sh, TA.)

سَبْطٌ: see سَبْطٌ.

سَبَاطٌ *Fever*: (M, O, K:) so called because the man attacked by it extends himself, and becomes relaxed: (Skr, O:) or *fever attended with shivering, or trembling*. (O.)

سَبَاطٌ (AA, S, M, K) and سَبَاطٌ, being perfectly and imperfectly decl., (AA, K,) and also written with ش, (TA, and K in art. شَبَط), *The name of a month in Greek*; (S;) *a certain month, [next]*

before أَدَار; (K;) *the month that is between the winter and the spring*; (M;) [the fifth month of the Syrian year, corresponding with February O. S.;] it is in the winter-quarters, and in it is the completion of the day whereof the fractions circulate in the years: when the said day is complete in that month, the people of Syria call that year عَامُ الْكَبِيسِ; and when a child is born, or a person arrives from a country, in that year, they consider it fortunate. (Az, TA.) [See كَبِيس.]

سَبَاطَةٌ Sweepings, syn. كُنَاسَةٌ, (S, M, Mgh, Mgh, K,) which are thrown every day in the courts of houses. (K.) — Also *A place in which sweepings* (Mgh, TA) and dirt (TA) are thrown: occurring in a trad., (Mgh, TA,) and so expl. by El-Khattábee: (Mgh:) but some assign to it there the former meaning. (TA.) [It should be observed that كُنَاسَةٌ also is said to have both these meanings.] — Also *What falls from, or of, hair when it is combed*. (M, TA.) — *A raceme of a palm-tree, with its fruit-stalks* (عَرَاجِمِ) and its fresh ripe dates: of the dial. of Egypt. (TA.)

سَبَاطٌ *A roof* (S, M, Mgh, Mgh, K) between two walls, (S,) or between two houses, (M, K,) having beneath it a road, or way, or passage, (S, Mgh, Mgh, K,) which is a thoroughfare: (Mgh:) pl. سَوَابِطُ (S, Mgh, K) and سَبَاطَاتُ. (S, K.)

مَا لِي أَرَاكَ مُسَبِّطًا Wherefore do I see thee hanging down thy head like one in grief, or anxiety, lax in body? (S.) And تَرَكْتُهُ مُسَبِّطًا I left him (meaning a sick person) not moving nor speaking. (TA.) — أَرْقُبُ مُسَبِّطَةً, (M, and so in some copies of the S,) or مُسَبِّطَةٌ, (thus in other copies of the S, and in the O,) *Land abounding with سَبْط* [q. v.]. (S, M, * O.)

مُسَبِّطَةٌ: see what next precedes.

مُسَبِّطٌ: see 2.

سبطر

Q. 4. اسْبَطَرُ He stretched himself: (M:) he lay upon his side, and stretched himself. (S, K.) — He (a slaughtered beast) stretched himself to die. (TA.) — اسْبَطَرَتِ الْإِبِلُ فِي سَبْرَهَا The camels hastened, (M, * K, * TA,) and stretched themselves, in their march, or course. (TA.) — اسْبَطَرَتْ لَهُ الْبِلَادُ The provinces became rightly disposed to him. (Fr, K, *)

سَبْطَرٌ A lion stretching himself when about to spring or leap. (S, K.) — A quick camel: pl. سَبْطَرَاتُ: it has no broken pl. (Sb, M.) — Also, the pl. above mentioned, *Camels long, upon the surface of the ground [or horizontally]*. (S, K.) The ت [says J] is not the denotative of the fem. gender: (S:) it is like that in رَجَالَاتُ (S, K) and حَيَامَاتُ, as masc. pls.: (S:) but IB says, the ت in this word is the denotative of the fem. gender; for it is an epithet applied to جَمَالٌ, which is fem. as a [broken] pl.; as is shown by the saying الْجَمَالُ سَارَتْ رَعَتْ, &c.: and he adds, J's saying that it is like رَجَالَاتُ and حَيَامَاتُ

is a mistake, inasmuch as he confounds رجالات with حمامات; for رجالات is a fem. pl., as is shown by one's saying الرِّجَالُ خَرَجَتْ, and سَارَتْ; but حَمَامَات is masc., and should not regularly have a pl. with ا and ت, but, as Sb says, it has this pl. form, like some other masc. words, in lieu of a broken pl., and would not have it if it had a broken pl. (TA.) — Also the sing., Penetrating; effective; (Lth, M, K;) [as though stretching far;] sharp in intellect; clever; acute: (K: [in the CK, الماضى الشَّهِير is put by mistake for الماضى الشَّهِير]) or sharp in intellect, and very bold or daring or courageous. (TA.) — Lank hair. (M.) — A man (Sh) lank and tall. (Sh, K.) — And with ة, A corpulent woman. (M.)

سَبَطْرِي A proud and self-conceited gait, with an affected inclining of the body from side to side. (M, K.)

سَبَطْر: see what next follows.

سَبَطْر and سَبَطْر Tall, or long. (M, K.) — Also the former, A certain bird having a very long neck, (S, K,) which one sees always in shallow water; surnamed أَبُو الْعَبْرَارِ. (S.) [Freytag says, on the authority of Dmr, that it is also called مالك الحزين. See art. ملك.]

سبع

1. سَبْعَةٌ, aor. ٤ (S, Mṣb, K) and ٥ (Yoo, Mṣb, K) and ٦ (Yoo, Mṣb,) inf. n. سَبَعَ, (Mṣb,) He was, or became, the seventh of them: (S, Mṣb, K:) or he made them, with himself, seven: (S in art. ثَلَاث:) or it signifies, (S, and so in some copies of the K,) or signifies also, (Mṣb, and so in some copies of the K,) he took the seventh part of their property, or possessions. (S, Mṣb, K.) And He made them, they being sixty-nine, to be seventy with himself. (A'Obeid, S in art. ثَلَاث.) And سَبَعَ also signifies He made sixteen to be seventeen. (T in art. ثَلَاث.) — سَبَعْتُ لَهُ الْإِيَّامَ, aor. ٤, inf. n. as above, I completed to him the days by making them seven: and سَبَعْتُهَا signifies the same in an emphatic manner. (Mṣb.) [See also 2.] — سَبَعَ الْحَبْلَ, (K,) aor. ٤, inf. n. as above, (TA,) He made the rope, or cord, of seven strands. (K, TA.) — سَبَعَ الْبَوْلُودَ The infant had its head shaven, and an animal [generally a goat] sacrificed by way of expiation for it, on the seventh day [after its birth, (commonly called يَوْمُ السَّبْعِ) agreeably with an ordinance of Moḥammad; the sacrifice being for the expiation of original sin]. (IDrd.) — سَبَعَ الْغَنَمَ He (a wolf) seized the sheep, or goats, and broke their necks, or killed them, or made them his prey, (S, K, TA,) and ate them. (TA.) — سَبَعَتِ الْوَحْشِيَّةُ The female wild animal had her young, or young one, eaten by the سَبْع [or beast, or bird, of prey]. (TA.) — سَبَعَهُ He stole it; [as though, like a سَبْع, he made it his prey;] as also ٧ اسْتَبَعَهُ. (AA, K.) — He shot him [with an arrow or the like], or hurled at him and struck him [with a lance, or a missile of any

kind]; namely, a wolf: or he frightened him; namely, a wolf; (K;) and also, a man. (TA.) — † He reviled, vilified, or vituperated, him; charged him with a vice or fault or the like; (S, K, TA;) assailed him with foul language, such as displeased him: (TA:) or he bit him (K, TA) with his teeth, like as does the سَبْع. (TA.)

2. سَبَعَهُ, inf. n. تَسْبِيعٌ, He made it seven; or called it seven; (S, K;) as also ٧ اسْبَعَهُ. (TA.) See also 1. — He made it to have seven angles, or corners; to be heptagonal. (K.) — He (God) gave him his reward, or recompense, seven times, or seven fold. (K.) An Arab of the desert said to a man who had done a good act to him, (TA,) سَبَعَ اللَّهُ لَكَ May God give thee thy reward, or recompense, seven times, or seven fold. (K, TA.) The Arabs also said, سَبَعَ اللَّهُ لَكَ أَجْرًا May God multiply to thee the reward, or recompense, for it; meaning, for this good act: (Aboo-Sa'eed:) [for] تَسْبِيعٌ is used by them to signify the act of multiplying, though it be more than seven fold. (TA.) And سَبَعَ اللَّهُ لِفُلَانٍ is used as meaning May God make a thing to be followed by another thing to such a one; in relation to good and to evil; as also ٧ تَبَعَ. (TA.) And سَبَعَ اللَّهُ لَكَ meaning May God bless thee with seven children. (TA.) — He washed it (namely, a vessel), seven times. (K.) Hence the saying of Aboo-Dhu-eyb,

كَتَبَتْ آتِي قَامَتْ تَسْبِيعُ سَوْرًا

[Like her who has arisen to wash our seven times her remains of beverage in the bottom of a vessel, left by a drinker; that drinker, as is said in a marginal note in my copy of the TA, being her dog]: or, accord. to Es-Sukkaree, the meaning is, to give as alms her سَوْر [remains of beverage in the bottom of a vessel after one had drunk, or remains of food &c.], thereby seeking to have her reward, or recompense, multiplied; سَوْرًا being used by the poet for سَوْرًا. (TA.) — سَبَعَ الْقُرْآنَ [app. followed by ٧ عَلَيْهِ or ٧ لَهُ] He appointed him the reading, or recitation, of the Kur-ān [in seven portions so that he should complete the whole] in every seven nights. (O, L, K.) — سَبَعَ لَمَرَاتِهِ, (K, TA,) or سَبَعَ لَمَرَاتِهِ, (TA,) He remained with his wife seven nights. (K, TA.) In like manner one says ثَلَاثَ; and thus of every number from one to ten; in relation to any saying or action. (TA.) — سَبَعَتْ She (a woman) brought forth at seven months. (TA.) — سَبَعَ دِرَاهِمَهُ He made his dirhems to be seventy complete; but this is post-classical; (K;) and in like manner, سَبَعَنَ دِرَاهِمَهُ, meaning the same, and also post-classical, and not allowable; the proper phrase to express the meaning "I made it to be seventy" being كَتَبْتُهُ سَبْعِينَ. (TA.) — سَبَعَتِ الْقَوْمَ The people, or company of men, completed the number of seven hundred men: (K, TA:) occurring in a trad. (TA.)

3. سَبَاعٌ (K) inf. n. of سَابِع, (TK,) The performing of the act of coitus, (IAar, Th, K,) with a woman. (TK.) — The vying with another in

the endeavour to surpass him in obscene, or lewd, language, and in frequency of coitus, and in speaking plainly of such subjects as should only be alluded to, in relation to women: (IAar, K:) such seems to be its meaning in a trad. in which the doing this is forbidden. (IAar.) — † Mutual reviling, vilifying, or vituperating; (K, TA;) when each of two men assails the other with foul language, such as displeases him: (TA:) this is said by some to be its meaning in the trad. in which it is forbidden. (TA.)

4. اسْبَع, said of a party of men, It became seven: (S, K:) also, it became seventy. (M and L in art. ثَلَاث.) — Said of a man, it signifies He was, or became, one whose camels came to the water on the seventh day [counting the day of the next preceding watering as the first]. (S, K.) — اسْبَعَتْ لَمَرَاتِهِ She brought forth her seventh offspring. (TA in art. بَكَر.) — اسْبَعُ: see 2, first signification. — It (a road) abounded with سَبَاع [or animals of prey]. (TA.) — اسْبَعُ الرُّعْيَانُ The pastors had their beasts fallen upon by the سَبْع [or animal of prey].

أَطْعَمَهُ السَّبْعَ i. q. اسْبَعَهُ (Yaḥkoob, S, K.) = which may be rendered He gave him as food the animal of prey, or he gave him as food to the animal of prey; but it seems from what here follows that the former is meant]: (S, K:) in the "Mufradāt," [he gave him as food] the flesh of the سَبْع. (TA.) — He gave him, or delivered him, (namely, his son,) to the ظُورَةُ [which means both nurse and nurses]. (S, K.) — He left him to himself; or left him without work, or occupation; namely, his slave; syn. أَهْمَلَهُ. (S, K.) [See مُسَبَّع.]

8: see 1.

Q. Q. 1; سَبَعَنَ: see 2. last sentence but one.

سَبْعَ fem. of سَبْعَةٌ, q. v. — See also سَبْع in two places. — السَّبْعُ The place to which mankind shall be congregated (K, TA) on the day of resurrection. (TA.) Hence the trad., (K, TA,) which relates that while a pastor was among his sheep, or goats, the wolf rushed upon him, and took from them a sheep, or goat, and the pastor pursued him until he rescued it from him; whereupon the wolf looked aside towards him, and said to him, (TA,) مَنْ لَهَا يَوْمَ السَّبْعِ, meaning Who will be for it [namely, the sheep, or goat, as aider, or defender,] on the day of resurrection? (K, TA:) thus expl. by IAar, and mentioned by Sgh and the author of the L: (TA:) but to this is contradictory, or repugnant, يَنْعَكُ, [in the CK erroneously written يَنْعَكُ] the saying of the wolf, (K, TA,) after the words mentioned above, (TA,) "the day when it shall have no pastor but me;" for the wolf will not be a pastor on the day of resurrection: or the meaning is, who shall be for it on the occasion of trials, when it shall be left to itself, without pastor, a spoil to the animals of prey: the animal of prey being thus made to be a pastor to it: (K, TA:) this is in the way of a trope: and accord. to this explanation, it may be [يَوْمَ السَّبْعِ] with damm to the ب:

(TA:) or *يَوْمُ السَّبْعِ* was a festival of their's in the Time of Ignorance, on which they were diverted from everything by their sport: (AO, K, TA:) and accord. to one relation [of the trad.] it is with damm to the ب. (L, K.)

سَبْعٌ (S, Mṣb, K) and *سَبْعٌ* (Mgh, Mṣb,) of which the former is a contraction, (Mṣb,) A seventh part; one of seven parts; (S, Mgh, Mṣb, K;) as also *سَبْعٌ* (S, Mṣb, K;) the last not heard by Sh on any authority beside that of AZ: (TA:) pl. of the first (Mṣb) and second (Mgh, Mṣb) *أَسْبَاعٌ*. (Mgh, Mṣb, TA.) Hence, *أَسْبَاعُ الْقُرْآنِ* [The seven sections, or volumes, of the Kur-an,] in which one reads: said to be post-classical. (Mgh.) — See also *أَسْبُوعٌ*, in three places.

سَبْعٌ A certain ظُفْرُ of the أَظْفَارِ of camels; (T, S, K;) i. e. their coming to the water on the seventh day [counting the day of the next preceding watering as the first]; (K;) or [in other words, which have virtually the same meaning,] their remaining in their places of pasturing five complete days, and coming to the water on the sixth day, not reckoning the day of the [next preceding] return from the water. (Az, TA.) You say, *وَرَدَتْ إِبِلُهُ سَبْعًا* His camels came to the water &c. (S, K.) — Also The seventh young one, or offspring. (A in art. ثَلَاث.)

سَبْعٌ: see what next follows.

سَبْعٌ (S, Sgh, Mṣb, K) and *سَبْعٌ* (Sgh, Mṣb, K,) a dial. var., (Sgh, Mṣb,) and the form in common use with the vulgar, (Mṣb,) adopted also by several readers of the Kur in v. 4, (Mṣb, TA,) and often occurring in the poems of the Arabs, (TA,) and *سَبْعٌ* (Sgh, K,) a form adopted by two readers of the Kur in the place above mentioned, and perhaps a dial. var., (Sgh, TA.) The animal of prey; the rapacious animal; (K;) [whether beast or bird; being sometimes applied to the latter, as, for instance, in the K, voce *مُخَلَّبٌ*; but generally to the former:] or whatsoever has a fang, or canine tooth, with which it makes hostile attacks, and seizes its prey; (Mṣb;) such as the lion, [to which it is particularly applied by most of the Arabs in the present day,] and also (TA) such as the wolf and the lynx and the leopard, (Mṣb, TA,) and the like of these, that has a fang, and attacks men and beasts and makes them its prey: (TA:) the fox, however, is not thus called, though having a fang, (Mṣb, TA,) because he does not attack with it nor take prey, (Mṣb,) or because he does not attack small beasts, nor seize with his fang any animal; (TA;) and in like manner the hyena (Mṣb, TA) is not reckoned among the hostile animals thus called, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory or by a person in the state of iḥrām: but as to the jackal, it is a noxious *سَبْعٌ*, and its flesh is unlawful, because it is of the same kind as wolves, except that it is smaller in size and weaker in body: thus says Az: but some others

say that the *سَبْعٌ* is any hostile beast having a *مُخَلَّبٌ* [or tearing claw]: and it is said in the Mufradāt to be thus called because of the perfectness of its strength; for *السَّبْعُ* [seven] is one of the perfect numbers: (TA:) the pl. is *سَبَاعٌ* (Sb, S, Mṣb, K,) i. e., of *سَبْعٌ*, which has no other pl.; (Sb, Mṣb;) *أَسْبَعٌ* is also a pl., (Sgh, Mṣb, K,) but this is pl. of pauc. of *سَبْعٌ*, (Sgh, Mṣb,) which, not being a contraction [of *سَبْعٌ*, but a dial. var. thereof], has also for its pls. [of mult.] *سَبُوعٌ* and *سَبُوعَةٌ*, like *صُفُورٌ* and *صُفُورَةٌ*, pls. of *صَفَرٌ*. (TA.) See also *سَبْعٌ*: [and see *سَبْعَةٌ*.] You say of him who is very injurious, or mischievous, *مَا هُوَ إِلَّا سَبْعٌ مِّنَ السَّبَاعِ* [He is none other than one of the animals of prey]. (TA.) — *السَّبْعُ* is also the name of †The constellation [Lupus] behind [i. e. on the east of] Centaurus, containing nineteen stars in the figure. (Kzw.)

سَبْعٌ: see *سَبْعٌ*.

سَبْعَةٌ (S, K,) sometimes pronounced *سَبْعَةٌ* but some disallow this latter, and say that it is pl. of *سَبْعٌ*, (K,) [Seven;] a well-known number; and called one of the perfect numbers: (TA:) fem. *سَبْعٌ*. (S, K.) You say, *سَبْعَةٌ رِّجَالٌ* [Seven men]: and *سَبْعٌ نِسْوَةٌ* [seven women]. (S, K.) — *وَزَنَ سَبْعَةً* means *أَخَذَهُ*: see *سَبْعَةٌ*. — *مَثَاقِيلَ سَبْعَةٍ* (S, K:) one says, *أَخَذْتُ مِنْهُ مِائَةَ دِرْهَمٍ وَزَنَ سَبْعَةً* [I took, or received, from him a hundred dirhems] every ten whereof were of the weight of seven mithqāls. (TA.) [But see *دِرْهَمٌ*.] — *إِخْدَى مِنْ سَبْعٍ* [lit. One of seven;] means †a great, momentous, or difficult, thing, or affair: (Sh, K:*) an affair difficult to decide: perhaps as being likened to one of the seven nights in which God sent the punishment upon [the tribe of] 'Ad: or, as some say, the seven years [of famine in the days] of Joseph. (Sh, TA.) — *السَّبْعُ* *الْمَثَانِي* The *Fātiḥah*; [or first chapter of the Kur-an;] because it consists of seven verses: or the long chapters from *البقرة* to *الأعراف* [a mistake for *الأنفال*]; as in the Mufradāt: or, as in the L, to *التوبة*, reckoning *التوبة* and *الأنفال* as one chapter, for which reason they are not separated by the *بِسْمِ اللَّهِ*. (TA.) [See also *مَثْنَى*.] — El-Farazdaq says,

- وَكَيْفَ أَخَافُ النَّاسَ وَاللَّهَ قَابِضٌ •
- عَلَى النَّاسِ وَالسَّبْعِينَ فِي رَاحَةِ الْيَدِ •

meaning [And how should I fear men when God is comprehending mankind and] the seven heavens and seven earths [in the palm of the hand?]. (K.) — See also *أَسْبُوعٌ*; last sentence. — *سَبْعَةٌ* is also used in a vague manner, as meaning Seven or more; or several; or many; as Bd says, in ix. 81, and as is indicated, though not plainly declared, in the TA. See 2: and see also *سَبْعُونَ*. — Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which *سَبْعَةٌ* is imper-

fectly decl., see *ثَلَاثَةٌ*. See also *سَبْعَةٌ*. — *سَبْعَةٌ* [indecl. in every case, meaning Seventeen,] is pronounced by some of the Arabs *سَبْعَةٌ*: and [the fem.] *سَبْعٌ* *عَشْرَةٌ*, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced *سَبْعٌ* *عَشْرَةٌ* in the dial. of Nejd. (S in art. *عَشْرٌ*.) — See also *سَبْعَةٌ*, in two places.

سَبْعَةٌ: see *سَبْعَةٌ*.

سَبْعَةٌ and *سَبْعَةٌ*, the latter a contraction of the former, The lioness. (ISK, S, Mṣb, K.) Hence the saying, *أَخَذَهُ أَخَذَ سَبْعَةً*, (ISK, S, K,) or *السَّبْعَةَ*, (Mṣb,) He seized him with the seizing of a lioness, (ISK, S, K,) or of the lioness, (Mṣb,) which is more impetuous (*أَنْزَقٌ*) than the lion, (ISK, S,) or more bold than the lion: (Mṣb:) or the saying is, *أَخَذَهُ أَخَذَ سَبْعَةً* (S, K) he seized him with the seizing of Sel'ah, who was a certain strong man, (Ibn-El-Kelbee, S,) or a certain insolent and audacious rebel, (Ibn-El-Kelbee, Lth, K,) of the Arabs, (TA,) whom one of the kings of El-Yemen seized, and, after having cut off his hands and feet, or arms and legs, crucified; [so that the meaning is, he punished him with the punishment of Sel'ah;] and hence it was said, *لَأَعَذِّبَنَّكَ عَذَابَ سَبْعَةٍ* [I will assuredly punish thee with the punishment of Sel'ah]; (El-Kelbee, Lth, K:*) and *لَأَعْمَلَنَّ بِكَ عَمَلَ سَبْعَةٍ* I will assuredly do with thee as was done with Sel'ah: (O:) or the man's name was *سَبْعٌ*, and it was contracted, and made fem. by way of contempt: or the meaning of the first saying is, he seized him with the seizing of seven men: (K:) and in like manner the last saying is expl. by some [who say *سَبْعَةً* instead of *سَبْعَةٌ*]. (TA.) The dim. is *سَبْعِيَّةٌ*. (Mṣb.) [See also *سَبْعٌ*.]

سَبْعِيٌّ Of, or relating to, an animal of prey.]

سَبْعُونَ [Seventy;] a well-known number; (K;) the round number that is between *سِتُونَ* and *ثَمَانُونَ*. (TA.) — The Arabs also use it as meaning [Seventy or more; or] many. (TA.) Thus it is used in the Kur [ix. 81], where it is said, *إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ*, meaning If thou beg forgiveness for them many times, even then God will not forgive them; not that God would forgive them if forgiveness were begged more than seventy times: (Bd, TA:) and *سَبْعَةً* and *سَبْعِيَّاتٍ* and the like are used in the same manner. (Bd.) — [Also Seventieth.]

[*سَبْعًا* as meaning Seven and seven, or seven and seven together, or seven at a time and seven at a time, seems not to have been used; for] A'Obeyd says that more than *أَحَادٌ* and *ثَنَاءٌ* and *ثَلَاثٌ* and *عَشَارٌ* has not been heard, excepting *رَبَاعٌ*. (TA in art. *عَشْرٌ*.)

سَبُوعٌ [app. Wont to frighten]: (TA: [in which the meaning here given seems to be indicated.]

سَبُوعٌ: see *أَسْبُوعٌ*, in four places.

سَبِيعٌ: see *سَبْعٌ*: — and *سَبَاعٌ*.

سَبْعَةٌ dim. of سَبْعَةٌ, q. v.

سَبَاعِي A garment, or piece of cloth, seven cubits, or seven spans, in length. (TA.) — A great and tall camel; (En-Nadr, K;) [as though seven cubits in height:] fem. with ة. (K.) And سَبَاعِي الْبَدَنِ (S, K,) applied to a man, has the like meaning; (K;) complete, or full-grown, in body; (S, TA;) [or seven spans in height; for] when a boy has attained seven spans, he is a man. (S, voce سَبَاعِي, q. v.)

سَابِع [act. part. n. of 1: generally meaning Seventh]: pl. سَبْعَةٌ. (K.) You say, كُنْتُ سَابِعَهُم [I was the seventh of them]. (S, K.) And هَذَا سَابِعٌ, meaning سَابِعُهُ [This is the seventh of this: not the seventh part; though the former has also this latter meaning]. (TA.) And هُوَ سَابِعٌ سَبْعَةٍ [He is the seventh of seven]. (TA.) And هُوَ سَابِعٌ سِتَّةٍ [He is making six to become seven]. (TA.) — إِبِلٌ سَوَابِغٌ [pl. of سَابِغَةٌ] Camels coming to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA.) [See سَبِغٌ.] — سَابِغٌ عَشْرٌ and سَابِغَةٌ عَشْرَةٌ, the former masc. and the latter fem., meaning Seventeenth, are subject to the same rules as ثَالِثٌ عَشْرٌ and its fem., expl. in art. ثَلَاثٌ, q. v.]

أُسْبُوعٌ A certain number of days; (S, *Msb, K;*) i. e. seven days; a week; (Msb;) also termed سَبُوعٌ, (Lth, Msb, K,) by some of the Arabs; (Lth, Msb;) [and سَبِغٌ, as shown by what follows:] pl. of the first أُسْبُوعٌ. (Msb, TA.) One says, أَقْبَلْتُ عِنْدَهُ سَبْعِينَ [in the sense of أُسْبُوعِينَ, which is more common,] i. e. I remained at his abode two weeks. (TA.) — Also The seventh day; and so سَبُوعٌ; as in a trad., where it is said, إِذَا كَانَ يَوْمُ سَبُوعِهِ, meaning When his seventh day after the celebration of his marriage is come. (TA.) [يَوْمُ السَّبُوعِ is used in this sense in the present day: and also as meaning The seventh day after childbirth; in which sense it is generally to be understood when used unrestrictedly; as this day is celebrated with more rejoicing than the former: also as meaning the seventh day after the return from pilgrimage.] — And Seven circuitings [round the House of God, meaning the Ka'bah]: (Lth, Mgh, Msb:) pl. أُسْبُوعَاتٌ (S, Mgh, Msb) and أُسْبُوعَاتٌ. (Lth, Mgh, Msb.) You say, طَافَ بِالْبَيْتِ أُسْبُوعًا (S, Mgh, *K,) and سَبُوعًا (Lth, IDrd, K,) but Abou Sa'eed says, I know not any one who has said this except IDrd, and the former is the word commonly known, (TA.) and سَبْعًا (K,) and سَبْعًا (TA.) He circuited round the House [of God] seven times, (S, TA,) or seven circuitings; (Mgh;) and ثَلَاثَةَ أُسْبُوعٍ [thrice seven times, or thrice seven circuitings]. (S.)

مُسَبِّغٌ Given, or delivered, to the ظُورَةُ [which means both nurse and nurses]: (Skr, S, TA:)

this is the primary signification: (Skr:) or whose mother dies, and who is therefore suckled by another; (K; in which the next following signification may be regarded as implied, TA;) left to himself; or left without work, or occupation; applied to a slave; syn. مُتْرَفٌ: (Skr, S;) or مُتْرَفٌ (Sgh, K,) [which has the same and other significations; or] which is [here] nearly the same as مُتْرَفٌ, for he who is مُتْرَفٌ is usually مُتْرَفٌ: (TA:) or one who is left to himself with the سَبَاعِ [or animals of prey] so that he becomes like one of them in mischievousness, or noxiousness, or evilness: (AO, K:) or who is left to himself and not restrained from his daringness, so that he remains daring: and a slave left to himself, and daring; left until he has become like the سَبِغ: (TA:) or one whose origin is suspected; (K;) whose father is not known: (Er-Raghib, Sgh:) or a bastard: (K:) or one whose lineage is of slaves, (K, TA,) or ignoble, (TA,) up to seven male ancestors, (K, TA,) or, to seven female ancestors; (TA;) or, to four male ancestors; (En-Nadr, K;) or whose lineage is traced up to four female ancestors all of them slaves: (TA:) or born at seven months; (K, TA;) not matured by the womb, his months not being completed. (Az, IF, TA.)

مُسَبِّغٌ One whose camels come to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA.) — A slave finding a سَبِغ [or rapacious animal] among his sheep, or goats. (Abou-Sa'eed Ed-Dareer, S.)

أَرْضٌ مُسَبِّغَةٌ (S, Mgh, Msb, K,) with fet-ḥ (S, Msb) to the first and third letters, (Msb,) like مَرْحَلَةٌ (K,) and مَذَابَنَةٌ, with an inseparable ة, (Sb,) A land containing, (S,) or abounding with, (Mgh, Msb, K,) سَبَاعِ [or animals of prey]. (S, Mgh, Msb, K.)

مُسَبِّغٌ A verse consisting of seven feet. (TA.) — A camel having, in the middle part of his back, between the withers and the rump, seven vertebrae redundant [app. meaning in size]. (TA.) — [See also مُتَلَتِّغٌ.]

مُسَبُّوعٌ A rope consisting of seven strands. (M, voce مُتَلَوْتُ) — With ة, A cow, (S, TA,) [app. meaning a wild cow,] or [other] female wild animal, (TA,) whose offspring has been eaten by the سَبِغ [or beast, or bird, of prey]. (S, TA.)

مُسَبِّغٌ The place of a سَبِغ [or beast, or bird, of prey]. (TA.)

سَبِغٌ

1. سَبِغٌ (Msb, K, &c.,) aor. ٤ (MA, Msb) and ٤, (MA,) inf. n. سَبُوعٌ (Msb, K, &c.,) It (a garment [&c.]) was complete, full, ample, or without deficiency: (MA, Msb:) it (a thing, Lth, Msb, of any kind, JK, Msb, such as a garment, TA, a coat of mail, JK, Msb, TA, and the like, TA, and hair, JK, TA) was long, (JK, Msb, K,) from above to below, (Msb,) or reaching to, or towards, the ground. (Lth, K.) [Hence,] ذُو سَبُوعٍ [The ample, or long, &c.,] was the name

of a coat of mail belonging to the Prophet. (TA.) — [Hence also] سَبِغْتُ قَصِيرِي الْفَرْسِي The قصيرى [app. here meaning the rib next the flank] of the horse was of full length. (TA.) — And سَبِغَ الْبَطَرُ † The rain approached the earth, and extended. (TA.) — And سَبِغَتِ التَّغْمَةُ (S, Msb, K,) inf. n. as above, (S, Msb,) † The benefit, or boon, was, or became, ample. (S, Msb, K, TA.) One says, سَبِغَ الْحَمْدُ لِلَّهِ عَلَى سَبُوعِ التَّغْمَةِ Praise be to God for the ampleness of the benefit, or boon. (TA.) — And سَبِغَ لِبَدُهُ † He tended towards, and reached, his town, or country; (AA, *K;) inf. n. as above. (TA.)

2. سَبِغَتْ, inf. n. تَسْبِغٌ, She (a camel, As, JK, S, or a pregnant female, K) cast her young one, or foetus, (As, JK, S, K,) in an incomplete state, (TA,) or when its hair had grown, (As, S, K,) or when its fur had grown; (JK;) accord. to the T, (TA,) i. q. أَجْهَضَتْ: (JK, TA;) or, accord. to AA, سَبِغَتِ الْإِبِلُ بِأَوْلَادِهَا the camels cast their young abortively; and, in like manner, accord. to Lth, one says of all pregnant females: (TA:) [see also سَبِغَتْ:] the epithet applied to her is مُسَبِّغٌ, without ة. (As, K, TA.)

4. اسْبِغْهُ He made it complete, full, ample, or without deficiency; (Msb;) he made it wide; namely, his garment [&c.]: and he made it long; namely, [his garment, and the like, and] his hair, (TA.) — [Hence,] اسْبِغِ اللَّهُ عَلَيْهِ التَّغْمَةَ (S, Msb, *K) † God made the benefit, or boon, complete, full, or ample, to him. (S, *Msb, *K, *TA.) And اسْبِغْ لَهُ فِي التَّغْمَةِ † He expended upon him what was completely sufficient for his wants; bestowed upon him amply. (TA.) — And اسْبِغِ الْوُضُوءَ (K,) inf. n. اسْبِغًا (S,) † He performed completely the [ablution termed] وضوء, (S, K, TA,) making it to reach to the proper places thereof, and giving fully to every member its due. (K, TA.) — And اسْبِغْ He put on a wide, or an ample, [or a long,] coat of mail. (KL.)

مُسَبِّغٌ: see سَبِغٌ.

سَبِغَةٌ † Plentifulness, and pleasantness or easiness, and softness or delicacy, of life. (K, TA.) One says, إِنَّهُمْ لَفِي سَبِغَةٍ مِنَ الْعَيْشِ † Verily they are in a state of plentifulness, &c., of life. (TA.)

سَابِغٌ, applied to a thing (JK, S) of any kind, (JK,) Complete, full, ample, or without deficiency: (S, TA:) [and] long. (JK.) You say, دَرَعَ سَابِغَةً A coat of mail that is wide, or ample, (S, K, *TA,) and long: (K, TA:) or such that one drags it upon the ground, or [that falls] against one's ankles, by reason of length and ampleness: pl. سَوَابِغٌ. (TA.) And ذَنْبٌ سَابِغٌ A complete, a full, or an ample, tail. (S.) And دَلُوٌّ سَابِغٌ † A long دَلُوٌّ [or leathern bucket]. (TA.) And نَاقَةٌ سَابِغَةُ الضَّرْعِ † A she-camel full, or without lack or defect, in the udder: (Lth, and so in the K accord. to the TA:) or سَابِغَةُ الضَّلْوَعِ without lack or defect, and long, in the ribs. (So

in copies of the K.) And عَجِيزَةٌ سَابِغَةٌ and أَلِيَّةٌ سَابِغَةٌ (Msb, K) signify in like manner, (K,) [or] † *A long buttock.* (Msb, TA.) And رَجُلٌ سَابِغٌ † *A man large in the buttocks.* (TA.) And فَحْلٌ سَابِغٌ † *A stallion long in the veretrum:* (S, K, TA:) the contr. thereof is termed كَيْشٌ. (S, TA.) And ثَنَةٌ سَابِغَةٌ † *A foul, or an ugly, gum.* (Lth, K, TA.) — And مَطَرَةٌ سَابِغَةٌ † *A copious rain.* (K, TA.) — And نِعْمَةٌ سَابِغَةٌ † *A complete, a full, or an ample, benefit, or boon.* (K, TA.) — See also تَسْبِغَةٌ.

أَسْبَغَ More [and most] complete, full, ample, or free from deficiency [in breadth and in length]: occurring in this sense in a trad., relating to a coat of mail. (TA.)

تَسْبِغَ: see what next follows.

تَسْبِغٌ and تَسْبِغَةٌ and تَسْبِغَةٌ (JK, S, K) and تَسْبِغٌ (JK, K,) the first of which is the most chaste, (TA.) *I. q. مَغْفَرٌ [q. v.]: (JK:) or a portion of the mail of the coat of mail, that is conjoined to the helmet, and protects the neck:* (JK, S, K:) for the helmet becomes lengthened (تَسْبِغٌ) thereby; and but for it, there would be between it and the opening at the neck of the coat of mail an intervening space: (S:) or the mail composing the رَقَرَفٌ of the helmet, at the bottom thereof, with which the man protects his neck, and which is also called the مَغْفَرُ: or, accord. to “the Book of the Coat of Mail and the Helmet,” by AO, the رَقَرَفٌ of the helmet is other than its تَسْبِغٌ; for he says that, of helmets, there is that which has a رَقَرَفٌ, [consisting of] rings [or mail] encompassing the bottom thereof, so as to surround the back and other parts of the neck, and the two cheeks, and to reach to the مَحْجَرَانِ [q. v.] of the two eyes; and he afterwards says, but when it [the helmet] is not of plate, or expanded metal, but is [a head-covering] of mail, it is called مَغْفَرٌ and غِفَارَةٌ and تَسْبِغَةٌ: (TA:) [the pl. is تَسْبِغٌ:] and the helmet [that has a تَسْبِغَةٌ attached to it, accord. to those who mean by this term the mail attached to the bottom thereof,] is called سَابِغٌ: (JK:) or, accord. to Ag, one says نَبَاً تَسْبِغٌ (S,) or نَبَاً سَابِغٌ. (K, TA: in the CK [erroneously] تَسْبِغٌ.)

سَبِغٌ (S, A, L, TA,) in the O and K سَبِغٌ, like عُنُقٌ, which seems to be a mistranscription, copied by the author of the K, accord. to his usual practice, from the O, (TA.) *A man having upon him a coat of mail such as is termed سَابِغَةٌ.* (S, A, O, L, K.)

سَبِغٌ is expl. by Kr as meaning *The young that is cast by its mother after the soul has been blown into it.* (TA. [But see its verb, 2.])

مُسَبِّغٌ: see 2.

مُسَبِّغَةٌ *A she-camel that usually casts her young abortively: but a term not well known, (IDrd, TA.)*

سبق

1. سَبَقَهُ, (S, O, Msb, K, &c.) aor. = (O, Msb, K) and سَبَقَ, (O, K,) but the former is of higher authority, or more usual, (O, TA.) inf. n. سَبَقٌ, (S, Msb,) *He preceded him; he was, or became, got, went, or came, before him, or ahead of him; he outwent, or outstripped, him; he had, got, or took, precedence of him; syn. تَقَدَّمَ; (K, TA;) in running, and in everything.* (TA.) Some read, in the Kur [xxi. 27], لَا يَسْبِقُونَهُ بِالْقَوْلِ, thus, with damm, meaning *They say not [anything] without his having taught them:* (O, TA:) or they say not anything until *He has said it:* originally, لَا يَسْبِقُ قَوْلُهُ قَوْلَهُ [their saying does not precede his saying]: this reading is from the phrase سَبَقَتْهُ فُسَيْقَتُهُ, [expl. below,] aor. of the latter سَبَقَهُ. (Bd.) See 3. سَبَقَ الْفَرَسُ فِي الْحَلِيَةِ *The horse outstripped, or came in first, among those started together for a wager, or in the race-ground.* (O, K.) Hence the trad. of 'Alee, رَسُولُ اللَّهِ صَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ, † [The Apostle of God came in first in the race, and Abou-Bekr came in next, and 'Omar came in third]. (O, TA.) [And سَبَقَ used in like manner with the objective complement understood means *He preceded, &c., as above; and hence, he was, or became, first, foremost, or beforehand; he had, or got, the priority, or precedence.* And *He was, or became, one of the first or foremost:* see سَابَقَ. See also السَّبَقُ قَصَبُ السَّبَقِ *He preceded the other people; was, or became, before them; or had, got, or took, precedence of them; in betaking, or applying, himself to the affair.* (S, K.) And in like manner one says, لَهُ سَبَقٌ فِي هَذَا الْأَمْرِ *To him belongs priority, or precedence, in this affair; like سَابِقَةٌ; syn. قُدِّمَةٌ.* (A, TA.) — [Hence,] سَبَقَ وَهْنُهُ إِلَى شَيْءٍ: فَغَلَطَ فِيهِ *[He preconceived a thing, and therefore made a mistake, or erred, respecting it].* (Msb, in explanation of سَبَقَ وَهْنُهُ إِلَى الشَّيْءِ.) [And سَبَقَ وَهْنُهُ إِلَى الشَّيْءِ means in like manner † *He preconceived the thing: or his mind adverted hastily, before reflection, or without premeditation, to the thing; from what next follows.* — سَبَقَ إِلَيْهِمْ *He went, or passed, hastily, or quickly, to them.* (TA.) — [And hence,] سَبَقَ إِلَيْهِ مَتْنِي قَوْلٌ † *A saying proceeded hastily, before reflection, or without premeditation, to him from me; syn. قَرُطَ: (S in art. قَرُطَ:) and سَبَقَ مِنْهُ كَلَامٌ † speech proceeded hastily, &c., from him; syn. قَرُطَ: (Msb in that art.) [but this phrase also means, more agreeably with the primary signification of the verb, † speech proceeded previously from him; (see the Kur x. 20, &c.) and in like manner the former phrase.] See also 8. And سَبَقَهُ الْقَيْءُ, (S, Msb, K, all in art. دَرَعُ,) i. e. سَبَقَهُ فِي الْخُرُوجِ إِلَى فَيْءِهِ [meaning † *The vomit came forth to his mouth before he was aware.* (TA in that art.) [And سَبَقَ الْقَلَمُ † *The pen anticipated, skipping over something, in transcribing.* — One says also, سَبَقَتْ عَلَيْهِ,*

meaning: *I overcame him.* (TA.) And سَبَقَ عَلَى قَوْمِهِ † *He overcame his people in generosity.* (TA.) And سَبَقَهُ فِي الْكَرَمِ † *He exceeded him in generosity.* (TA.)

2. سَبَقَ, (inf. n. تَسْبِيقٌ, Mgh,) *He took, or received, the سَبَقَ [i. e. stake, or wager, laid at a race or a shooting-match, to be taken by the successful competitor]:* (IAar, O, K:) or سَبَقْتُهُ *I took, or received, the سَبَقَ, from him.* (Az, Mgh, Msb.) — And *He gave the سَبَقَ:* (IAar, O, K:) or سَبَقْتُهُ *I gave him the سَبَقَ.* (Az, Mgh, Msb.) Thus it has two contr. significations. (IAar, Az, Mgh, O, Msb, K.) Hence, in the trad. of Rukânch the wrestler, مَا تُسَبِّقُنِي, i. e. *What wilt thou give me [if I overcome]?* and he said, *The third of my sheep, or goats.* (Mgh.) And سَبَقَ أَمْرٌ بِأَجْرَاءِ الْخَيْلِ وَسَبَقَهَا ثَلَاثَةُ أَغْذِي مِنْ ثَلَاثِ نَخْلَاتٍ, meaning [He ordered the making of the horses to run, and] gave them as a سَبَقَ [three racemes of dates from three palm-trees]: or it may mean, *he took, or received, as their سَبَقَ:* or it [i. e. سَبَقَهَا] may be without teslheed, [as a subst. with its affixed pronoun,] meaning *the property assigned [as their سَبَقَ].* (L, TA.) — One says also, سَبَقْتُ بَيْنَ الْخَيْلِ [app. meaning *I gave a سَبَقَ among the horses:* (O:) or سَبَقْتُ الْخَيْلَ, and سَبَقْتُ بَيْنَهَا, meaning *I sent forth the horses with their riders upon them, to see which of them would outstrip.* (TA.) — And سَبَقَتِ الشَّاةُ, inf. n. as above, *The ewe, or she-goat, cast her young one, or foetus, in an incomplete state:* (Ibn-'Abbád, O, K:) but سَبَغَتْ, with غ, is better known. (Ibn-'Abbád, O.) — سَبَقْتُ الطَّائِرَ † *I put the سَبَقَانِ [or pair of jesses] upon the legs of the bird, and [so] shackled it.* (TA.)

3. سَابَقَهُ, inf. n. مُسَابَقَةٌ and سَبَاقٌ, [I strove, or contended, with him to precede him; to be, or become, get, go, or come, before him, or ahead of him; to outgo, or outstrip, him; to have, get, or take, precedence of him; in running (i. e. I raced, or ran a race, with him); and in everything.] (Msb, TA.) You say, سَابَقْتُهُ فُسَيْقَتُهُ [I strove, or contended, with him to precede him, &c., and I surpassed him, or overcame him, in doing so]: (S:) the aor. of the latter verb in this case is أُسَبِّقُهُ, (Bd in xxi. 27,) and the inf. n. is سَبِّقُ. (S.) — See also 6. — And see 2.

4. اسْبَقَ الْقَوْمَ إِلَى الْأَمْرِ [perhaps a mistranscription for اسْتَبَقَ] *The people, or party, hastened to the thing, or affair; or employed the fulness of their power, or force, to hasten to it; syn. بَادَرُوا.* (TA.)

6. اسْتَبَقَا and تَسَابَقَا signify the same: (K, TA:) thus the saying [in the Kur xii. 25] تَسَابَقَا إِلَيْهِ means *And they strove, or contended, each with the other, to precede, or get before, to the door.* (TA.) [And

both are trans. by means of إِلَى: you say, كَذًا and استبقوا إِلَيْهِ [They strove, or contended, together, to precede, or be first, in attaining to such a thing: and so سَابَقُوا: see the Kur lvii. 21, —here سَابَقُوا إِلَى مَغْفِرَةٍ is expl.

by Bd as meaning سَارِعُوا مُسَارَعَةَ الْمُسَابِقِينَ فِي البَضَائِرِ i. e. Strive ye, one with another, in hastening, with the striving of those that contend to outstrip in the hippodrome, to obtain forgiveness. (Mgh.) And you say, اسْتَبَقْنَا فِي الْعُدُوِّ, meaning تَابَقْنَا [i. e. We strove, or contended, one with another, to precede, get before or ahead, or outstrip, in running: and in like manner each of these verbs is used in relation to any object of contention for precedence]. (S.) — And تَسَابَقُوا and استبقوا † They competed, or contended, together in shooting. (TA.) † دَهَبْنَا نَسْتَبِقُ, in the Kur [xii. 17], means † We went to compete, or contend, together in shooting: (S, Bd:) or in running. (Bd.) — And † the latter of these verbs, as well as the former, signifies also They laid bets, wagers, or stakes, one with another. (TA.)

8. بَادِرْ إِلَيْهِ. i. q. استبق إِلَيْهِ and استبقه. Thus] فَاَسْتَبِقُوا الْخَيْرَاتِ, in the Kur [ii. 143 and v. 53], means Therefore hasten ye to good acts, &c.; or employ the fulness of your power, or force, in hastening thereto; syn. بَادِرُوا إِلَيْهَا. (O.) See also 4. — You say also, استبق إِلَيْهِ الْأَمْرُ, (K in art. بدر,) or سَبَقَ, (M in that art.) The thing, or event, came to him, or happened to him, hastily, quickly, or speedily; and beforehand [or before he expected it]; syn. بَدَرَ إِلَيْهِ, and بَدَرَهُ. (M and K in that art.) — فَاَسْتَبِقُوا الصِّرَاطَ, in the Kur xxxvi. 66, in which الصِّرَاطُ is in the accus. case because of إِلَى suppressed before it, or by making الاستيقاب to imply the meaning of الابتدأ (Bd,) means And they would hasten, make haste, or strive to get first or beforehand, to the road that they were wont to travel: (Bd, Jel:) or † they would go along the road and leave it behind them, (Bd, O, K, TA,) so that they would wander from the right way. (O, K, TA.) — See also 6, throughout.

سبق A competitor of another in striving to precede, to be before or ahead, to outgo or outstrip, or to have precedence: [pl. أَسْبَاقُ; and the sing. is also used as a pl.:] you say, هُمُ سَبَقِي, and أَسْبَاقِي: (L:) and هُمَا سَبَقَانِ They are two that compete &c. (El-Moheet, O, K.)

سبق A stake, or wager, that is laid between the persons concerned in a race, (T, S, O, Mgh, Mgh, K,) and in a shooting-match; in the former case taken by [the owner of] the one that outstrips; (T, TA;) and سبق signifies the same: (K:) pl. of the former أَسْبَاقُ. (O, K.) It is said in a trad., لَا سَبَقَ إِلَّا فِي خُفٍّ أَوْ حَافِرٍ أَوْ نَصْلٍ, meaning There shall be no stake, or wager, except in the case of the racing of camels, or of horses or mules or asses, or in the case of [the arrow-head or lance-head, i. e.] shooting or casting [the lance]: for all these affairs are preparations for

engaging in fight with the enemy; and mules and asses are included because they carry the baggage of the army. (O, TA.) — Also † The lesson of a boy, that is learned each day in the school; also called إِمَامَرٌ. (TA in art. إِمَامَرٌ.)

سبق: see the next preceding paragraph.

سَبَاقٌ an inf. n. of 3 [q. v.]. (Mgh, TA.) — [As a simple subst., A race, or contest in running. — And The preceding part of a discourse &c. You say سَبَاقُ الْكَلَامِ وَسَيَاقُهُ The preceding and following parts of the discourse; the context, before and after.] — سَبَاقُ الْبَازِي [or pair of shackles, i. e. jesses,] of the hawk or falcon, of leathern thongs or straps, or of other material. (S, O, K.)

سَبَاقٌ: see سَبَقٌ.

هُوَ سَبَاقٌ غَايَاتٍ † He is one who [often] obtains the winning canes (سَبَاقَاتُ لَسْتِقٍ [see art. قَصَب]). (O, K, TA.)

سَابِقٌ [act. part. n. of 1, Preceding, &c.: and sometimes it means one of the first or foremost: as is shown by what here follows]: sometimes what is thus termed has one coming up with it; as [sometimes happens] in the case of the سَابِقِ of horses: and sometimes it is like him who obtains the winning-cane (قَصَبَةُ السَّبَقِ [see art. قَصَب]); for he outstrips to it and has none to share with him in it, there being none coming up with him. (Mgh.) It is applied to a horse That outstrips; as also سَبَقٌ: (T, Mgh, TA:*) and the pl. [masc., i. e. pl. of the former,] applied to horses is سَبَقٌ and [fem., i. e. pl. of سَابِقَةٌ,] سَوَابِقُ: (TA:) [or] سَوَابِقُ may be pl. of سَابِقٌ regarded as a subst. like كَاهِلٌ and غَارِبٌ of which the pls. are كَوَاهِلُ and غَوَارِبُ. (Ham p. 46.) — By the سَابِقَاتُ mentioned in the Kur lxxix. 4 are meant The angels that precede the devils with the revelation [that they convey] to the prophets: (TA:) or the angels that precede the jinn, or genii, in listening to the revelation: (T, K, TA:) or the angels that precede with the souls of the believers to Paradise (Bd, Jel) and with the souls of the unbelievers to Hell: (Bd:) or the horses [that precede in battle]: (Zj, TA:) or the souls of the believers, that go forth with ease: or the stars [that precede other stars]. (TA. [See more in the Expositions of Bd and others.]) — [The pl.] سَبَقٌ, applied to palm-trees, means † That produce their fruit early. (TA.)

سَابِقَةٌ [fem. of سَابِقٌ, q. v.: and also a subst. formed from the latter by the affix ة, signifying Priority, or precedence]. One says, لَهُ سَابِقَةٌ فِي هَذَا الْأَمْرِ † [To him belongs priority, or precedence, in this affair,] when he has preceded the [other] people [in betaking, or applying, himself] to the affair: (S, K, TA:) like as you say, لَهُ سَبَقٌ, [mentioned above: see 1]. (TA.) — [Also, as used by physicians, A predisposition to disease.]

سَابِقَةٌ [The state, or condition, of preceding]. (De Sacy's Anthol. Gramm. Ar. p. 302.)

أَسْبَقُ [More, and most, preceding or prevenient; more, and most outgoing or outstripping; &c.]. أَسْبَقُ مِنَ الْأَجَلِ وَأَسْبَقُ مِنَ الْإِفْكَارِ are provs. [meaning More prevenient than the period of death and than the thoughts]. (Meyd.)

مُسَبِّقٌ A horse much, or often, outstripped. (Mgh.)

مُسَبَّقَةٌ [The state, or condition, of being preceded]. (De Sacy's Anthol. Gramm. Ar. p. 302.)

سبك

1. سَبَكَ, (S, Mgh, Mgh, K,) aor. سَبَكَ, (S, K,) so says El-Farábee, and so in the Jm, and in the handwriting of Aboo-Sahh El-Harawee, (TA,) or سَبَكَا, (Mgh,) thus in the handwriting of Az, (TA,) inf. n. سَبَكٌ, (S, Mgh, Mgh,) He melted, (S, Mgh, Mgh, K, TA,) and cleared of its dross, (Mgh,) and poured forth (K, TA) into a mould, (TA,) gold, (Mgh, Mgh, TA,) or silver, (S, Mgh, TA,) &c.; (S, TA;) and سَبَكَ signifies the same, (K,) inf. n. تَسْبِيكٌ; (TA;) this inf. n. and سَبَكَ both signifying the melting of gold and silver, and pouring it forth into a مَسْبَكَةٌ [or mould] of iron, like the half of a cane divided lengthwise. (Lth, TA.) — Hence, سَبَكَ is metaphorically used in the sense of تَجَرَّبَ. (Har pp. 140 and 211.) One says, فَلَانٌ سَبَكَهُ التَّجَارِبُ † [Such a one, tryings tried, or have tried, him]. (TA.) And كَلَامٌ لَا يَتَّبَعُ عَلَى السَّبَكِ is another tropical phrase [app. meaning † Speech or language, that does not stand good, or is not sound, or valid, when tried, or tested; that will not stand trying, or testing]. (TA.)

2: see the preceding paragraph.

7. سَبَكَ said of ثَبَرٍ [i. e. native, or unwrought, gold or silver or the like], It melted. (TA.)

سَبَكَ, applied to ثَبَرٍ [i. e. native, or unwrought gold or silver or the like, Melted and cleared of its dross, and poured forth into a mould], i. q. مُسَبِّقٌ. (TA.)

سَبِيكَةٌ [a subst. formed from the epithet سَبَكَ by the affix ة, An ingot, i. e.] a piece (Lth, Mgh, Mgh, K) of gold, (Lth, Mgh, Mgh, TA,) or of silver, (Lth, S, Mgh, TA,) &c., (Mgh,) [i. e.,] sometimes, of any metal, (Mgh,) of an oblong form, (Mgh, Mgh,) that has been melted, (Lth, S, Mgh, Mgh, K, TA,) and cleared of its dross, (Mgh,) and poured forth (K, TA) into a mould, (TA,) [i. e.,] into a مَسْبَكَةٌ of iron like the half of a cane divided lengthwise: (Lth, TA:) pl. سَبَائِكُ. (Lth, S, Mgh.) An Arab of the desert likened to it a difficult mountain that he desired to ascend, because of its smoothness; saying, أَيْ سَبِيكَةٌ هَذِهِ [What an ingot is this?]. (A, TA.) — The pl. is also applied to رِقَاقٍ [i. e. † Thin, flat, bread]; this being so called because it is made of choice, or pure, flour; and is as though it were prepared therefrom by being melted and poured into a mould (كَانَتْ سَبَكٌ مِنْهُ), and cleared from the bran. (TA.)

[سَبَّاحٌ *A meller and purifier and caster, or one who makes سَبَّاحٌ, of gold, or silver, or the like.* — Hence,] هُوَ سَبَّاحٌ لِلْكَلامِ a tropical phrase [app. meaning † *He is a trier, or tester, or a purifier, of speech, or language*: see 1]. (TA.)

سَبَّاحٌ: see art. سَبَّاحٌ.

سَبَّاحَةٌ *A mould of iron like the half of a cane divided lengthwise, into which molten gold and silver (Lth, TA) and the like (TA) are poured:* (Lth, TA:) pl. مَسَابِكُ. (TA.)

سَبَّاحٌ: see سَبَّاحٌ.

سَبَّاحٌ

Q. 4. سَبَّاحٌ i. q. سَبَّاحٌ in its several significations: (K:) i. c. (TA.) — *He stretched himself:* (TA:) *he lay upon his side, and stretched himself:* (AA, S, TA:) [&c.] — *He (a youth, or young man,) became tall:* (Lh:) and اسْبَحَتْ *She (a girl) became of erect and justly-proportioned stature.* (S, K.) An ex. occurs in a verse of Imra-el-Kays, cited voce مَجُولٌ. (S.) — *It (a plant) became tall and full-grown:* (TA:) and it (anything) became extended, and long, or tall. (Lh.) — *He went at random, or heedlessly; without consideration, or certain aim.* (Lh.) — *It (a river) flowed.* (TA.) — اسْبَحَتْ عَيْنُهُ *His eye shed tears.* (Lh.) But ISd says that this is not known in classical Arabic. (TA.)

مَسْبُوحٌ [act. part. n. of the verb above]. — *A youth, or young man, of just proportion, and full grown.* (Aboo-Ziyád El-Kilábee, S, K.) — *Hair that hangs down; lank; not crisp:* (S, K:) or of just length: or full-grown, and standing out. (TA.) — And Anything extended, and long, or tall. (Lh.)

سَبَل

2. سَبَلٌ, inf. n. تَسْبِيلٌ, means سَبَلٌ فِي سَبِيلِ اللَّهِ *جَعَلَهُ فِي سَبِيلِ اللَّهِ, means سَبَلٌ فِي سَبِيلِ اللَّهِ, [He assigned it, or the profit, or revenue, or usufruct, thereof, to be employed in the way, meaning cause, of God, or of religion; or in the doing of anything, or all, that God has commanded, or of the works whereby one pursues the way that leads to advancement in the favour of God; he dedicated it to pious, or charitable, uses or purposes]; (K, TA:) as though [meaning] he made it a trodden way [whereby to advance] to [the favour of] God.* (TA.) You say, سَبَلٌ ضَمِيْعَةٌ, using the verb in this sense [i. e. *He assigned the profit, or revenue, or usufruct, of his estate to be employed in the cause of God, or of religion*]; (S;) to be given to the wayfarer, and the poor, and the warrior against unbelievers, and others. (TA voce تَسْبِيلٌ.) And سَبَلُ الشُّمْرِ *He assigned the profit to be employed in the ways of good works* (Mgh, Mgh) and the various kinds of pious deeds: (Mgh:) or he made the profit to be allowable, or free, to those for whose benefit the property itself was made unalienable in perpetuity. (TA.) [See an ex. in the first paragraph of art. حَبَسَ, relating to some palm-trees which 'Omar desired to give in

charity.]] = سَبَلٌ, [either سَبَلٌ or سَبَلٌ both app. allowable, (see the part. ns., below,)] *He (a man) was, or became, long in the سَبَلَةُ [q. v.]; as though he had a long سَبَلَةُ given to him.* (TA.) — See also 4.

4. اُسْبَلَتْ الطَّرِيقُ *The road had many passengers following, or succeeding, one another, or going repeatedly to and fro, upon it.* (M, K.) = اسْبَلْ اِزَارَهُ (S, M, K,) inf. n. اِسْبَالٌ, (TA,) *He let loose, let down, or lowered, his waist-wrapper;* (S, M, K;) and so اِسْتَرِ the veil, or curtain, (Mgh,) or he let down, let fall, or made to hang down, the veil, or curtain: (Mgh:) the former act is forbidden in a trad. (TA.) And اسْبَلَتْ ذَيْلَهَا [She made her skirt to hang down; or to hang down low, so that she dragged it on the ground]; said of a woman. (M.) And اسْبَلْ ثَوْبَهُ *He dragged his garment [on the ground];* (O;) and سَبَلُهُ signifies the same, (O, TA,) inf. n. تَسْبِيلٌ. (TA.) And اسْبَلْ ذَنْبَهُ *He made his tail to hang down; he hung down his tail;* said of a horse. (M.) — [Hence,] اسْبَلِ الْبَاءَ † *He (a man) poured forth the water.* (Mgh.) And اسْبَلِ دُمْعَهُ (M, K, TA) † *He shed, or let fall, his tears.* (K, TA.) = The verb is also similarly used intransitively. (TA.) You say, of a part of the beard, اسْبَلِ عَلَى الصَّدْرِ [It fell, or hung down, upon the breast]. (Az, O, TA.) — And اسْبَلِ الْمَطَرُ † *The rain let fall a shower, and became dense; as though it let down a curtain:* (A, TA: [but accord. to this explanation, the verb is app. trans.; and the phrase, elliptical:]) or the rain fell continuously, or in consecutive showers, and in large drops: and in like manner, اسْبَلَتْ الدَّمْعُ the tears. (S, K,) — And اسْبَلَتْ السَّمَاءُ (AZ, S, M, K) † *The sky let fall its rain issuing from the clouds and not as yet having reached the earth:* (AZ, S, TA:) or [simply] the sky rained. (K.) And اسْبَلَتْ اُرْوَاقُ الْعَيْنِ † *The sides of the eye shed tears.* (O, K, TA, all in art. رَوَى.) — And اسْبَلِ عَلَيْهِ † *He poured forth his speech against him abundantly, [or in torrents,]* (A, K, TA,) like as rain pours. (A, TA.) = تَسْبِيلُ اسْبَلِ الزَّرْعُ *The seed-produce put forth its [or ears];* (S;) and so تَسْبِيلٌ; (S, Mgh, Mgh;) or put forth its سَبَلٌ, (Mgh in explanation of the former,) which is syn. with تَسْبِيلٌ, (S, M, Mgh, K,) or its سَبُولَةٌ: (K in explanation of the former:) [Mtr says,] † تَسْبِيلٌ I have not found. (Mgh.)

Q. Q. 1. سَبَلٌ: see 4, last sentence: = and art. سَبَلٌ.

Q. Q. 2. تَسْبِيلٌ: see 4, last sentence.

سَبَلٌ *A thing that one has let loose, let down, let fall, or made to hang down, and to drag [on the ground]; like as نَشَرٌ signifies "a thing that one has spread" &c.: whence the trad., مَنْ جَرَّ سَبْلَهُ مِنَ الْخَيْلِ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَمَةِ [He who drags what he has made to hang down of his garment from pride, or self-conceit, God will not look towards him on the day of resurrection]:* (O:) or سَبَلٌ means garments made to hang down [so as to drag]; and is pl. of سَبَلَةٌ; [or

rather a coll. gen. n. of which سَبَلَةٌ is the n. un.;] whence جَرَّ سَبْلَهُ, (TA,) which means [*He dragged his garment; though said to mean,] his garments.* (K, TA.) — Also † *Rain:* (S, M, K:) or rain issuing from the clouds and not as yet having reached the earth: (AZ, S, TA:) or flowing rain: and likewise flowing blood. (Ham p. 359.) — [Hence, app., as indicating swiftness,] سَبَلٌ is the name of † *A certain mare,* (S, K,) an excellent mare, said by As to have been the mother of اَنْعُوجُ, and to have belonged to [the tribe of] Ghanees. (S, TA.) — And سَبَلٌ [or سَبَلٌ as a fem. proper name] is a name for † *A ewe, or she-goat:* and such is called to be milked by saying سَبَلِ سَبَلِ. (Ibn-'Abbád, TA.) = Also i. q. † سَبَلٌ, (S, M, Mgh, K,) which signifies *The ears of corn:* (MA: [and in like manner both are expl. in the KL, but as singulars, app. because used as gen. ns.]) n. un. of the former with † سَبَلٌ, and so of † the latter: and the pl. of † سَبَلٌ, which is of the measure تَفْعُلٌ, is سَبَائِلُ: (Mgh:) or this is pl. of سَبَلَةٌ, (S,) as also سَبَائِلُ: (Kur xii. 43 and 46:) or سَبَلَةٌ [in the CK (erroneously) سَبَلَةٌ] signifies *an ear of corn* [so I render زَرْعَةٌ (in the CK زَرْعَةٌ)] that is bending, or inclining, as also سَبُولَةٌ [mentioned in one of my two copies of the S as syn. with سَبَلَةٌ but not in the other copy] and † سَبُولَةٌ (M, K) and † سَبَلَةٌ; (K;) or, accord. to Lth, † سَبُولَةٌ signifies *an ear (سَبَلَةٌ) of millet (ذُرَّة), and of rice, and the like, when bending, or inclining:* (O, TA:) and some say that سَبَلٌ signifies *spreading, or expanding, arms of the سَبَلِ [or ears of corn];* (M, TA;) or the extremities thereof; (TA;) and the pl. is سَبُولٌ; (M;) or سَبُولٌ is syn. with سَبَلٌ, in the dial. of بنو هِمْيَانَ [?]. (TA.) † السَّبَلَةُ is also the name of *A certain sign of the Zodiac [i. e. Virgo]:* (S in the present art., and K in art. سَبَلٌ:) [or Spica Virginis;] a star in Virgo; thus called by astrologers; also called السَّهَاءُ الْاَعْزَلُ. (Kzw. [See art. سَمَك.]) السَّبَلُ الْكَلْبُ is *A well-known plant, [spikenard, which is called in the present day السَّبَلُ الْهِنْدِيُّ,] brought from India.* (O. [See also art. سَبَل.]) — Also sing. of اُسْبَالٌ, which signifies † *The uppermost parts of a bucket,* (O,) or the lips thereof: (S:) or † سَبَلَةٌ is the sing. of اُسْبَالٌ in these senses; and signifies † *the head of a vessel [like as it signifies the "ear," which is the "head," of a culm of wheat &c.].* (TA.) You say, مَلَأَهَا إِلَى اُسْبَالِهَا † *He filled it (i. e. the wine-cup, اَلدُّو, M, TA, or the bucket, اَلدُّو, O) to its edges, (M, K, TA,) and to its lips.* (K.) And a poet says, (S,) namely Bā'ith Ibn-Šureym El-Yeshkuree, (TA.)

• إِذَا رَأَيْتُنِي مَاتًا بِدَلَالِهِمْ
• فَلَمَّا تَبَا عَلَّقَا إِلَى اُسْبَالِهَا

[When they sent me drawing with their buckets, and I filled them with blood to their brims]: he says, they sent me seeking to execute their blood-revenges, and I slew many: الْعَلَقُ meaning

"blood." (S, TA. [See also Ham p. 268, where some different readings are mentioned; and it is said that the اسبال may mean the knots that are connected with the cross-pieces of wood of the bucket.])—And †A number of spears, few or many. (K. [Perhaps because their heads are likened to the heads of corn.])—Also The nose: (K:) pl. سِبَال: so in the Moheet. (TA.) One says, اُرْغَرَ اللهُ سِبْلَهُ [May God make his nose to cleave to the earth, or dust: or †abase, or humble, him]. (TA.)—And Garments made of the hards, or hurds, of flax of the coarsest of qualities: and so سِبْلَةٌ [if one of these words be not a mistranscription for the other]. (TA.)—And A certain disease in the eye, [thus رِيح السَّبْلِ is expl. in the M,] resembling a film, as though it were the web of a spider, with red veins: (S:) or a film of the eye, from the swelling, or inflation, of its external veins upon the surface of the مَلْحَمَةِ (K,) which is one of the layers of the eye, (TA,) [namely, the tunica albuginea, or white of the eye, so called in the present day,] and the appearance of a web, or thing woven, between the two, [i. e. between those veins and the white tunic,] like smoke: (K:) or a film covering the eye; as though from اسْبَال meaning the "letting down" of a veil, or curtain. (Mgh.)—Also A reviling, or vilifying. (K.) One says, بَيْنِي وَبَيْنَهُ سَبْلٌ Between me and him is a reviling, or vilifying: so in the Moheet. (TA.)

سَبْلٌ [is app. a possessive epithet, meaning Having length and flaccidity]. خَصِيَّةٌ سَبْلَةٌ means [A scrotum] that is long (M, K, TA) and flaccid. (TA.)

سَبْلَةٌ †A rain of wide extent. (IAar, O, K.)

سَبْلَةٌ: see سَبْلٌ, in five places. — Also †The شَارِب [or mustache]: (S:) or the دَائِرَةٌ [or small protuberance termed حُرْمَةٌ, q. v.,] in the middle of the upper lip: or the hair that is upon [app. meaning of] the شَارِب; (M, K;) whence the saying, طَاثُ سَبْلِكَ فَتَقَصِّهَا [thy hair of the mustache has become long, therefore clip it]; and it is tropical: (TA:) or the extremity of that hair: (M, K:) or the two mustaches together: (M, K:) or what is upon the chin, to the extremity of the beard: or the fore part of the beard: (M, K:) or what hangs down, of, or from, the fore part of the beard: (Zj, in his "Khalk el-Insân:") or, accord. to Az, it signifies, with the Arabs, the fore part of the beard, and what hangs down thereof, or therefrom, upon the breast: or, accord. to IDrd, some of them apply it to the extremity of the beard; and some, to the hair of the mustache that hangs down on the beard: in a trad., in which it is said that he [Mohammad] was full in the سَبْلَةَ, Az says that it means the hairs beneath the lower jaw: accord. to AZ, it is what appears, of the fore part of the beard, after [or exclusive of] the hair of the side of each cheek and the عُثُون [here app. meaning the portion of the beard next the front of the throat], and what is concealed [thereof]: (TA:) or, accord. to Th, the beard altogether: (M:) the pl. is سِبَالٌ, (S,

K,) [to which ة is sometimes added, agreeably with a common license, as appears from an ex. in what follows,] and سَبْلَاتٌ, occurring in the saying, إِنَّهُ لَذُو سَبْلَاتٍ, mentioned by Lh, in which the term سَبْلَةٌ is made to apply to every separate portion [so that the meaning is, Verily he has a سَبْلَةٌ]. (M.) One says, of enemies, فَرَّ ضَهَبُ السَّبَالِ †[They are red, or reddish, in respect of the mustaches, &c.: see art. صَبَب]. (TA.) And of a man who has come threatening, one says, جَاءَ فَلَانٌ وَقَدْ نَشَرَ سَبْلَتَهُ †[Such a one came having spread out his mustache, &c.]. (K, TA.) And in a trad. respecting Dhu-th-Thudeiyeh, [see art. نَدَى,] it is said, مِثْلُ سِبَالَةِ السُّنُورِ [app. meaning †Having upon him small hairs like the whiskers of the cat]. (TA.)—سَبْلَةُ الْبَعِيرِ means †The part of the camel, in which he is stabbed, or stuck, in the uppermost part of the breast; (T, M;) called also the ثَرِيَّة: (T:) or the fur that flows down upon that part of the camel. (M, K. [In the CK, مَنْعَرَهُ is erroneously put for مَنْعَرَهُ.]) You say فِي سَبْلَةِ الثَّاقِفَةِ, meaning †He stabbed, or stuck, the she-camel in the part above mentioned: (M in art. لَتَب: [in the K, in the present art., كَتَب is erroneously put, in this phrase, in the place of لَتَب.]) Az heard an Arab of the desert say لَتَمْتُ فِي سَبْلَةِ بَعِيرِهِ [which means the same as لَتَبْتُ,] and he supposes the سَبْلَةَ to be hairs in the part above mentioned. (TA.) You say also, بَعِيرٌ حَسَنُ السَّبْلَةِ, meaning †[A camel goodly in respect of] the thinness of his skin (جلده): so in the O and K: but accord. to the T, of his cheek (خَدِهِ); and this is probably the right explanation. (TA.)

أَسْبَلُ: see سَبْلَانِي.

سَبِيلٌ A way, road, or path; (S, M, Mgh, K;) and what is open, or conspicuous, thereof; (M, K;) and Er-Rāghib adds, wherein is easiness: (TA:) and سَبِيلَةٌ signifies the same: (Ibn-'Abbād, K:) the former is masc. and fem.; (S, M, Mgh, Mgh, K;) like رُقَاتٍ; (Mgh;) made fem. by the people of El-Hijáz, and masc. by Temem; (Akh, S voce رُقَاتٍ;) but mostly fem.; (IAth, TA;) in the Kur it is made masc. in vii. 143, and fem. in xii. 108: (S, M, TA:) pl. سَبِيلٌ, (M, K,) or, accord. to ISk, it has this pl. when masc., and سَبِيلٌ, like عُثُونٌ when fem., (Mgh, [but this distinction and the latter pl. are both strange,]) and it has also as a pl. [of pauc.] أَسْبِلَةٌ. (TA.) In the saying, وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ [And upon God it rests to show the right way (see art. قَصْد)], (M, K,) in the Kur [xvi. 9], (M,) it is used as a gen. n., because it is added, وَمِنْهَا جَائِرٌ. (M, K.)—ابْنُ السَّبِيلِ means †The son of the road; (M, K;) he whom the road has brought, or [as it were] brought forth; (IB;) the wayfarer, or traveller: (Mgh, Mgh;) or he who travels much or often: (TA:) or the traveller who is far from his place of abode: (Er-Rāghib:) as used in the verse of the Kur, (M, Mgh, Mgh,) ix. 60, (M,) it means the person to whom the way

has become cut short [so that he is unable to continue his journey]; (M, K;) to which has been added, who desires to return to his country, or town, and finds not what will suffice him: (TA:) or the traveller who is cut off from his property: (Mgh, Mgh;) or the person who desires to go to a country, or town, other than his own, for a necessary affair: or, accord. to Ibn-'Arafah, the guest who has become disabled from proceeding in his journey, his means having failed him: to such should be given as much as will suffice him to his home. (TA.)—وَتَقَطُّعُونَ السَّبِيلَ, in the Kur [xxix. 28], means †[And ye cut off] the way of offspring [by your unnatural practices]: or and ye oppose yourselves to men in the roads [or road] for the purpose of that which is excessively, or enormously, foul or abominable. (TA.)—[سَبِيلٌ] means †The way, or cause, of God, or of religion; or the way whereby one seeks approach to God, or advancement in his favour. It is said in the Kur [ii. 191], وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ, meaning †And expend ye in warring against unbelievers and the like, and in every good work commanded by God; (M, K;) such being of the ways [that lead] to God: (M:) mostly used in relation to warring against unbelievers and the like. (M, K.) And in the same, iii. 163, الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ, meaning [Who have been slain in the cause of God, or of his religion, i. e.,] for the sake of the religion of God. (Jel.) And you say, جَعَلَ ضِعْفَتَهُ فِي سَبِيلِ اللَّهِ †[He made his estate to have its profit, or revenue, or usufruct, employed in the cause of God, or of religion]. (S.)—سَبِيلٌ also signifies †A means of access; a connexion, or a tie: so in the saying, in the Kur [xxv. 20], يَا لَيْتَنِي آتَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا, a means of access to Paradise: (S, Mgh, TA:) thus it has been explained: (TA:) or the meaning is, [O would that I had taken, with the Apostle,] a way to safety: or one way, the way of truth. (Bd.)—[Also, in the present day, applied to A public drinking-fountain.]

سَبِيلَةٌ and سَبِيلَةٌ: see سَبْلٌ, in three places.

سَبِيلَةٌ: see سَبِيلٌ, first sentence.

سَابِلٌ Travelling upon a road: pl. سَوَابِلٌ and [coll. gen. n.] سَابِلَةٌ: (TA:) this last signifies travellers, (S, M,) or a company of people, (Mgh, K,) following, or succeeding, one another, or going repeatedly to and fro, (S, M, Mgh, K,) upon the roads, (S, Mgh,) or upon the road, (M, K,) for the accomplishment of their wants: it is made fem. as denoting a جَمَاعَةٌ. (Mgh.)—Also, سَابِلَةٌ, (TA in art. شَغَر,) or سَابِلَةٌ, (M, K, TA,) A travelled road; (M, K, TA;) a beaten road. (TA in art. شَغَر.)—عَيْثُ سَابِلٌ †Rain falling continuously, or in successive showers, and in large drops, and copiously. (TA.)

سَابِلَةٌ: see the next preceding paragraph, in two places.

سَبْلَةٌ and سَبْلَةٌ: see سَبْلٌ, in five places: and see also art. سَبْلٌ.

سَلَسِل the name of *A certain fountain in Paradise*: determinate; [without tenween;] but occurring at the end of a verse of the *Kur* [lxvi. 18], (Akh, S, K,) and being with fet-h, (Akh, S,) is added to it, (Akh, S, K,) for the sake of conformity [with the endings of other verses before and after it]. (K.) See also art. سلسل.

أَسْبَل : A man long in the سَبَلَة [q. v., here said in the TA to mean the beard, but this is questionable], as also **سَبْلَانِي** and **مُسْبِل** and **مُسْبِل** and **مُسْبِل** and **مُسْبِل**. (M, K, TA.) — And the fem., سَبْلَة, † A woman having hair in the place of the mustache. (TA.) — And † An eye having long lashes. (M, K.)

مُسْبِل : see the next preceding paragraph.

مُسْبِل A man lengthening his garment, and making it to hang down to the ground. (IAar, TA.) [And in like manner,] applied to a woman, [though without ة,] Who has made her skirt to hang down [app. to the ground]. (M.) — See also **أَسْبَل**. — And **المُسْبِل** signifies † The penis: (M, K, TA:) because of its pendulousness. (TA.) — And † The [lizard called] قُصْب. (K.) — And the fifth of the arrows used in the game called **المِسْر**: (M, K:) or the sixth of those arrows, (Lh, S, M, K,) also called **المُصْفَح**, (S,) in which are six notches, and to which are assigned six shares [of the slaughtered camel] if it win, and six fines if it do not win: (M:) pl. **المُسَابِل**. (TA.) — And **مُسْبِل** is one of the names of *Dhu-l-Hijjah*; (M, K;) of the time of 'Ad. (M.)

مُسْبِل : see **أَسْبَل**. — Also An ugly old man: (K:) app. because of the length of his beard. (TA.)

مُسْبِل : see **أَسْبَل**.

سبى

1. **سَبَى الْعَدُوَّ**, (S, M, Mgh, K,) and **وَعَبَّرَ**, (M,) aor. **سَبَى**, (Mgh, TA,) inf. n. **سَبَى** (S, M, Mgh, K) and **سَبَا**, (S, M, K,) or † the latter is a simple subst., as also **سَبَا** or **سَبَى**, (Mgh,) *He made captive, captived, or took prisoner, [the enemy, and other than an enemy;]* (S, K;) as also **أَسْبَاهُ**. (S, Mgh, K.) — [Hence,] **تَسْبَى قَلْبَ** **الرَّجُلِ** † [She captivates the heart of the man], said of a woman. (S.) — And **سَبَيْتُ قَلْبَهُ** and **أَسْبَيْتُهُ** † I captivated his heart. (M.) And **قَلْبُ** **الْفَتَى**, said of a girl, or young woman, i. q. **سَبَيْتُهُ** [i. e. † She captivated the heart of the youth, or young man.] (TA.) — One says also, **إِنَّ اللَّيْلَ لَا أَسْبَى لَهُ** and **لَا أَسْبَى لَهُ** and **طَوِيلٌ وَلَا أَسْبَى لَهُ**, the latter on the authority of Lh, who says that it means a prayer, (M, TA,) for which reason the verb [in the former instance] is in the mejzoom form, (TA,) i. e. [Verily the night is long, and] may I not be made as the captive [to it]. (M, TA.) — **سَبَى الْخَمْرَ**, (S, M, K,) aor. as above, (M,) inf. n. **سَبَى** and **سَبَا**, (T, M, K,) though J says only the latter, (K,) *He conveyed wine from one town, or country,*

to another; (S, K;) or he brought wine from one land to another; as also **أَسْبَاهَا**: (M:) [and] so **سَبَاهَا**, with hemz: (Mgh:) or **سَبَّاهُ**, with hemz, means "I bought" (S, M) wine, to drink it. (S.) [See art. سَبَا.] — **سَبَاهُ اللَّهُ**, (ISk, S, M, K,) aor. as above, (S,) inf. n. **سَبَى**, (S, M,) *God estranged him; (ISk, S, M, K;) removed him far away; (S, K;) and cursed him: (M:) or it is like the saying* **لَعَنَهُ اللَّهُ**: (S:) [or may God estrange him; &c.]: one says, **مَا لَهُ سَبَاهُ اللَّهُ** [What ails him? May God estrange him; &c.]. (TA.) — **سَبَى الْهَيَاةَ**, (M, K,) aor. as above, (M,) inf. n. **سَبَى**, (TA,) *He dug until he reached the water.* (M, K.)

5. **تَسَبَّى لَهُ** † *He manifested, or showed, love, or affection, to him; and became inclined to him.* (TA.)

6. **تَسَابَوْا** *They made one another captive.* (Az, K.)

8: see 1, in four places.

مُسْبِي i. q. **مُسْبِي** [i. e. Made captive]; (M;) or **مُسْبِي** signifies **مَا يُسْبَى** [i. e. what is made captive; but I rather think that the right explanation is **مَنْ يُسْبَى** i. e. the person who is made captive; agreeably with what follows]: pl. **مُسَبِي**: (M, K:) one says **قَوْمٌ مَسْبِي** [a company, or party, of men made captive]; the latter word in this case being an inf. n. used as an epithet; [therefore, as such, it is applicable to a single person, male or female, as well as to a pl. number;] and accord. to Ag, one says not otherwise than thus in speaking of a company, or party, of men: (Mgh, TA:) [but] **سَبَى** is [also] applied to a single person, to the male and the female, (M, K,) i. e. to the latter, as to the former, without ة, (M;) as meaning made captive: (K:) or **سَبَى** is applied to a boy, or young man, or male slave, as also **مُسْبِي**; and **سَبَا** to a girl, or young woman, or female slave, as also **مُسْبِي**; (Mgh;) or to a woman, in this sense: (S:) and the pl. of **سَبَى**, (M, K,) or of **سَبَا**, (Mgh,) **سَبَايَا**, (M, Mgh, K,) applied to women. (M.) — Also *Women*, (IAar, M, K,) universally; (IAar, M;) because they captivate the hearts; or because they are made captive, and possessed as property. (M, K.)

سَبَا : see **سَبَى**. — Also *A tribe of El-Yemen*; regarded as a **حَي**, perfectly decl.; and regarded as a **قَبِيلَة**, [and therefore a fem. proper name,] imperfectly decl. [and written سَبَا]: (M, TA:) or, as is said in the Mgh, it is the name of a town, or province, in *El-Yemen*; masc., and therefore perfectly decl.; and fem., and therefore imperfectly decl.; called by the name of its builder: (TA:) [hence,] one says, **أَيَادِي سَبَا** and **دَهَبُوا أَيَادِي سَبَا**, [making the last word to be without tenween either as a fem. proper name or because of pausing after it,] i. e. *They went away scattered, or dispersed*: (S, M, K:) J says, (TA,) they are two nouns made one, like **مَعْدِي كَرَب**, perfectly decl. because not occurring otherwise than as a denotative of state, [and therefore indeterminate,] whether you make

the former to be a prefixed noun governing the latter in the gen. case, or do not so. (S, TA.) [See also art. سَبَا.] — In a verse of 'Alkameh Ibn-'Abadeh, the phrase **سَبَا الْكُتَّانِ** is used for **سَبَابِ الْكُتَّانِ**. (M in art. سَب: see سَب.)

سَبَا or **سَبَى**: see 1, first sentence.

سَبَا: see **سَبَى**.

سَبَا: see 1, first sentence.

سَبَى: see **سَبَى**, in two places. — Also, (K,) or **سَبَى**, (M,) *A branch, or piece of stick or wood, brought by a torrent from one tract, or region, to another, (M, K,) or from a distant place; (M;) and* **سَبَا** and **سَبَا** signify the same. (K.) — **سَبَى الْحَيَّةِ** *The slough of the serpent; (M, K;) as also* **سَبَا**. (K in art. سَبَا.) [Accord. to different copies of the K in the present art., **سَبَى** or **سَبَا** or **سَبَى**, all of which are wrong.] — **سَبَا** [or **دُرَّة سَبَا**] *A pearl, or large pearl, brought out by the diver (K, TA,) from the sea.* (TA.) — Also, [or **خَمْر سَبَا**,] *Wine brought from one town, or country, to another: (S, M, K;) if bought to be drunk, it is termed سَبَا, with .: (S, M;) or, perhaps, the former may be an instance of the alleviation of .: (M. [See also سَبَا in art. سَبَا.]])*

سَبَا *The مَشِيمَة [or membrane enclosing the fetus in the womb], which comes forth with the young: (S, K;) or a thin pellicle over the nose of the fetus, which dies if it be not removed from it at the birth: (K;) or the water that comes forth upon the head of the fetus, (T, M,) [i. e.] at the birth: (T:) pl. سَوَابِي [or سَوَاب]. (S.) — Hence, as being likened thereto, because of its fineness, (M,) † The dust of the burrows, or holes, of the jerboa; (K;) or fine dust which the jerboa extracts from its burrow, or hole: said by Abu-l-'Abbás to be [one] of the burrows, or holes, of the jerboa; but this saying of his has been rebutted. (M.) — Hence also, (M,) † Increase or offspring [of camels or the like]; (S, M, K, TA;) called by the name of that from which they come: (M, TA:) or (so accord. to the M, but accord. to the K "and") camels for breeding: and numerous cattle: (M, K:) or also sheep, or goats, having numerous offspring: (T, S, K:) and it is also applied to denote a large number [app. of animals &c.]. (TA.) One says, **لَا يَلِي فُلَانٌ سَبَا**, meaning † [To such a one belong] numerous cattle. (TA.)*

أَسْبَاة *A streak of blood; (AO, S, M, K;) as also* **أَسْبَاة**: (M, TA:) pl. **أَسْبَابِي**. (AO, S, M, K.) — And *An extended thread or string of [goats'] hair.* (TA.) — And [the pl.] **أَسْبَابِي** signifies *The conspicuous tracks of a road.* (TA.)

أَسْبَاة: see the next preceding paragraph.

مُسْبِي: and its fem., with ة: see **سَبَى**, in three places.

ست

1. **سَتَهُ**, [aor. ², accord to rule, and inf. n. app. **سَتَ**, q. v.,] *He attributed or imputed to him, or charged him with, or accused him of, a fault, or defect, or the like; as also سَدَهُ; syn. عَابَهُ.* (TA.) [The sense in which **عَابَهُ** is there used is indicated by the context.]

سَتَ a dial. var. of **اَسَتَ**: see the latter word in art. **سَه**, in two places.

سَتَ Foul, or evil, speech or language. (IAar, K.) — And also, [like **سَدَ**,] *A fault, or defect, or the like; syn. عَيْبَ.* (K.)

سَتَى: see **سَتَى**, of which it is the fem. — **سَتَى** said to a woman means, (K, TA,) accord. to the explanation of IAmb, (TA,) **يَا سَتَى جِهَاتِي** [*O thou who occupiest the six places in relation to me; or, who art above me, below me, before me, behind me, on my right, and on my left*]: (K, TA:) as though alluding to her holding the speaker in her possession: (TA:) or it is an incorrect expression; (K;) or it is vulgar, and held in low estimation; (IAar, TA;) and is correctly **سَيِّدَتِي** [*my lady, or my mistress*]: (K:) it may be regarded as a contraction of **سَيِّدَتِي**, accord. to Esli-Shiháb El-Kásimee: (TA:) and Es-scyiid 'Ecsà Eş-Şafawee says that it should not be restricted to the class of expressions used as vocatives. (MF, TA.)

سَتَى (Lth, T, S, M) and **سَتَى** (Lth, T, S, M, K,) the former masc. and the latter fem., (S,) [signifying *Six*,] are originally **سَدَسَة** (Lth, T, M) and **سَدَس**; (Lth, T, S, M, K;) the latter **س** is changed into **ت**, and the **د** is incorporated into it; (Lth, T, S, M, K;) for the dim. of **سَتَى** is **سَدَسَة** [and that of **سَتَى** is **سَدَس**], and the pl. is **أَسَدَاس**. (Lth, T, S.) You say, **عِنْدِي سَتَى رَجَالٍ**, **وَنِسْوَةٍ** [*I have with me, or at my abode, six men and women*], i. e., *three men and three women*: and you may say, **عِنْدِي سَتَى رَجَالٍ وَنِسْوَةٍ**, meaning, *six men, and also women*: and in like manner you do in the case of any number that can be divided so as to apply to two plurals, as six and seven and the higher numbers: but in the case of a number that cannot be divided so as to apply to two plurals, as five and four and three, you put the latter noun in the nom. case only, saying, for ex., **عِنْدِي خَمْسَةُ رَجَالٍ وَنِسْوَةٍ**. (ISK, S.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which **سَتَى** is imperfectly decl., see **ثَلَاثَةٌ** and **تِسْعَةٌ**.] **سَتَى عَشْرَ** [indecl. in every case, meaning *Sixteen*,] is pronounced by some of the Arabs **سَتَى عَشْرَ**: and [the fem.] **سَتَى عَشْرَةٍ**, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced **سَتَى عَشْرَةٍ** in the dial. of Nejd. (S in art. **عَشْرَ**). — **سِتْمِائَةَ** [meaning *Six hundred*] should be written thus, without separating the two words; because **سَتَى** is originally **سَدَس**, and the union of the two words is to compensate for the incorporation of

the **د** into the **ت**. (El-Hareere, in De Sacy's Anthol. Gramm. Ar., p. 72 of the Arabic text.)

سِتُون [Sixty,] *one of the tenfold numbers*, (M, TA,) namely, that between **خَمْسُونَ** and **سَبْعُونَ**, (TA,) is derived from **سَتَى**. (M, TA.) — [Also *Sixtieth*.]

سَاتِ [Sixth]. You say, **جَاءَ فَلَانٌ سَادِيًا** and **سَادِيًا** and **سَاتًا** [*Such a one came sixth*]; **سَادِيًا** being formed from **سَدَس**; and **سَاتًا**, from **سَتَى** and **سَتَى**: in **سَادِيًا**, the [latter] **س** [of **سَادِيًا**] is changed into **ي**; for certain letters in other cases are sometimes so changed; as in **أَيَّامًا** and **أَيَّامًا** and **تَقْضَى** and **تَقْضَى**, and **تَقْضَى** and **تَقْضَى**, and **تَقْضَى** and **تَقْضَى**. (ISK, S.)

اَسَتَ: see arts. **اَسَتَ** and **سَه**: it is properly mentioned in the latter art., being originally **سَتَى**. (S, TA.)

ستر

1. **سَتَر**, aor. ², (S, M) and **سَتَر**, (M,) inf. n. **سَتَر** (S, M) and **سَتَر**, (M,) *He, or it, veiled, concealed, or hid, a thing; (M;) covered it: (S:) and سَتَرٌ signifies the same, (M,) [or has an intensive sense, or denotes frequency or repetition of the action, or its application to many objects: accord. to Golius, "sub velo, obtinso eo [sic], ne quis vir intueretur eam, custodivit puellam: et clam asservavit habuitque eam:" as on the authority of the KL: in which I find nothing of the kind but سَتَرٌ expl. by the words **دَرِ بَرْدَةٍ** **دَاسْتَن** (*to have or hold, within a curtain*). — † *He protected another.* (The Lexicons passim.) — **سَتَرَتْ**, inf. n. **سَتَرَةٌ**, † *She (a woman) was, or became, سَتَرَةٌ*, (A,) i. e., *modest, or bashful.* (M.) — And **سَتَر**, inf. n. **سَتَر**, † *He was, or became, intelligent.* (M.)*

2: see the preceding paragraph.

3. **سَاتَرَهُ**, inf. n. **سَاتَرَةٌ**, † [*He concealed enmity with him*]. (A.) [See also the act. part. n., below.]

5 and 7: see the next paragraph.

8. **اَسْتَر** and **تَسْتَر** (S, M, K) and **اَسْتَر** (IAar, M) *It became veiled, concealed, or hidden; or it veiled, concealed, or hid, itself: (M:) it became covered; or it covered itself.* (S, K.) — [Hence,] **فَلَانٌ لَا يَسْتَرُ مِنَ اللَّهِ بِشَيْءٍ** [*Such a one does not protect himself from the displeasure of God by piety; i. e., such a one does not fear God.* (A, TA.)

سَتَر and **سَتَرَةٌ** [which latter see also below] and **سَتَرَةٌ** (S, M, K) and **سَتَرَةٌ** (K) and **سَتَرَةٌ** and **سَتَرَةٌ** (TA) and **سَتَرَةٌ** (M, K,) which last is only known to occur in one instance, in a trad., (M, TA,) and **مَسْتَرٌ**, (M, K,) *Anything by which a person or thing is veiled, concealed, hidden, or covered; a veil; a curtain; a screen; a cover; a covering; a covert: (S, M, K:) [and the first and second, anything by which one is protected, or sheltered:] the pl. of سَتَرٌ is سَتَرٌ and*

اَسْتَارَ (S, M, K) [the latter a pl. of pauc.] and **سَتَرٌ**, (M, TA;) which last is also pl. of **سَتَرٌ**, (K,) like as **كُتِبَ** is of **كِتَاب**; (TA;) and the pl. of **سَتَرَةٌ** is **سَتَارٌ**. (S, K.) — [Hence the phrase] **هَتَكَ اللَّهُ سَتْرَهُ** [lit., *God rent open, or may God rend open, his veil, or covering; meaning, † God manifested, or made known, or may God manifest, or make known, his vices, or faults:* (A:) [or *God disgraced, or dishonoured, him, or exposed him to disgrace, or dishonour, or may God disgrace or dishonour him &c.*] And **اَمَدُ إِلَى اللَّهِ يَدَيَّ تَحْتَ سِتَارِ اللَّيْلِ** [Night spread its curtains]. (A.) And **اَمَدُ إِلَى اللَّهِ يَدَيَّ تَحْتَ سِتَارِ اللَّيْلِ** [I stretch forth my hands in supplication to God beneath the veil of night]. (A.) — **سَتَرٌ** also signifies † *Fear.* (K.) [Because by it one protects himself from the displeasure of God. See 8.] And † *Modesty, or bashfulness.* (K.) One says, **مَا لِفُلَانٍ سِتْرٌ وَلَا حِجْرٌ** [*Such a one has not modesty nor intelligence.* (TA.) — And *Intelligence; syn. عَقْل.* (M.) In the K it is explained by **عَقْل**; but this appears to be a mistranscription, for **عَقْل**. (TA.)

سَتَرٌ A shield. (M, K.)

سَتَرَةٌ: see **سَتَرٌ**. — Its predominant application is to *A thing which a person praying sets up before him; [sticking it in the ground, or laying it down if the ground be hard, in order that no living being or image may be the object next before him;] such as a whip, and a staff having a pointed iron at its lower extremity.* (Mgh.) [See **عَنْزَةٌ**: and see my "Modern Egyptians," 5th ed., p. 72.] — Also *A parapet, or surrounding wall, of a flat house-top.* (Mgh.) — And *q. ظِلَّة* [q. v.]. (Mgh.)

سَتَرَةٌ: see **سَتَرٌ**.

سَتَرَةٌ: see **سَتَرٌ**, in two places.

سَتَارٌ: see **سَتَرٌ**, in three places.

سَتِيرٌ (S, M, K) and **مَسْتِيرٌ** (S, A, K,) applied to a man, (S, A, &c.,) and **سَتِيرَةٌ** (S, M, A, K) and **سَتِيرٌ** and **سَتِيرَةٌ**, (M,) applied to a girl (S) or female, (M, &c.,) [properly *Veiled, concealed, or covered.* — And hence,] † *Modest; bashful; (M;) chaste: (S, K:) pl. of سَتِيرٌ, as masc., سَتَرَاءَ; (M;) and of مَسْتِيرٌ, [مَسْتِيرُونَ and مَسْتِيرَاتٌ]; (A;) and, app. of سَتِيرٌ [as fem.] and سَتِيرَةٌ also, (A;) and the pl. of سَتِيرَةٌ is سَتِيرَاتٌ only, accord. to a rule laid down by Sb. (M.) — **شَجَرٌ سَتِيرٌ** applied to God is of the measure **فَاعِلٌ**, meaning † *Veiling, or protecting; a veiler, or protector.* (TA.)*

سَتَارَةٌ: see **سَتَرٌ**, in two places. — Also *The piece of skin that is upon the nail.* (K.)

سَتَارٌ One who veils, or conceals, [much, or often; or who does so] well. (KL.) [Hence,] **اللَّهُ سَتَارُ الْعُيُوبِ** [*God is He who is wont to veil*

vices, or faults]. (A.) — And The keeper of the curtain [that hangs over, and closes, the door of a chamber]. (MA.)

إِسْتَارَ: see سَتَرَ. — Also Four: (S, M, A, K:) said by Abou-Sa'eed and Az to be arabicized, from the Pers. چَهَارَ: pl. اَسَاتِيرَ and اَسَاتِرَ. (TA.) It is applied to men: (S, M:) and you also say, أَكَلْتُ إِسْتَارًا مِنْ الْخُبْزِ meaning *I have eaten four cakes of bread.* (TA.) — And The fourth of a party of people. (TA.) — And The weight of four mithqāls (مَنَاقِيلَ) and a half: (S, K:) [see رَطْلَ:] likewise arabicized: (Az:) [app. from the Greek σάριπ:] pl. اَسَاتِيرَ. (S.)

إِسْتَارَةٌ: } see سَتَرَ.
مِسْتَر:

حِجَابًا مَسْتُورًا: see سَتِيرَ, in two places. — in the Kur xvii. 47, means *A veil covered by another veil*; implying the thickness of the veil: (S:) or مستورا is here of the measure مَفْعُول in the sense of the measure فَاعِل, like مَاتِيًا in the Kur xix. 62, (S, M,) which some say is the only other instance of the kind; (TA;) and Th explains it as signifying *preventing, or hindering, or obstructing*; and says that it is of the measure مَفْعُول because the veil itself is hidden from man. (M.)

جَارِيَةٌ مَسْتُورَةٌ *A girl kept behind, or within, the curtain.* (S.)

هُوَ مُدَاجِجٌ مُسَاتِرٌ [He is a wheedler, or cajoler, who conceals enmity]. (A.)

ستو

سُتُوٌّ (S, Mgh, K) and سَتُوقٌ (S, K,) [said to be] the only instances of the kind except سَبُوح and ذُرُوح, all of which are with damm and with fet-ḥ, (S,) [but see سَبُوح,] as also سَتُوقٌ (K,) this last mentioned by Lh on the authority of a desert-Arab of Kelb, (TA,) applied to a dirhem, *Such as is termed زَيْفٌ* (S, K) and نَبْرَجٌ (S) or نَبْرَجٌ (K) [i. e. bad, &c.]; worthless; (TA;) coated with silver: (K:) accord. to El-Karkhee, *such as consists for the most part of brass or of copper*: and it is said in the "Risāleh Yoosufeyeh" that the سَتُوقَةُ it is *unlawful to take, as being فَلُوسٌ* [which means certain small coins of copper; whence it seems that سَتُوقَةُ has a pl. meaning, though otherwise it would seem to be a sing. subst.]: it is said to be arabicized, from سَتَوْ, (Mgh, TA,) which is Pers., meaning "three fold;" as is [thought to be] indicated by its being said to be coated with silver. (TA.)

سَتُوقَةٌ: } see the preceding paragraph.
سَتُوقٌ:

مُسْتَقَّةٌ (S, O, K) and مُسْتَقَّةٌ (O, K,) the latter allowed by Ibn-'Abbād, (O,) *A fur-garment, (فُرَّاءٌ, K,) or one of what are termed فُرَّاءٌ, (S, O,) with long sleeves:* (S, O, K:) accord. to A'Obeid, (S, O,) arabicized, from the Pers. مُسْتَقَّة: [or app.,

in the sense above expl., from the Pers. مُسْتَقِي; and in the sense following, from the former Pers. word:] pl. مَسَاتِقِ. (S, O.) — Also *An instrument with which the صَنْجِ [q. v.] and the like are beaten.* (K.)

سته

1. سَتَهُ, (S, K,) aor. ٤, (K,) inf. n. سَتَهُ, (S,) *He struck his buttocks*; (S, K;) i. e. a man's. (S.) [See اَسْتُ below.] — And, (K,) inf. n. as above, (TA,) *He followed him from behind,* (K, TA,) *not quitting him; because following his اَسْتُ.* (TA.)

4. اُسْتُ *He (a man) was, or became, large in the buttocks.* (TA.)

اُسْتُ and سَتَهُ: see اَسْتُ, below.

بَسْتُ: see اَسْتُ, below, in two places.

سَتَهُ: see اَسْتُ, below, in two places. — Also *Largeness of the اَسْتُ.* (S, K.)

سَتَهُ; and its fem., with ٤: see اُسْتُه, in two places: and see what next follows.

اَسْتُ *Of, or relating to, the سَتِي*; and in the same sense, if you will, you may say اَسْتِي; and سَتَهُ also, with kesr to the ت, like as they said حَرَجَ. (S.)

سَتَهُ: see اُسْتُه, in three places.

سَتِيهٌ dim. of اَسْتُ, from the original of the latter, i. e. سَتَهُ. (TA.)

سَتَاهِي: see اُسْتُه, in two places.

سَتِيهِي: see what next follows.

سَتِيهِي, thus correctly, in the handwriting of Sgh, on the authority of Fr; in the K, سَتِيهِي; (TA;) *One who always walks, or goes, at the rear of a people, or party,* (IB, K, TA,) *remaining behind them, and looking to their goods.* (IB, TA.)

اَسْتُ (S, Mgh, K, written with the conjunctive hemzeh, Mgh in art. اَسْتُ) and سَتَهُ (S, Mgh, K) and سَتَهُ (K) and سَتَهُ (CK) [but not in my MS. copy of the K nor in the TA, and of doubtful authority, as will be seen from what follows,] signify the same, (S, Mgh, K,) i. e. *The podex, buttock or buttocks, posteriors, rump, or croup; and sometimes the anus*; (S;) سَتَهُ being the original form, as is shown by the pl., (S, Mgh,) which is اَسْتَاهُ; (S, Mgh, K;) like اَسْتَاهُ and اَسْتَاهُ: it may not be [سَتَهُ and سَتَهُ] like اَسْتَاهُ and اَسْتَاهُ, of which the pls. are also of the measure اَفْعَال, because, when you restore the ٤ which is the final radical, and reject the medial radical [which is ت], you say سَتَهُ, with fet-ḥ, (S, Mgh,) which has both of the meanings expl. above, as also سَتَهُ, (K,) but [SM says,] this last, mentioned by the author of the K, is strange, and I have not seen it on the authority of any one [else]: (TA:) and some say

سَتَ, (IKh, S, Mgh, TA,) suppressing the final radical [of سَتَهُ], (S,) i. e., without ٤ at the end and without hemzeh [or ١] at the beginning. (TA.) [All are of the fem. gender.] It is said in a trad., الْعَيْنُ وَكَأَنَّ اللَّهَ, or, as some relate it, السَّتْ, (S, Mgh, TA,) [The eye is the tie of the anus,] meaning that when one [closes the eye and] sleeps, the tie of the سَتَ becomes loosed, and the excrement and wind issue. (TA.) And أَبُو اُسْتُه means *He who has large posteriors.* (Az, TA.) اَسْتُ فَلَانٍ is a phrase of the Arabs significant of reviling; (S;) said when holding one in contempt; meaning اَسْتُ الْعَارِ بِأَسْتِ فَلَانٍ [May disgrace cleave to the اَسْتُ of such a one]. (Mgh.) And يَا ابْنَ اَسْتِهَا [O son of her اَسْتُ], (K, TA,) a prov. of the Arabs, (TA,) is an allusion to one's father's اِحْيَاض [see 2 in art. اِحْيَاض] of the former's mother; (Z, TA;) and is said to mean اَسْتُهَا and the Arabs called the sons of the female slave اَسْتِهَا. (Sh, TA.) And one says to a man who is deemed abject and weak, اَسْتُ اُمِّكَ اَضْيَقُ [lit. *Thy mother's اَسْتُ is too contracted*], and اَسْتُكَ اَضْيَقُ مِنْ اَنْ تَفْعَلَ كَذَا [Thine اَسْتُ is too contracted, meaning *Thine ability is too small, for thy doing such and such things*]: (TA: [see also Freytag's Arab. Prov., i. 607:]) and اَسْتُ اَضْيَقُ اَسْتَاهَا مِنْ اَنْ تَفْعَلُوهُ [in like manner] is an allusion to inability [meaning *Ye are unable to do it*]. (K.) The saying of a poet,

• وَأَنْتَ مَكَانَكَ مِنْ وَاوِلِ
• مَكَانَ الْفَرَادِ مِنْ اَسْتِ الْجَمَلِ

† [And thou, thy place in the tribe of W'ā'il is like the place of the tick in the rump of the camel,] is tropical; for they do not [properly] say اَسْتُ الْجَمَلِ, but اَسْتُ الْجَمَلِ. (S.) One says also to a man who is deemed low, or base, اَسْتُ الْبُهِّ السُّفْلَى, (TA,) and اَسْتُ السُّفْلَى, meaning *Thou art among others in the condition of the اَسْتُ of mankind*: (S, TA:) and of low, or base, men, one says, هُوَلَا اَسْتَاهُ; and of such as are excellent, هُوَلَا اَسْتَاهُ, and اَسْتَاهُ. (TA.) And one says, لَقِيتُ مِنْهُ اَسْتَ الْكَلْبَةِ, (A, K,) a prov., (TA,) meaning *I experienced from him, or it, what I disliked, or hated.* (A, K, TA. [See also Freytag's Arab. Prov., ii. 445.]) And اَعْلَمُ: see art. بَيْنَ.

And مَا لَكَ اَسْتُ مَعَ اَسْتِكَ + *Thou hast no one [with thee] to assist thee*: (A, K, TA:) another prov., related on the authority of AZ as said to one who has no large amount of property, nor number of men. (Sgh, TA.) And تَرَكْتُهُ بِاَسْتِ, another prov., (TA,) meaning *I left him destitute, poor,* (K, TA,) *possessing nothing*: (TA:) or تَرَكْتُهُ بِاَسْتِ الْمَتْنِ + *I left him on the hard ground, alone.* (Meyd.) And مَا لَكَ فِي هَذَا + *Thou hast not in this thing, or affair, root nor branch*: Jerce says,

• فَمَا لَكُمْ اَسْتُ فِي الْعَلَاءِ وَلَا فَرْ

[And ye have not any root in eminence, nor branch]. (TA.) And **ذَلِكَ عَلَى آتِ الدَّهْرِ** : (A, K, TA:) *That was in the beginning of time*; (AO, S, TA:) as also **عَلَى آتِ الدَّهْرِ**. (AO, TA.) See also art. **است**. [And see other exs. in Freytag's Arab. Prov. i. 355 and 378 (a variation of a prov. mentioned in the preceding page) and 607 and 622 and 729-730.]

أَسْتَه, applied to a man, (ISk, S, Mgh,) *Large in the st*, (ISk, S, Mgh, K,) or **عَجَز**; (S;) as also **سَتَاهِي**, (ISk, S, Mgh, K,) and **سَتَهَر**: (S:) and so, applied to a woman, **سَتَهَة** [fem. of the first], and **سَتَهَر**, in which the **ر** is augmentative, (ISk, S,) and **سَتَهَة**: (TA:) pl. [of the first] **سَتَه**, like **كُتَب**, and **سَتَهَان**: (K:) and **مُسْتَه**, applied to a man, signifies *large in the buttocks*. (TA.)—And, as also **سَتَاهِي** and **سَتَه** and **سَتَهَر**, *A seker, or desirer, of the st*: (K;) or one *addicted thereto*; (TA;) i. q. **لُوطِي** [one addicted to the crime of the people of Lot]. (TK.)

إِسْتِي: see **سَتَهِي**, with which it is syn.
أُسْتَه: see [its syn.] **أُسْتَه**.

سته

سَتَهَر *Large in the posteriors*: (K:) accord. to the S, syn. with **أُسْتَه**; [see this latter, in art. **سته**, in three places;] and the **ر** is augmentative: (TA:) some explain it as syn. with **أَسْت**: the author of the K [a mistake for the S], in art. **سته**, as meaning *large in the st*. (MF, TA.)

سنى

1. **سَنَى**, (K,) aor. **يَسْنَى**, said of a camel, (TA,) *He hastened, made haste, or went quickly*; (K, TA;) as also **سَدَى**: mentioned by Az. (TA.)

2: see 4, in two places.

3. **سَنَاهُ**, (K,) inf. n. **مَسَنَاهُ**, (TA,) *He played with him the [game called] شَفْلَقَة* [expl. in art. **شَفْلَقَة** in the K as consisting in one's striking with the hand, or with the fore part of the foot, the hinder part, or backside, of a man, from behind him, and so throwing him down prostrate: whence it seems that the verb is perhaps irregularly derived from the **سَنَهُ**, q. v.]. (K.)

4. **اسْتَى النَّوْبَ** (S, K) and **سَنَاهُ** (M, TA) are syn. with **اسْدَاهُ** (S, K) and **سَدَاهُ** (M, TA,) [i. e. *He set, or disposed, the warp of the garment, or piece of cloth*,] said of a weaver; contr. of **أَحْمَه**; except that **سَنَى** means he did so for himself and for another, whereas **سَدَى** means he did so for another, **تَدَى** meaning he did so for himself. (TA.)

12 [accord. to the S and K]. **اسْتَنَاتَتْ**, inf. n. **اسْتِنَاتَة**, said of a she-camel, *She became relaxed by reason of lust*: (S, K:) thus mentioned here by J and in the K; but its proper place, as is evident, is art. **اتى**, in which it has been explained. (TA: see 10 in art. **اتى**.)

سَدَى is syn. with **سَدَى**, (S, M, K,) relating to a garment, or piece of cloth; (S, M;) as also **أَسْتِي**; (K;) both signify [The warp thereof;] the contr. of **أَحْمَه**; like **سَدَى** and **أَسْدَى**: (M:) and **سَنَاهُ** is [the n. un. of the former, or] syn. with **سَدَاهُ**, relating to a garment, or piece of cloth: (AZ, S:) [whence,] one says to him who neither harms nor profits, **مَا أَنْتَ لِحِمَةٍ وَلَا سَنَاهٍ** [lit. *Thou art neither a roof nor a warp*: see also a similar saying voce **نِير**]: (TA: [see also **سَدَى**]) and **أَسْتِي** signifies also **سَدَى** or **سَدَى** (accord. to different copies of the K) [lit. *a garment, or piece of cloth, having its warp set or disposed*; perhaps meaning *having a good, or strong, warp*; in art. **اسد** written, as from the L, **سَدَى**, for which I find no other authority]; so expl. by AHeyth: but accord. to others, it is what the weavers term **سَنَى**, as mentioned above, i. e. the warp. (TA. [See also **أَسْتِي** in art. **است**, and **سَدَى** in art. **اسد** and in art. **سدو** and **سَدَى**].) — Also i. q. **مَغْرُوفٌ** [as meaning *A favour, benefit, benefaction, or the like*]; (K;) in this sense also a dial. var. of **سَدَى**. (TA.) — Also a dial. var. of **سَدَى** signifying *Dates while continuing green and small*; syn. **بَلَح**. (TA.)

سَنَاهُ: see the next preceding paragraph, in two places.

أَسْتِي: see **سَنَى**, above, in two places.

سجح

1. **سَجَحَ**, aor. **سَجَحَ**, inf. n. **سَجَجَ**, (so accord. to the L, and the text of the K followed in the TA,) or **سَجَحَ**, (so accord. to the CK and my MS. copy of the K,) and **سَجَاةٌ**, [which last suggests that **سَجَحَ** also may be used in the sense here following,] said of a check, *It was even, and soft, and long, in moderation, with little flesh*, (M, TA,) and *wide*: (TA:) or *was smooth, and long, with little flesh, and wide*. (L. [See **سَجَحَ**, below.]) — **سَجَحَ**, inf. n. **سَجَاةٌ**, is said of a man's natural disposition, [meaning *It was, or became, gentle, or easy*: (see **سَجَجَ**, voce **سَجَحَ**, below:)] and one says, **فِي عَقْلِهِ رَجَاةٌ وَفِي خُلُقِهِ سَجَاةٌ** [In his intellect is gravity, and in his natural disposition is gentleness, or easiness]. (A.) — **سَجَعَتِ الْحَمَامَةُ** i. q. **سَجَعَتِ** [i. e. *The pigeon cooed; or reiterated its voice or cry; &c.*]: (Lth, K:) but said by some to be a mispronunciation, and disallowed by IDrd. (MF.) — **سَجَحَ لَهُ بِكَلَامٍ** *He expressed a meaning to him obliquely, indirectly, obscurely, or allusively, by speech*; as also **سَجَحَ**: (Az, K:) so in the "Nawádir." (Az, TA.)

2: see what next precedes.

4. **إِسْجَاحٌ** signifies *The pardoning, or forgiving, with goodness*. (S, O, K.) One says, **فَعَدْتُ بِإِسْجَاحٍ وَجْهَهُ**; (S, A, O, TA;) a prov., relating

to pardoning, or forgiving, when having power [to punish or to take vengeance]; (TA;) meaning [Thou hast become possessed of power, then pardon, or forgive, with goodness; or] *thou hast attained thine object, then act with goodness*; (A, TA;) and *thou hast obtained power, then pardon, or forgive, in an easy and a good manner*: (TA:) it was said by the Prophet to Ibn-El-Akwa', and by 'Aisheh to 'Alee on the "Day of the Camel." (O.) And one says also, **إِذَا سَأَلْتُ فَلْأَسْجَحْ** *When thou askest, or beggest, then make thy words, or expressions, easy, and be gentle*. (S.)

7. **إِنْسَجَحَ** i. q. **إِنْسَجَحَ** [app. syn. with **أَسْجَحَ**, or perhaps a mistranscription for this last word, meaning *He was liberal, or generous, to me with such a thing; or he complied with my desire in such a thing*]. (K.)

نَجَحَ: see **نَجَحَ**, in five places.

نَجَحَ *Beauty, and justness of proportion*, (T, S, L,) of the make, (T,) or of the face, (S,) or of a man. (L.) [See also 1, first sentence.]

نَجَحَ *Soft, or gentle, and even, or easy*; as also **نَجَحَ**. (K.) You say **مَشِيَةً نَجَحًا** *An easy (S, A) and a direct, or right, (A,) gait, or manner of going*. (S, A.) And **مَشَى لَئْلَانًا مَشِيَةً نَجَحًا** and **سَجَحًا**, and **مَشِيَةً نَجَحًا**, and **سَجَحًا**, *Such a one walked, or went, with an easy gait or manner of going*: (L:) or *with an equable gait, without inclining the body from side to side in pride*. (T.) And **خُلُقٌ نَجَحٌ** *A gentle, or an easy, natural disposition*. (L.) And **رَجُلٌ نَجَحٌ** *A man easy and good in natural disposition*: (Har p. 314:) and **سَجَحَ الْخُلُقِ** [which means the same]. (A.) — Also *The middle of a road*, (S, A, K,) or its *main part, or beaten track*; (A, K;) and so **نَجَحَ**: (S, A, K:) because of its evenness. (TA.) One says, **خَلَّ لَهُ عَنْ نَجَحٍ**, **نَجَحَ الطَّرِيقَ** or **الطَّرِيقَ** [Leave thou for him the middle of the road]. (S, accord. to different copies.) And **مَنْ طَلَبَ بِالْحَقِّ وَمَشَى فِي نَجَحِهِ** [He who seeks, demands, or sues for, that which is a right, or due, and goes in the beaten track thereof, God will conduct him to the attainment of his object]. (A, TA.) — And *Measure, size, or proportion*; (S, K;) as also **نَجَحَ**, (S,) and **سَجَحَ**: (S, A, K:) so in the saying, **بَنَى الْقَوْمَ بُيُوتَهُمْ عَلَى نَجَحٍ** and **سَجَحٍ** (S) and **وَاجِدٍ** (S, K) and **وَاحِدَةٍ** (S, A) [The people, or party, constructed their tents, or houses, of one uniform measure &c.].

سَجَحَ: see **سَجَحَ**.

سَجَحَ *The air*. (O, K.) [Perhaps a mistranscription for **سَخَا**.]

نَجَاةٌ i. q. **نَجَاةٌ**: (Fr, O, K:) so in the saying, **فَعَدْتُ بِإِسْجَاحٍ وَجْهَهُ** [I sat over against, or fronting, his face]. (Fr, O.)

سَجَّجَ: see سَجَّجَ, in four places.

سَجِيحَة: see سَجَّجَ, in two places. — Also *Natural disposition*; (S, A, K;) and so سَجِيحَة (K, in the TA سَجَّجَ,) and سَجَّجَة (K, in the TA سَجَّجَ,) the last an inf. n., though having no verb. (Abu-l-Hasan, TA.) You say, *هُوَ كَرِيمٌ السَّجِيحَةِ* He is generous in respect of the natural disposition. (A.) And *رَكِبَ فَلَانٌ سَجِيحَةً رَأْسَهُ* Such a one followed his own opinion. (AZ, TA.)

أَسَجَّجَ Beautiful, and of just proportion; (T, S, L, K;) applied to the make, (T,) or to the face, (S,) or to a man: (L:) or a face equable in form. (A.) And *رَجُلٌ أَسَجَّجَ الْخَدَيْنِ* (A, L, TA) A man even, and soft, and long, in moderation, with little flesh, and wide, in the cheeks: (TA:) or smooth, and long, with little flesh, and wide, in the cheeks. (L.) — Also A camel thin in the lip. (Ham p. 283.) — And the fem., سَجَّجَة, A she-camel perfect, or complete, (L, K,) in length, or fullness, and in largeness: (L:) and a she-camel long in the back. (K.)

سَجَّجَ: see سَجَّجَ. — Also i. q. جَهَّة [The place, or point, towards which a person, or thing goes, tends, or is directed]. (O, K.)

سَجَّجَة: see سَجَّجَة.

سجد

1. سَجَدَ, (S, A, Mgh, K, &c.,) [aor. 2,] inf. n. سَجُودٌ, (Mgh,) *He was, or became, lowly, humble, or submissive*; syn. خَضَعَ, (S, A, K, TA,) or تَطَامَنَ, and ذَلَّ: (Mgh,) or he bent himself down towards the ground: (Abu-Pekr, TA: [and such is often meant by خَضَعَ and by تَطَامَنَ:]) [or it has both of these significations combined; i. e. he was, or became, lowly, humble, or submissive, bending himself down; &c.] the primary signification of السَّجُودِ is تَذَلُّلٌ together with تَطَامُنٌ [or تَطَامُنٌ]. (Bd in ii. 32.) And *سَجَدَ* *He lowered his head, and bent himself*; (AA, S, Mgh, K;) said of a man; (AA, S, Mgh,) and put his forehead on the ground: (Igh:) and likewise said of a camel; (S, A;) in the latter case tropical; (A;) as also سَجَدَ; (A, Mgh, Mghb;) meaning *he lowered his head* (S, A, Mgh, Mghb,) to be ridden, (S, Mgh,) or to his rider, (A,) or on the occasion of his being ridden, or mounted. (Mghb.) — The سَجُود of prayer is from سَجَدَ in the first of the senses expl. above; (S;) and means *The [prostrating oneself:] putting the forehead on the ground*: (S, Mgh:) سَجَدَ, (ISd, Mgh, TA,) aor. and inf. n. as above, (ISd, TA,) signifies *he put his forehead on the ground*: (ISd, Mgh, TA:) but سَجُودٌ to God denotes a particular manner [of doing this; i. e. the prostrating oneself in prayer by dropping gently upon the knees, placing the palms of the hands on the ground, a little before the place of the knees, and then putting the nose and forehead on the ground, the former first, between the two hands]. (Mghb.) — It is said of Kisrā, i. e. He used to lower him-

self, or bend himself down, to the arrow passing beyond the butt, going over it; which they used to reckon like that which hit the butt; meaning that he used to concede to the shooter thereof: or, accord. to Az, it means that he used to lower his head when his arrow was elevated [too high] above the object shot at, in order that the arrow might be rightly directed, and might hit the circle. (TA.) — And [as salutation is often accompanied with a bending of the body,] سَجُودٌ also signifies † *The act of saluting*. (L, TA.) [You say, *سَجَدَ لَهُ* † *He saluted him*. And also † *He paid respect, or honour, to him*; or magnified him; see Ham p. 294.] — You say also, *سَجَدَتِ النَّخْلَةُ* † *The palm-tree bent, or inclined*, (AHn, Mgh, TA,) by reason of the abundance of its fruit. (Mgh.) And *السَّيْفَةُ تَسْجُدُ لِلرَّيْحِ* † *The ship bends, or inclines, by the influence of the wind*. (A, TA.) — *وَالشَّجَرُ وَالشَّجَرُ يَسْجُدَانِ*, in the Kur [lv. 5], means, accord. to Fr, † *[And the herbs and the trees] turn towards the sun and incline with it until the afternoon-shade becomes broken*: (TA:) or *the herbs and the trees humbly submit to his will*. (Bd, Jel.) The سَجُود of inanimate things to God we understand, in the Kur, as denoting obedience to that whereto they are made subservient, and as a fact to be believed without inquiry into the manner thereof. (I'Ab, L.) — Also *He stood erect*: (Lth, Mgh, K:) so in the dial. of Teiyi. (Mghb.) It is said in the K, immediately after the mention of the first signification and this last, that thus the verb has two contr. meanings: but it may be said that there is no [necessary, or absolute,] contrariety between السَّجُودِ and الِاتِّصَابِ. (MF.) — *سَجَدَتْ رِجْلُهُ*, aor. 2, † *His leg became inflated, or swollen*. (K, TA.)

4. اسجد: see 1, second sentence. — Also, (K,) inf. n. اسْجَادٌ, (S,) † *He looked continuedly and tranquilly*: (TA:) or *he looked continuedly*, (S, K,) and *lowered the eyelids in a languid, or languishing, manner*, (S, [the inf. n. being there expl. by إِدَامَةُ النَّظَرِ وَإِمْرَاضُ الْأَجْفَانِ] or *lowering the eyelids* [&c.], (K, *TK,) with a look indicative of [amorousness, and feigned coyness or opposition, or] confidence in one's love, and consequent presumptuousness: (TA:) or *he had a languid, or languishing, eye*. (L.) — And *اسجدت* *She lowered her eye*. (A, TA.)

سَجْدَةٌ A single act of سَجُود [as meaning prostrating oneself in prayer or the like: pl. سَجَدَاتٌ: so in the phrase سَجَدْتُ سَجْدَةً [I performed a prostration of myself]: (Mghb:) and قرأت سورة السجدة [I recited, or read, the chapter of the prostration; which is the thirty-second chapter of the Kur-ān]. (S, *Mghb.)

سَجْدَةٌ a subst. from سَجَدَ; (S;) A species, or sort, [or kind,] of سَجُود [as meaning prostration of oneself in prayer or the like]: so in the phrase سَجَدْتُ سَجْدَةً طَوِيلَةً [I performed a long kind of prostration of myself]. (Mghb.)

رَجُلٌ سَجَادٌ [A man who prostrates himself much, or frequently, in prayer or the like]. (A, TA.)

سَجْدَةٌ A [small mat, such as is termed] خُمْرَةٌ, (S, Mgh, L, TA,) [of an oblong shape, and a small oblong carpet,] upon which one prostrates himself [and stands and sits in prayer]; (L, TA;) also called سَجْدَةٌ, (A, TA,) and سَجْدَةٌ. (A, L, TA.) You say, *بَسَطَ سَجْدَتَهُ* &c. [He spread his prayer-mat, or prayer-carpet]. (A.) — And *The mark of سَجُود [or prostration in prayer] upon the forehead [when dust adheres to it]*. (S, A, Mgh.)

سَجْدَةٌ: see the next preceding paragraph.

سَجْدٌ act. part. n. of سَجَدَ: (L:) [Being lowly, humble, or submissive: bending himself down towards the ground: &c.: and hence, prostrating himself in prayer; putting his forehead on the ground: &c.:] pl. سَجْدٌ (S, A, L) and سَجُودٌ. (L.) — *وَأَدْخُلُوا الْبَابَ سُجَّدًا*, in the Kur [ii. 55 and vii. 161], means *And enter ye the gate bending down your heads*: (I'Ab, K:) it was a narrow [or low] gate. (I'Ab.) — And *سُجَّدًا لِلَّهِ*, in the Kur xvi. 50, means † *Humbling themselves to God, with subserviency*. (TA.) — You say also *سَوَاجِدٌ*, and *شَجَرٌ سَاجِدٌ*, and *شَجَرَةٌ سَاجِدَةٌ*, [this last word being pl. of سَاجِدَةٌ,] † *A tree, and trees, bending, or inclining*: (A:) and *نَخْلٌ سَوَاجِدٌ* † *palm-trees bending, or inclining*: (AHn:) and *نَخْلَةٌ سَاجِدَةٌ* † *a palm-tree bent by its fruit*. (K.) [But it is said that] *غُلَبٌ سَوَاجِدٌ*, occurring in a verse of Lebced, means † *Firmly-rooted [tall] palm-trees*. (IAgr.) — And *فُلَانٌ سَاجِدٌ* † *Such a one is abject, low, humble, or submissive*. (A, TA.) — And *عَيْنٌ سَاجِدَةٌ* † *A languid, or languishing, eye*. (A, K.)

أَسْجَدَ † *Having his leg inflated, or swollen*: (K, TA:) applied to a man. (TA.)

الْإِسْجَادُ, (S, O, K,) or دَرَاهِمُ الْإِسْجَادِ, (O, K,) thus some relate it, with kesr to the , (O, K,) in the saying of El-Aswad Ibn-Yaṣfur.

• مِنْ خَمْرِ دِي تَلَفِ أَغْنِ مَنَظِقِ
• وَاقِي بِهَا لِدَرَاهِمِ الْإِسْجَادِ

[Of the wine of one with earrings, having a nasal twang, girded with a waist-belt, i. e., of a foreigner: he brought it for what are termed دَرَاهِمُ الْإِسْجَادِ, (S, *O, K, but in the copies of the K كَدَرَاهِمِ, [which I think a mistranscription,]) means dirhems whereon were effigies to which people performed the act of سَجُود: (S, O, K:) it is said that upon them was the effigy of Kisrā, and he who beheld them lowered his head to them and showed humility [as the Persians in the present day do to the picture of their King]: (IAmb, TA:) or الْإِسْجَادُ means the tax called جَزْيَةٌ: (O, K:) so says AO, (O,) or A'Obeyd: (TA:) or the Jews and the Christians: (O, K:) some say the former and some say the latter: (O:) and it is read with kesr to the , and expl. as meaning the Jews, (O, K,) by IAgr. (O.) [Whatever be the signification of the last word, the verse plainly means, "of wine of a foreigner, sold by him for foreign money."]

مَسْجِدٌ The forehead, (S, K,) where is the

mark made by the **سُجُود** [or prostration in prayer]. (S.) [Said in the TA to be tropical; but not so accord. to the A.] And sing. of **مَسَاجِدَ** which signifies The parts of a man that are the places of **سُجُود**; (Lth, Mgh, Mgh, L;) **الْمَسَاجِدُ** meaning the forehead, the nose, the hands, the knees, and the feet: (Mgh, L:) or the forehead, the hands, and the knees: (Mgh:) or the seven **أَرْبَابَ**; (S, K;) namely, the forehead, the hands, the knees, and the feet: (TA in art. **أَرْبَابَ**;) such, accord. to some, is its meaning in the Kur lxxii. 18. (L.) — See also the next paragraph, in two places.

مَسْجِدٌ [Any place in which one performs the act of **سُجُود**, or acts of worship or devotion; and particularly a mosque; a Muslim temple; an oratory;] a house in which one performs the act of **سُجُود**; (IB;) a house of prayer; (Mgh, Mgh;) any place in which one performs acts of worship or devotion: (Zj;) a word of well-known meaning; (K;) sing. of **مَسَاجِدَ**; (S, Mgh, K;) and also pronounced **مَسْجِدٌ**: (S, K;) this latter word signifies, accord. to IAAr, the **مَحْرَابُ** [here meaning oratory, or place of private prayer,] of a house; and the place of prayer of the congregations; (TA;) or it signifies any of the parts of the ground, as well as of the body, that are the places of **سُجُود**: (Lth, L:) or the place of the forehead [on the ground in the act of prostration in prayer]. (IB.) Fr says, (S,) the **مَفْعَلُ** of every vrb of the class of **فَعَّلَ** having its aor. of the measure **يَفْعُلُ** is with fet-h to the medial radical letter, whether it be a subst. or an inf. n., (S, K,) without any difference, so that you say, **دَخَلَ مَدْخَلًا**, and **هَذَا مَدْخَلُهُ**; (S;) except some words (S, K) among substs., (S,) as **مَسْجِدٌ** and **مَسْقِطٌ** and **مَشْرِقٌ** and **مَغْرِبٌ** (S, K) and **مَرْقُوقٌ** and **مَنْكِنٌ** and **مَنْكِنٌ** and **مَنْكِنٌ** (S, K) from **رَفَّقَ**, aor. **يَرْفُقُ**, (S,) and **مَنْكِنٌ** and **مَنْكِنٌ** (S, K) from **نَسَكَ**, aor. **يَنْسُكُ**; (S;) these being with kcsr (S, K) to the medial radical letter (K) as a sign of their being substs.; but sometimes some of the Arabs pronounce it with fet-h in the subst.: **مَنْكِنٌ** and **مَنْكِنٌ** have been transmitted; and we have heard **الْمَسْجِدُ** and **الْمَسْجِدُ**, and **الْمَطْنَعُ** and **الْمَطْنَعُ**: and he further says, (S,) fet-h is allowable, (S, K,) in all of these, (S,) even if we have not heard it: but when the verb is of the class of **فَعَّلَ** having its aor. of the measure **يَفْعُلُ**, the n. of place [or time] is with kcsr, and the inf. n. is with fet-h, to distinguish the one from the other; so that you say, **تَزَلَّ مَتَزِلًا**, meaning **دَارَهُ**, and **تَزَلَّ مَتَزِلًا**, meaning **دَارَهُ**. (S, K.) — [Hence **مَسْجِدٌ جَامِعٌ** A congregational mosque; i. e. a mosque in which a congregation assembles to perform the Friday-prayers.] **الْمَسْجِدُ** [The sacred mosque of Mekkeh]. (Mgh in art. **حَرَامُ**.) **الْمَسْجِدُ الْأَقْصَى** The furthest mosque [which is in Jerusalem]. (Mgh in art. **قَصَوُ**.) **الْمَسْجِدُ الْخَفِيفُ** The mosque of the **خَفِيفُ** [q. v.] in Miné. (S &c. in art. **خَفِيفُ**.) And **الْمَسْجِدَانِ**

The two mosques; that of Mekkeh and that of El-Medeeneh: (S, Mgh:) so in a verse cited in the first paragraph of art. **ثَرَوُ**. (S.)

مَسْجِدَةٌ: see **سَجَادَةٌ**.

سجور

1. **سَجْرَةٌ**, (S, A, Mgh, K,) aor. **سَجَرَ**, (Mgh,) inf. n. **سَجْرٌ** (Mgh, TA) and **سَجُورٌ**; (TA;) and **سَجْرَةٌ**, inf. **تَسْجِيرٌ**; (TA;) He filled it; (S, A, Mgh, K;) namely, a river, or channel for water; (S, A, K;) and a vessel; as also **يَسْجِرُ**; (TA;) with water. (S.) You say, **سَجَرَ السَّيْلُ الْآثَارَ** [The torrent filled the wells]. (A.) And **سَجَرَتِ الثَّمَارُ** The [see its sing. **ثَمَرٌ**] became filled by the rain. (S.) In the Kur [lxxxii. 6], **وَإِذَا الْبَحَارُ سُجِّرَتْ**, some read thus; and others, **سَجَرَتْ**; (Zj;) and Th explains it, and so Zj the former reading, as signifying, And when the seas shall be filled: but ISd says that there is no way of understanding this unless it mean filled with fire: or it means and when the seas shall overflow: or shall meet together and become one sea: (TA;) or **سَجَرَتْ** signifies shall flow forth, one into another, and thus become one sea, (Zj, Bd,) and so be filled: (Bd;) and there are other explanations of the above-mentioned words of the Kur, which see below. — **سَجَرَ الْمَاءَ فِي حَلْقِهِ** He poured the water into his throat. (K.) — **سَجَرَ التَّنُورَ**, (S, A, Mgh, K,) aor. **سَجَرَ**, inf. n. **سَجْرٌ**; (S;) and **سَجْرَةٌ**; (Bd in lxxxii. 6;) or the latter has an intensive signification; (Mgh;) He heated the oven; (S, A, K;) kindled fire in it: (Mgh;) or filled it with firewood, to heat it: (Mgh Bd;) or he heated it fully with fuel. (TA.) The words of the Kur quoted above, **وَإِذَا الْبَحَارُ سُجِّرَتْ**, are said to signify And when the seas shall be set on fire: (El-Hasan El-Baṣree;) or shall become without water, (Kāṭādeh,) or shall be dried up, by the hindling of fire therein: (B:) or shall be kindled, and become fire: (Jel:) or shall be mixed together, and dry up, and become fire; (El-Ubbee;) an explanation founded upon the license to employ a homonym in its several significations together: (MF:) or by "sea" is meant hell. (Kāṭādeh.) You say also, **سَجَرَ الْوُقُودَ بِالْمَسْجِرَةِ** [He stirred the fuel with the **مَسْجِرَةُ**]. (A.) — **سَجَرَتِ النَّاقَةُ**, (S, A, K,) aor. **سَجَرَ**, (S,) inf. n. **سَجْرٌ** (S, A, K) and **سَجُورٌ**; (S, K;) and **سَجْرَةٌ**, inf. n. **تَسْجِيرٌ**; (A;) † The she-camel prolonged her yearning cry (**خَنِينٌ**, S, A, K) after her young one, (Aḡ, A,) and filled her mouth with it. (A.) — **سَجْرَةٌ**, inf. n. **سَجْرٌ**; [and **سَجْرَةٌ**, and **سُوجِرَةٌ**; (see the pass. part. ns., below;)] He made it [namely hair or the like] to hang down. (TA.) [See also **شَعْرًا**.] — **سَجْرَةٌ**; (A, K;) and **سَجْرَةٌ**, (A,) inf. n. **تَسْجِيرٌ**; (TA;) and **سُوجِرَةٌ**; (IJ, A, K;) He put a **سَاجُورٌ** upon, or around, his (a dog's) neck: (A:) or he bound him (a dog) with a **سَاجُورٌ**. (K.)

2. **سَجَرَ الْمَاءَ**, inf. n. **تَسْجِيرٌ**, He opened a way to the water; made it to flow forth, (Abū-Sa'eed, K,) whithersoever he would. (Abū-Sa'eed.) — See also 1, throughout.

3. **سَاجِرَةٌ**, (A,) inf. n. **مَسَاجِرَةٌ**, (A, K,) † He acted or associated with him as a friend, or as a true friend; (A, K, TA;) mixed, or held intercourse, with him: from **سَجَرَتِ النَّاقَةُ**. (A.)

7. **انْسَجَرَ** It (a vessel) became full. (TA.) — [It (hair) hung down. (See the part. n., voce **مَسْجُورٌ**.)] — **انْسَجَرَتِ الْإِبِلُ** The camels followed one another in a continuous series, or uninterruptedly, in their march, or progress: (S, K:) [but in some copies of the K, for **انْسَجَرَتِ**, is put **انْسَجَرُ**:] or they advanced and hastened; as also **انْسَجَرَ**. (TA.)

Q. Q. 1. **سُوجِرَةٌ**: see 1, last two sentences.

سَجْرٌ (T, S, M, K, &c.) and **سَجْرَةٌ** (T, M, K) Turbidity, or dinginess: this is the primary signification: and hence, (TA,) † an intermixture of redness in the white of the eye: (S, K:) or redness in the white of the eye: (T:) or redness inclining to whiteness: or redness inclining to blueness: or redness in the black of the eye: or an intermixture, or a tinge, of redness in the black of the eye: or a slight redness mixing with the blackness: or an inclining of the black to redness: or a slight whiteness in the black of the eye: or a dinginess in the interior of the eye, arising from neglecting, or leaving off, the use of collyrium. (TA.)

سَجْرَةٌ: see **سَجْرٌ**. — Also [A full of] rain-water which fills what are called **بُحَارٌ** [pl. of **بَحْرٌ**, q. v.]: pl. **سَجْرٌ**. (S.)

بُحْرٌ سَجْرٌ A full well. (TA.)

سُجُورٌ Fuel with which an oven (**تَنْوُرٌ**) is heated; (S, A, Mgh, K;) as also **مَسْجِرٌ** (K) and **مَسْجِرَةٌ**. (TA.) [See also **مَسْجِرَةٌ** below.]

سَاجِرٌ † A man's friend, or true or sincere friend: pl. **سَجَرَاءُ**: (S, A, K:) from **سَجَرَتِ النَّاقَةُ**; because each of two friends yearns towards the other. (A.) — And hence, † A sword. (Ham p. 265.)

سَاجِرٌ A torrent that fills everything. (TA.) — A place upon which a torrent comes and which it fills: (S, A, K:) a possessive epithet, or of the measure **فَاعِلٌ** in the sense of the measure **مَفْعُولٌ**. (TA.) — See also **سَجُورٌ**.

سَاجُورٌ A wooden thing, or piece of wood, (S, K,) that is put, (S,) or hung, (K,) upon the neck of a dog: (S, K:) or a collar, (TA,) or ring or collar of iron, (A,) that is put upon the neck of a dog: (A, TA:) [pl. **أَغْنَابِيرٌ** or **سَوَاجِيرٌ**.] One says, **فِي أَعْنَاقِهِمْ سَوَاجِيرٌ**, † Upon their necks are iron collars. (A.)

أَسْجَرٌ, applied to a pool of water left by a torrent (**غَدِيرٌ**), † Having mud unmixed with sand; or having good mud: (S, K:) or † of which the water inclines to a red colour; which is the case when its rain-water is recent, before it has become clear: (TA:) and † rain-water intermixed with turbidity and redness. (A.) — † A man having what is termed **سَجْرٌ** or **سَجْرَةٌ** in the eye or eyes: fem. **سَجْرَاءُ**. (TA.) — **سَجْرَاءُ**

! An eye of which the white is intermixed with redness: (S, A, K:) an eye in which is what is termed سَجَر [q. v.]. (TA.) — قَطْرَةٌ سَجْرَاءُ: A turbid drop: (A, TA:) and in like manner نَطْفَةٌ. (TA.)

سَجَرٌ: see سَجُورٌ: and also what here follows.

سَجْرَةٌ: see سَجُورٌ. — Also [and app. سَجْرٌ] A piece of wood, or stick, with which the fuel in an oven (تُور) is stirred. (A, L, TA.)

سَجُورٌ Filled: (AZ:) applied to the sea in this sense: (S:) or the sea [itself]: (K:) [in the TA, by the omission of وَالْبَحْرُ after الْبَحْرُ, it is made to signify “a sea of which the water is more than it is itself,” a meaning which, as there remarked, is not found in other lexicons:] and سَجُورٌ بِالنَّارِ filled with fire: (‘Ale:) and سَجُورَةٌ, and سَجْرَةٌ, a full eye or source; syn. مَفْعَةٌ. (A, TA.) — Milk of which the water is more than it is itself. (Fr, S, K.) — Made to flow forth. (TA.) — Empty. (AZ, Abou-‘Ale.) Thus it bears two contr. significations. (TA.) — Kindled. (K.) — Still, or quiet; (K:) as also سَاجِرٌ: (TA:) or still, or quiet, and full at the same time. (A’Obeyd, TA.) — Pearls strung and hanging down: (A’Obeyd, S, K:) or that have fallen and become scattered from their string: and سَجُورَةٌ is said to signify a pearl of much brilliancy. (TA.) — سَجْرٌ, (TA,) and سَجْرٌ, and سَجُورٌ, (K,) and سَجْرٌ, (S, K,) Hair made to hang down; (K:) hanging down. (S, K.) — كَلْبٌ سَجُورٌ, (AZ, A,) and سَجُورٌ, (A,) and سَجُورٌ, (S, A,) A dog having a سَاجِرٌ (q. v.) upon his neck. (AZ, S, A.)

سَجْرٌ: see سَجُورٌ, in three places. — Also, Dried up; of which the water has sunk into the ground. (TA.)

سَجُورٌ: see سَجُورٌ, in two places.

سَجُورٌ: see سَجُورٌ.

سجس

1. سَجَسَ, (S, A, K,) aor. ٤, (K,) inf. n. سَجْسٌ, (TA,) It (water) became altered, changed in odour, or stinking; syn. تَغَيَّرَ: (IAqr, A’Obeyd, S, A, K:) it became turbid, thick, or muddy: (ISK, A, K:) or it became corrupted, and stirred up. (TA.)

2. سَجَسَ, inf. n. سَجْسٌ, He made it (namely, water,) turbid, thick, or muddy. (K, TA.)

سَجَسَ: } see the next paragraph, in five places.
سَجَسَ: }
سَجَسَ: }

سَجْسٌ Water that is altered, changed in odour, or stinking; syn. مُتَغَيَّرٌ: turbid, thick, or muddy: as also سَجَسَ, (K, TA,) and سَجَسَ: (TA:) or corrupted, and stirred up; as also سَجَسَ: or the last signifies made turbid, thick,

or muddy, and stirred up: the [only] form mentioned in the S is سَجَسَ: but Abou-Sahl says that سَجَسَ is the form learned by him in reading under Abou-Usameh in the Muṣannaf; and as to سَجَسَ, it is only an inf. n. (TA, from a note in the handwriting of Abou-Zekereyya.) — Hence the saying, (TA,) لَا آتِيكَ سَجْسٌ اللَّيَالِي I will not come to thee to the end of nights: (TA:) or ever; (S, K:) as also سَجْسٌ اللَّيَالِي and سَجْسٌ الْأَوْجَسِ, (S, K,) and سَجْسٌ عَجَسِ, (S, K,) and سَجْسٌ الدَّهْرِ, and سَجْسٌ: (S, K:) or while time lasts; as also سَجْسٌ الدَّهْرِ, and سَجْسٌ: (A:) it is from سَجَسَ meaning “turbid,” because water thus termed is the last that remains: سَجَسَ is a corroborative; and سَجْسٌ عَجَسِ signifies “the last part of the night:” (TA:) or سَجْسٌ اللَّيَالِي means while the nights glide along continuously. (Ham p. 243.)

سَاجِسٌ A ram having much wool: fem. with ٥: (A:) or a ram having white wool, good for tugging, or covering, and of excellent breed. (K, TA.) And Certain sheep [i. e. a breed of sheep] belonging to the Benoo-Teghlil, (K, TA,) in El-Jezeerah. (TA.)

سَجَسَ: see سَجَسَ.

سجع

1. سَجَعَ, aor. ٤, inf. n. سَجْعٌ, He pursued an even, uniform course; he pursued an even course, following one order: this is the primary signification. (TA.) [It seems to be properly intrans.; but is sometimes used as a trans. verb, ل or إِلَى being perhaps understood; as in the following phrase:] سَجَعَ ذَلِكَ النِّسْجَ He pursued, or aimed at, that object of pursuit or aim; (K, TA;) occurring in a trad. (TA.) — And It was even and uniform, one part thereof being like another. (TA.) — [Hence,] سَجَعَتِ الْحَمَامَةُ, (IDrd, S, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. سَجْعٌ, (Mbr, TA,) and quasi-inf. n. سَجْعٌ, (TA,) The pigeon continued its cry uninterruptedly in one uniform way or manner; or called, and prolonged its voice or cry, modulating it sweetly: (Mhr, in the “Kāmil;” and TA:) or cooed: or reiterated its voice or cry: syn. رَدَّدَتْ: (S, Mṣb:) and صَوَّتَتْ: (Mṣb:) or هَدَّرَتْ: (IDrd, K.) It is said in a prov., لَا صَوْتَهَا [I will not come to thee as long as the pigeon cooes;] meaning I will never come to thee. (Lh.) — You say also, سَجَعَتِ الشَّعَامَةُ, (S, TA,) inf. n. سَجْعٌ, (TA,) The she-camel prolonged her yearning cry in one uniform manner. (S, TA.) — And سَجَعَتِ الْقَوْسُ The bow prolonged its twang in one uniform manner, monotonously. (TA.) — And hence by way of comparison to the سَجْعُ of the pigeon, سَجَعَ كَلَامُهُ He (a man) made his speech, or language, [to be rhyming prose, i. e.] to have فَوَاصِلُ like the rhymes of verse, without its being measured. (Mṣb.) And سَجَعَ [alone], (S, K,) aor. ٤, (K,) inf. n. سَجْعٌ, (S, TA;) and سَجَعَ, inf. n. سَجْعٌ;

(S, TA;) ; He (a man, S) spoke, or uttered, [or composed,] (S, K, TA,) rhyming speech or language, (S,) [i. e., rhyming prose, i. e.,] speech, or language, having فَوَاصِلُ (K, TA) like the فَوَاصِلُ of verse, without measure: as is said in a description of Sijistān, وَتَمَرَمَا • وَلَصْبًا بَطَلًا • دَقَلْ • إِنَّ كَثْرَ الْجَيْشِ بِهَا جَاعُوا • وَإِنْ قَلُّوا ضَاعُوا • [Its water is such as scantily distils, in interrupted drops, from mountains or rocks, and its robber is a man of courage, and its dates are of the worst kind: if the army be numerous in it, they hunger; and if they be few, they perish]: so says Lth. (TA.) You say also, سَجَعَ بِالشَّيْءِ, meaning He uttered the thing in the manner above described. (TA.) [See also سَجْعٌ, below.]

2: see the preceding paragraph.

سَجْعٌ [originally inf. n. of سَجَعَ, q. v.]; (S, Mṣb, K, &c.) or, as some say, سَجْعٌ, but the former is that which commonly obtains, the latter being said to be a subst. like ذَنْبٌ meaning “what is slaughtered,” unknown, however, in the lexicons, and probably one of the instances of the elicitions of the foreigners, (MF, TA,) the object of him who says that it is سَجْعٌ being app. to make a distinction between the simple subst. and the inf. n., as in the case of the simple subst. and the inf. n. of سَجَعَ said of the pigeon; [see سَجَعَتِ الْحَمَامَةُ]; (TA;) and سَجُوعَةٌ: (S, K;) ; Rhyming speech or language; (S, K, TA;) [i. e. rhyming prose; i. e.] speech, or language, having فَوَاصِلُ like the rhymes of verse, without being measured; so called as being likened to the سَجْعُ of the pigeon; (Mṣb;) or because of its uniformity, (TA,) and the mutual resemblance and agreement of the words which end its clauses: (IJ, TA;) or a consecution [of clauses] of speech or language, with one رَوِي [which is the principal, or only, rhyme-letter]: (Jm, K:) or it consists in the agreement of the endings of words [or clauses], in a certain order, like the agreement of the rhymes (قَوَافٍ) [of verses]: (Mbr, in the “Kāmil;” TA:) each clause ends with a quiescent letter; and consists of at least two words: (Kull p. 208:) [see an ex. in the first paragraph of this art.:] you say also سَجْعٌ كَلَامٌ مُسَجَّعٌ, meaning the same as سَجْعٌ: (S, K,) the pl. of سَجْعٌ is سَجَجٌ: (TA:) and, accord. to IJ, سَجُوعٌ, but ISd says, I know not whether he have related this from another or coined it, (TA,) and أَسَاجِيعُ, (S,) or this last is pl. of سَجُوعَةٌ (K) [and is also a pl. pl., i. e. pl. of أَسَاجِيعُ, like as أَزَاهِيرُ is pl. of أَزْهَارٌ which is pl. of زَهْرٌ, and many similar instances might be added, such instances being numerous app. because أَفْعَالٌ is properly a measure of a pl. of paucity]. The سَجْعُ الْمُطَرِّفِ is That [rhyming prose] in which the two words [that end two corresponding clauses] agree in the letter of the سَجْعُ but not in measure; as الرِّمَمُ and الرِّمَمُ: and السَّجْعُ الْمُتَوَازِي is that in which the measure is observed in the two words as well as the letter of the

سَجْع; as الْقَمْر and الْقَمَر. (KT.) It is said in a trad., that Moḥammad forbade سَجْع in prayer: [but many of the forms of prayer which he himself prescribed, and many others commonly used by Muslims in every age to the present time, are سَجْع, and the Kur-án is a composition of the same kind, though some do not allow this term to be applied to it, because سَجْع is a highly artificial style of prose-language, characterized by a kind of rhythm as well as rhyme, and it is obviously not proper to ascribe such artificial language to God, nor is it proper to use it in prayer, wherefore] Az says that سَجْع is disapproved in prayer because it resembles the language of the diviners, or soothsayers, but that other kinds of rhyming styles are allowable in حُطْب and رَسَائِل. (TA.) He is also related to have said, إِيَّاكُمْ وَسَجْعَ الْكُتَّانِ [Avoid ye the rhyming prose of the diviners, or soothsayers]. (TA.) One says also, بَيْنَهُمْ أَسْجُوعَةٌ [Between them is a discourse, or colloquy, oral or written, in rhyming prose]. (S.)

سَجْع: see سَجَعَتِ الْحَمَامَةُ — and see سَجْع.

سَجُوعٌ }
سَجَاعٌ } see سَجْع.
سَجَاعَةٌ }

سَجْع Pursuing [an even, uniform, course, or] a direct, or right, course, (AZ, S, K, TA.) in going, or journeying, (AZ, S, TA.) [and] † in speech, &c. (K, TA.) Dhu-r-Rummeh says,

• قَطَعْتُ بِهَا أَرْضًا تَرَى وَجْهَ رَحِيهَا •
• إِذَا مَا عَلَوْهَا مُكْفَأٌ غَيْرَ سَاجِعٍ •

i. e. [I traversed, or have traversed, with her a land in which thou wouldst see the face of every one of the company of travellers riding over it, when they get upon it,] جَانِبًا غَيْرَ قَاصِدٍ [turning aside from the right course, (or rather turned aside, unless, which is not improbable, the right reading be مُكْفَأًا) not direct], (AZ, S, TA.) or not direct towards one point: (TA:) but in the O we find, as on the authority of AZ, غَيْرَ سَاجِعٍ [which is evidently a mistranscription; the right reading being غَيْرَ مُكْفَأٍ أَوْ جَانِبًا غَيْرَ الْقَصْدِ, or the like]. (TA.) — [Hence,] A face justly proportioned; [symmetrical;] well, or beautifully, formed. (K.) — [Hence also,] حَمَامَةٌ سَاجِعَةٌ, and سَجُوعٌ (K.) without ة, (TA.) [A pigeon continuing its cry uninterruptedly in one uniform way or manner; or calling, and prolonging its voice or cry, modulating it sweetly: or cooing: (see 1:) or] reiterating its voice or cry: pl. [of the former or of both] سَجَجٌ and [of the former] سَوَاجِعُ. (K.) —

And نَاقَةٌ سَاجِعَةٌ A she-camel prolonging her yearning cry in one uniform manner: (TA:) or quavering, and prolonging her voice, [in the copies of the K مُطَرِبَةٌ, but correctly مُطَرِبَةٌ] in her yearning cry: (K:) or tall; (AA, K;) but Az says, I have not heard this on any authority

beside that of AA. (TA.) — [And hence,] سَاجِعٌ also signifies † [A rhyming-prose, or rhyming-prosaist;] one who speaks, or utters, [or composes,] سَجْع: and in like manner, [سَجَاعٌ (mentioned by Golius, and by Freytag as on the authority of the K, in no copy of which do I find it,) meaning one who speaks, or utters, or composes, سَجْع much: and] سَجَاعَةٌ [meaning one who does so very much: the three epithets being similar to رَاجِزٌ and رَجَازٌ and رَجَازَةٌ]. (K, TA.)

أَسْجُوعَةٌ: see سَجْع, in three places.

مَسْجَعٌ A place, or an object, [to which latter it is applied in a phrase mentioned in the second sentence of this art.,] of pursuit or aim; syn. مَقْصِدٌ. (K.)

مَسْجَعٌ }
مَسْجُوعٌ } see سَجْع.

سَجَف

1. سَجَفَ الْبَيْتُ: see 2. — سَجِفَتْ, aor. ʿ, inf. n. سَجَفٌ, She (a woman) was, or became, slender in the waist: and lank in the belly. (TK.) [See also سَجَفٌ, below.]

2. سَجَفَ الْبَيْتُ (K,) inf. n. تَسْجِيفٌ, (TA,) He let down the curtain (السَّجْفُ) upon [the entrance of] the tent, or chamber; as also سَجَفَهُ, and اسْجَفَهُ: (K, TA:) accord. to the T, التَّسْجِيفُ signifies the letting down of the سَجْفَانِ [or two separate halves, that hang side by side, of a curtain]: accord. to the M, the letting down of the curtain. (TA. [See also what next follows.]

4. اسْجَفَ التَّوْرَ He let down the curtain. (S, K, TA.) — [Hence,] اسْجَفَ اللَّيْلُ † i. q. أَسْدَفَ, (S, K, TA.) i. e. The night became dark. (TA.) — See also 2.

سَجَفٌ: see the next paragraph.

سَجْفٌ and سَجَفٌ [of which the former is the more common] A curtain; a veil; or a thing that veils, conceals, hides, covers, or protects; (S, K;) as also سَجَافٌ, and سَجَافَةٌ: (TA:) or a pair of curtains having an opening between them: (IDrd, K:) or each half of a pair of curtains, (Lth, K, TA,) divided in the midst, (Lth, TA,) by which any door, or entrance, is veiled; (Lth, K, TA;) as also سَجَافٌ: (K, TA:) this last is not a pl. of سَجَفٌ: (TA:) thus السَّجْفَانِ signifies the two separate halves [that hang side by side, so as to meet together,] of the curtain of a tent, (Lth, S, TA,) in the fore part thereof: (S:) so in a verse of En-Nábigahh Edh-Dhubyánee cited in the second paragraph of art. رَفَعَ: (S, TA:) the pl. of سَجَفٌ and سَجْفٌ is سَجَافٌ and سَجُوفٌ; and the pl. of سَجَافٌ is سَجَافٌ. (TA.) [Hence] one says, أَرَخَى اللَّيْلُ سَجُوفَهُ † The night let down its curtains. (TA.) — سَجْفٌ also signifies The part that is behind a door or an entrance. (O, TA.)

سَجَفٌ Slenderness of the waist: and lankness of the belly. (K.) One says فِي خَصْرِهِ سَجَفٌ In his waist is slenderness: and فِي بَطْنِهِ سَجَفٌ In his belly is lankness. (TA.) [See also سَجِفَتْ, in the first paragraph.]

سَجْفَةٌ A period (سَاعَةٌ) of the night; (K;) like سُدُفَةٌ. (TA.)

سَجَافٌ: see سَجَف, in three places. — Hence, The thing [i. e. edging, such as a fringe, &c., (thus applied in the present day,)] that is affixed to the borders of a garment, or piece of cloth. (TA.)

سَجَافَةٌ: see سَجَف. — Hence the saying of Umm-Selcmeh to 'Áishah, وَجَّهَتْ سَجَافَتَهُ i. e. وَجَّهَتْ سَجَافَتَهُ and أَخَذَتْ وَجْهَهَا † [i. e. وَجَّهَتْ سَجَافَتَهُ] (as in the JM in art. وَجْه in explanation of (وَجَّهَتْ سَدَاقَتَهُ) Thou hast rent open his veil, or covering; both of these explanations meaning the same, as is said in the O and K in art. سَدَفٌ) — but it is also related otherwise, i. e. وَجَّهَتْ سَدَاقَتَهُ, which has the same meaning. (TA. [See art. سَدَف.]

بَيْتٌ مُسَجَّفٌ [A tent, or chamber,] having a pair of curtains (سَجْفَانِ) upon its entrance, or door. (As, TA.) El-Farzdak applies this masc. sing. epithet to a pl. n., saying الْحِجَالُ الْمُسَجَّفَةُ. (TA.)

سَجَل

1. سَجَلَ الْمَاءُ (S, K,) inf. n. سَجْلٌ, (TA,) He poured out, or forth, the water, (S, K, JM, TA,) continuously. (JM, TA.) — Hence, سَجَلَ الْقُرْآنُ He read, or recited, the Kur-án continuously. (JM. [See also سَجَلَ.] — See also 2: — and 4.

2. سَجَلَ, inf. n. تَسْجِيلٌ, (S, Msh, K,) said of a judge, (S,) or kádee, (Msh,) He wrote a سَجَلٌ [q. v.]: (S, K:) or he decided judicially, and recorded his sentence in the سَجَلِ: (Msh:) and Mtr says that سَجَلٌ may be syn. with تَسْجِيلٌ, signifying the writing of سَجَلَاتِ [pl. of سَجَلٌ], though not found by him in the lexicons: (Har p. 473:) [but I have found it, for Sgh says,] the سَجَلِ of the kádee and his تَسْجِيلِ are one [in meaning]. (O.) You say, سَجَلَ بِهِ He decided it judicially, [and recorded it in the سَجَلِ]; or he decreed it decisively; so expl. by the Shereef: or, as in the 'Ináyeh, he established it and recorded it [in the سَجَلِ]. (TA.) And السَّجَلُ الْقَاضِي سَجَلَ عَلَيْهِ الْقَاضِي [The kádee decided judicially against him, and recorded his sentence in the سَجَلِ]. (Mgh.) — And سَجَلَ سَجَلًا † He rendered him notorious by reason of such a thing, and stigmatized him with it. (Z, TA.) — And سَجَلَ بِهِ He threw it from above; as also سَجَلَ, inf. n. سَجْلٌ. (K.) — And سَجَلَ, inf. n. as above, He (a man, TA) became affected with carnal appetite. (K.)

3. سَجَلَه (K.) inf. n. مُسَاجَلَةٌ (S, IB, TA,) [and app. سَجَال also, (see سَجَل)] *He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; (S, IB, K;) doing like as he did; (S, IB;) originally in the drawing of water; (S, IB;) each of them bringing forth in his سَجَل [or bucket] the like of what the other brought forth [or endeavouring to do so]; the one, of them, that desisted being overcome: (IB:) and also, † in running: or in watering. (S.)* Hence, فَلَانٌ يُسَاجِلُ فَلَانًا † *Such a one vies with such a one, each of them producing, [of the evidences] of nobility, the like of what the other produces; the one, of them, that desists being overcome. (IB.)* El-Faḍl Ibn-'Abbās Ibn-'Otbeh Ibn-Abce-Lahab says,

- مَنْ يُسَاجِلُنِي يُسَاجِلُ مَا جِنَا
- يَمَلُّ الدُّوْا إِلَى عَقْدِ الْكَرْبِ

[*He who contends for superiority with me contends for superiority with one possessing glory, who fills the bucket to the tying of the rope that is attached to the middle of its cross-bars*]: and hence the saying, الْحَرْبُ سَجَالٌ. (S. [See سَجَل.])

4. سَجَلَهُ *He gave him a bucketful (سَجَلًا) or two bucketfuls (سَجَلَيْنِ): (K:) or, as some say, † he gave him much. (TA.)* — And اسجل *He filled the watering-trough, or tank; (S, K;) as also سَجَلَهُ. (JM.)* — أُسْجِلَتِ الْبَيْهَةُ *The beast was sent forth, or set loose or free, with its mother. (TA.)* It is said in a trad., لَا تُسْجِلُوا أَنْعَامَكُمْ, meaning *Set not loose your cattle in men's fields of seed-produce. (TA.)* — And you say, اسجل الناس *He left, or left alone, the people. (K.)* — And اسجل لهم الأمر *† He made the affair free, or allowable, to them. (K.)* — And أُسْجِلْتُ الْكَلَامَ *† I made the speech, or language, to be unrestricted. (S.)* — اسجل *He (a man, TA) abounded in goodness, (K, TA,) and beneficence, and gifts to men. (TA.)* — أُسْجِلْتُ *inf. n. اسْجَالٌ, I wrote a writing for the man. (Msb.)* — See also 2.

6. تَسَاجَلُوا *They vied, competed, or contended for superiority, one with another; emulated, or rivalled, one another; or imitated one another; [originally, in the drawing of water: and hence, † in other things: (see 3:)] (S, TA:) and هَبَا تَسَاجَلَانِ *They two vie, &c., each with the other. (K.)**

7. انسجل *It (water) poured out, or forth; or became poured out, or forth; (S, K;) [app., continuously: see 1.]*

سَجَلٌ *A full bucket: so accord. to Az and El-Farūbee and others: (MS:) or a bucket containing water, whether little or much: such as is empty is not called سَجَلٌ nor ذَنْوَبٌ (S:) or a great bucket: (Msb: [see also سَجِيل:]) or a great bucket that is full (K, TA) of water: (TA:) and a bucketful; the quantity that fills a bucket: (K:) it is of the masc. gender [though دَوُو (the most common word for "a bucket") is generally fem.]: (S, K:) pl. سَجَالٌ. (S.) — And [hence,] † *A share, or portion; (Msb;) like دَلَاةٌ [which**

likewise originally signifies "a bucket"]. (S in art. دَوُو. [See also سَجِيل.]) And hence is derived the saying, الْحَرْبُ سَجَالٌ, [as though meaning † *War is an affair of shares, or portions; i. e. the victory in war is shared by turns among the people [engaged therein]: (Msb:) [but it is implied in the S that it is from المُسَاجَلَةُ, and that سَجَالٌ is here an inf. n. like مُسَاجَلَةٌ, agreeably with analogy; and if so, the saying may be rendered war is a contention for superiority: (see 3:)] or the saying الْحَرْبُ بَيْنَهُمَا سَجَالٌ means † *[War between them consists of portions, in such a manner that] a سَجَل [or portion] thereof is against these, and another is against these: (K:) originating from the act of two men drawing water with two buckets from a well, each of them having [in his turn] a full bucket. (TA.)**

You say also, اَعْطَاهُ سَجَلَةً مِنْ كَذَا *He gave him his share, or portion, of such a thing; like as one says, ذَنْوَبُهُ. (Har p. 19.)* The phrase سَجَلٌ † *in the saying تَهْرَمِنَ السَّجْدَ سَجَلٌ سَجِيلٌ (K, TA) has an intensive signification; (K, TA;) [the saying app. meaning † They have, of glory, a large share.] — Hence likewise, metaphorically applied to signify † A gift: one says جَوَادٌ عَظِيمُ السَّجَلِ † [A bountiful man who is large in gift]. (Har ibid. [The first word in this saying is there written جَوَاد.] One says also, سَجَالٌ لَهُ بَرٌّ فَائِضٌ السَّجَالِ † [He has overflowing goodness or beneficence]. (TA.) — Also † A bountiful man. (Abu-l-'Omeythil, K.) — And † A great udder: pl. سَجَالٌ and سَجُولٌ. (K.)* — See also سَجِيلٌ, in two places.

سَجَلٌ: see the next paragraph.

سَجِيلٌ *A writing; or paper, or piece of skin, written upon; (K, TA;) as also سَجِيلٌ (TA) and سَجِيلٌ (K, TA) [and سَجِيلٌ, as appears from what follows]: or a طَوْمَارٌ [meaning a roll, or scroll, or the like,] for writing upon or written upon: (Bd in xxi. 104:) and a written statement of a contract and the like; (K, TA;) i. e. (TA) i. q. صَكٌّ (S, TA: [but see this word, which has also other meanings, and among them that here following, which is the most common meaning of سَجِيلٌ]) the record of a *hādee*, or judge, in which his sentence is written; (Msb;) a judicial record: (Mgh:) [see also مَحْضَرٌ:] pl. سَجَلَاتٌ. (Msb, K.) كُتِبَ السَّجِيلُ لِلْكِتَابِ, in the Kur xxi. 104, means *Like the folding of the طَوْمَار [expl. above] for the purpose of writing [thereon]: or for what is to be written: (Bd:) or upon what is written; (Bd, Jel;) i. e., upon the written record [of the works] of the son of Adam at his death: (Jel:) or السَّجِيلُ here has the third of the meanings here following: (Bd, Jel:) or the second thereof. (Bd.)* — And *A writer, or scribe: (K:) and so some explain it in the verse above cited. (TA.)* — And السَّجِيلُ *A certain scribe of the Prophet. (K.)* — And *A certain angel, (K,) who folds the written statements of [men's] works. (Bd ubi suprā.)* — And, without*

the article, *A man*, in the Abyssinian language. (K.) In the verse cited above, I 'Ab read السَّجِيلُ, and explained it as meaning *A certain man*: but it is also said to mean *a certain angel*: and another reading is السَّجِيلُ, a dial. var. mentioned above. (TA.)

السَّجَالُ a name for *The eve*. (Ibn-'Abbād, O.) — And سَجَالٌ سَجَالٌ [i. e. سَجَالٌ سَجَالٌ, so in my MS. copy of the K, but in the CK سَجَالٌ سَجَالٌ] is *A call to the eve to be milked. (Ibn-'Abbād, O, K.)*

سَجُولٌ *A she-goat abounding in milk: thus correctly, as in the O: in the copies of the K, in the place of عَنَزٌ is put عَيْنٌ [making the meaning to be a spring abounding in water or an eye abounding in tears]. (TA.)*

سَجِيلٌ, applied to a bucket (دَوُو), *Large, or big; as also with ة: (K:) or سَجِيلَةٌ [alone, i. e. as a subst., rendered such by the affix ة,] signifies a large, or big, bucket. (S.)* — And, applied to an udder (ضَرْع), *Long: (S:) or pendent and wide; as also سَجِيلٌ: (K:) or this latter, applied to an udder, but only of a sheep or goat, wide, flaccid, and tossing about; striking the animal's hind legs, from behind. (Ish, TA.)* — And, with ة, applied to a testicle (خُصْيَةٌ), *Flaccid and wide in the scrotum. (K.)* — See also سَجَلٌ. — Also *Hard, and strong. (K.)* — And *A share, or portion: (K:) I Aar says, it is of the measure فَعِيلٌ from سَجَلٌ meaning "a full bucket" [and likewise "a share, or portion"]; but, he adds, it does not please me. (TA.)*

سَجَاةٌ, in a testicle, *Flaccidity and wideness in the scrotum. (K.)*

سَجِيلَةٌ: see سَجِيلٌ.

سَجِيلٌ *Stones like lumps of dry, or tough, clay: arabicized from سَنَكٌ وَكَلٌ (K, TA;) which are Pers. words, meaning "stone and clay;" the conjunction falling out in the arabicizing: (TA:) or baked clay: (Jel in xi. 84 and xv. 74 and cv. 4:) or stones (S, K) of clay (S) baked by the fire of Hell, whereon were inscribed the names of the people [for whom they were destined]: (S, K:) so in the Kur; as is indicated therein, in li. 33 and 34: (S:) or مِنْ سَجِيلٍ in the Kur means مِنْ سَجِيلٍ, i. e. of what had been written [or decreed] for them, that they should be punished therewith; and سَجِيلٌ means the same as سَجِينٌ, mentioned and expl. in the Kur lxxxiii. 8 and 9: (K:) AO says that مِنْ سَجِيلٍ means many and hard; and that سَجِينٌ is syn. with سَجِيلٌ in this sense: (TA:) it is also said to be from سَجِينٌ meaning *Hell*; the ن being changed into ل: (Bd in xi. 84:) also, to be from أُسْجِلْتُهُ meaning "I sent forth him or it:" or from أُسْجِلْتُ meaning "I gave;" and to be from السَّجَلُ. (TA.) — Also i. q. دَائِرَةٌ; and so سَجِينٌ [q. v.]. (L in art. سَجَن.)*

سَجْنَلٌ *A mirror: (S, K:) or a Chinese mirror: (MA:) [said to be] a Greek word (زُرْمِي),*

(IAqr, Zj, S, Jel:) or when it covers with its darkness: (Jel:) or when its people become silent: or when its darkness becomes still: from سَجَا inf. n. سَجُو, The sea became calm. (Bd.) And one says, سَجَتِ الرِّيحُ The wind became still. (TA.) — سَجَتِ النَّاقَةُ The she-camel prolonged her حنين [or cry of yearning towards her young one]. (K.) — See also 2.

2. اسجى He covered anything; as also اسجى, and سَجَى. (IAqr, TA.) You say, سَجَى الْبَيْتَ (S, Mgh, Mṣb,) inf. n. تَسْجِيَةٌ (S, Mgh, K,) He covered the dead person (Mgh, Mṣb, K) with a garment, or piece of cloth, (Mgh, Mṣb,) and the like. (Mṣb.)

3. ساجاه (K,) inf. n. مَسَاجَاة (TA,) He touched it. (K.) One says, أَتَانَا بِطَعَامٍ فَهَا سَاجِيَانَا i. e. [He brought us food, and] we did not touch it. (AZ, TA.) — And i. q. عَاجَاهُ [meaning He worked, or laboured, upon it, or at it; &c.]. (K.) One says, هَلْ تَسَاجِي ضَيْعَةً i. e. تَعَالَجَهَا [meaning Dost thou work, or labour, upon a landed estate? or, probably, dost thou cultivate a landed estate by the work, or labour, of others?]. (Aboo-Malik, TA.)

4: see 2. اسجت الناقة The she-camel had much milk. (Sgh, K.)

[سجى A sincere companion and friend. (Golius, from Meyd.)]

سَجِيَةٌ A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. خُلُقٌ, and طَبِيعَةٌ (S,) or غَرِيزَةٌ (Mṣb:) or a faculty, or quality, firmly rooted in the mind, not easy of removal: (MF:) pl. سَجَايَا. (Mṣb.)

سَجَوَةٌ نَاقَةٌ A she-camel still, or quiet, when being milked. (M, K.) — And A she-camel whose fur is unruffled: and شَاةٌ سَجَوَةٌ a sheep whose wool is unruffled. (TA.) — And رِيحٌ سَجَوَةٌ A gentle wind. (TA.) — And امْرَأَةٌ سَجَوَةٌ الطَّرْفُ (K,) meaning A woman languid, or languishing, in the eye. (TA.)

سَاجٌ Still, silent, or quiet: thus applied to the sea [as meaning calm, or unruffled]. (S, K.) And لَيْلَةٌ سَاجَةٌ A calm night, in which the wind is still, and such as is not dark: (T, TA:) or a night in which the cold has become allayed, and in which the wind and the clouds have become still, and which is not dark. (M, TA.) And طَرَفٌ سَاجٌ A still, or motionless, eye: (S, K:) [or] عَيْنٌ سَاجِيَةٌ, accord. to IAqr, means an eye that has a languid, or languishing, look; which is an accessory to beauty in women. (TA.) See also the next preceding paragraph.

سج

1. سَجَ (S, A, TA,) aor. سَجَ, (S, TA,) inf. n. سَجَ (S, K, &c.) He poured out, or forth, (S, A, K,) water, (S, A,) &c.: (S:) or, accord. to IDrd, سَجَ signifies the pouring out, or forth, in consecutive quantities: or, accord. to the Mṣb, [but this art. is not in my copy of that work,]

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the pouring forth much, or abundantly; and the like is said in the Jāmi' of Kz. (TA.) You say also, سَحَتِ السَّمَاءُ مَطَرًا [The sky poured forth its rain]. (A, TA.) See also an ex. of the inf. n. voce سَحَا, below. — [Hence,] one says, اسْتَشْدَدْتُ قَصِيدَةً فَسَحَا عَلَيَّ [I asked him to recite an ode, and he poured it forth to me; lit., upon me], inf. n. as above. (A.) — [Hence likewise,] سَحَ signifies also † The act of flogging. (K, TA.) One says, سَحَهُ مَائَةً سَوْطٍ, (S, TA,) aor. and inf. n. as above, (TA,) † He inflicted upon him a hundred stripes of a whip. (S, TA.) — And † The act of beating, striking, or smiting. (K.) — And † The act of thrusting or piercing [with a spear or the like]. (TA.) — سَحَ (S, A,) aor. سَحَ, (S,) so says Fei, or, accord. to some, agreeably with analogy, (TA,) inf. n. سَحَ (S, K) and سَحُوخٌ (K,) or the former is the inf. n. of the trans. verb, and the latter is that of the intrans., (MF,) It flowed from above; (S, K;) [i. e. it flowed down;] said of water, (S,) and of rain, and of tears; (S, A;) as also تَسَحَّحَ and تَسَحَّحَ (K:) or سَحَ signifies, or signifies also, it poured out, or forth, vehemently: (TA:) and تَسَحَّحَ, it flowed; said of water, (S, TA,) and of a thing. (TA.) — [Hence,] سَحَتِ النَّاقَةُ (S, A, TA,) and البَقَرَةُ (TA,) aor. تَسَحَّحَ (S, TA,) or, accord. to Lh and Z, تَسَحَّحَ (TA,) inf. n. سَحَ (K,) or سَحُوخٌ (S, A,) or both, (TA,) and سَحُوخَةٌ (S, Ibn-Et-Teiyānee, TA,) † The sheep or goat, and the animal of the ox-kind, became fat: (AZ, AHn, S, TA:) or became fat to the utmost degree: (K:) or became fat so as to flow with grease: (A:) or became fat, but not to the utmost degree. (TA.)

5: see 1, in the latter half of the paragraph.

7. انسح عرقاً It (a camel's arm-pit) poured with sweat. (TA.)

R. Q. 2. تَسَحَّحَ: see 1, latter half, in two places.

سَحَ Rain pouring abundantly and extensively: (K in art. سَطَ:) and سَحَا (S, K) and سَحَا (K) rain pouring vehemently, (S, K, TA,) paring the surface of the earth: (TA:) and سَحُوخٌ, applied to rain that falls in large drops, pouring much, or abundantly; and also applied to a thundering cloud, (حَنَانَةٌ, i. e. سَحَابَةٌ فِيهَا رَعْدٌ, [or, accord. to the S and A, to any cloud, سَحَابَةٌ,]) pouring forth much rain: (Ham p. 391: [in which it is said that in the latter case it may be proper; and in the former case, tropical:]) and عَيْنٌ سَحَاةٌ, so in a copy of the K, [and thus in my MS. copy of it,] in other copies سَحَاةٌ, but the former is the right, (TA,) an eye pouring forth tears abundantly, or much: (K, TA:) and طَغَنَةٌ مَسَحَاةٌ (S, TA) [a spear-wound, or the like,] flowing [with blood]. (TA.) — [Hence,] حَلَفَ سَحَ † A swearing in which oaths pour forth consecutively. (L.) — Also † i. q. قَسَبٌ [i. e. Dry, or tough, dates, that

crumble in the mouth and have hard stones]; (K:) Az relates his having heard the Baḥrānees thus term a certain kind of قَسَب: (TA:) or † scattered dates: (A:) or † dry, or tough, dates, (K, TA,) not sprinkled with water [in order that they may stick together, for thus they do for this purpose, or they sprinkle the palm-leaf-receptacle of the dates for this purpose], (TA,) scattered (K, TA) upon the ground, not collected in a receptacle, and not packed; (TA;) as also سَحَ (IDrd, K,) which is of the dial. of El-Yemen. (IDrd.)

سَحَ: see what next precedes.

سَحَا The air. (Fr, T, O, K.) [See also سَحَا, which is perhaps a mistranscription.]

سَحُوخ: see سَحَ.

سَحَاةٌ a fem. epithet, an instance of فَعْلَاةٌ having no أَفْعَلَ, [i. e. not having أَفْعَلَ for the masc. form], occurring in a trad., in which it is said, (TA,) يَمِينُ اللَّهِ سَحَاةٌ لَا يَغِيضُهَا شَيْءٌ: اللَّيْلُ وَالنَّهَارُ (A, TA) i. e. † The right hand of God is continually pouring with gifts, nothing will render it deficient, night and day: or, as some relate it, the phrase is يَمِينُ اللَّهِ مَلَأَى سَحَاةً [the right hand of God is full, with pouring forth]; the last word being with tenween, as an inf. n.: it is thus likened to the abundant source that is not diminished by drawing from it, nor by descending into it and filling the bucket. (TA.) — You say also غَارَةٌ سَحَاةٌ (A, TA) † [An incursion into the territory of an enemy] that pours calamity upon people with sudden impetuosity. (TA.) — [Golius explains سَحَاةٌ, on the authority of Meyd, as signifying † A hot wind: it is probably a mis-transcription for سَحَاةٌ.]

سَحَاةٌ: see سَحَ.

سَحَاةٌ: see سَحَ. — Also, applied to land (أَرْضٌ), † Wide, or spacious: but IDrd says, I know not the truth of this. (TA.) — Also, and سَحَاةٌ, A court, or a spacious portion in which is no building or that is vacant, of a house, (S, K, TA,) and of a place of alighting, or of a settlement, or of a collection of houses or tents: the former expl. by IAqr as meaning a man's quarter, or tract, in which he alights. (TA.)

سَحَاةٌ: see what next precedes.

سَحَاةٌ; and its fem., with ة: see سَحَ: — and see also the fem. in what here follows.

سَحَاةٌ (A, K,) after the manner of a possessive noun, (TA,) and سَحَاةٌ (K,) the latter occurring in a trad., or, as some relate it, سَحَاةٌ, which means the same, (TA,) † A sheep, or goat, that is fat: (S, TA:) but in the former, only a pl., as applied to sheep or goats, is mentioned; namely, the first of the pls. below: or that flows with grease by reason of its fatness: (A:) or full of fat: (TA:) or fat in the utmost degree: (K:) [or fat, but not in the utmost degree; for] one says مَزْزُولٌ; then مُنْقِي when it has become a little.

fat; then سَتُون; then سَبِين; then سَاح; and then سَتُون, which means fat in the utmost degree: (Aboo-Ma'add El-Kilabee, TA:) pl. سَاح, (Th, S, L,) thus in the handwriting of J, and mentioned by Aboo-Mis-hal, (TA,) or سَاح (IKt, K) and سَاح, which is extr. [in form]. (K.) And سَاح + Fat flesh-meat; as though, by reason of its fatness, it poured forth grease. (As, S, TA.)

سَاح: فرس مِسَح: A swift horse; (Kz, K, TA;) as though it poured forth running; (S, Kz, TA;) likened to rain in swiftness. (TA.)

سَح: طَعْنَةُ مَسْحَةٍ: see سَح.

سحب

1. سَحَبَ (S, A, Msh, K,) aor. سَحَبَ, (Msh, K,) inf. n. سَحَب, (Msh, TA,) He dragged it, or drew it along, (S, A, Msh, K,) namely, his ذَيْل [or skirt], (S,) or a thing, such as a garment &c., (TA,) upon the ground. (Msh, K, TA.) One says of a woman, سَحَبَ ذَيْلَهَا [She drags, or draws along, her skirt upon the ground]. (TA.) And سَحَبَ الرِّيحَ الثَّرَابَ [The wind drew along the dust upon the ground]. (TA.)—[Hence,] سَحَبَتِ الرِّيحُ أَذْيَانَهَا [The winds dragged their skirts upon the ground; i. e., blew so as to efface the traces upon the ground]. (A: in the TA, الرِّيحُ.) And سَحَبَ ذَيْلَكَ عَلَى مَا كَانَ مِنِّي [Drag thy skirt over that which has proceeded from me; i. e. efface what has proceeded from me, as when a person dragging his skirt effaces the traces upon the sand or dust over which he walks]. (A, TA.) And مَا اسْتَبَقَى رَجُلٌ وَدَّ صَاحِبِهِ [A man has not preserved, or kept alive, the love, or affection, of his companion with anything that is in its effect like his dragging the skirt over his vices, or faults]. (A, TA.)—[Hence likewise, as will be shown by what next follows,] سَحَبَ, aor. سَحَبَ, (K, TA,) inf. n. as above, (S, TA,) means also I He ate and drank vehemently. (S, K, TA.)

4. اسْحَبْتُ مِنَ الطَّعَامِ وَالشَّرَابِ I took, or ate and drank, much of the food and beverage; as also سَحَبْتُ: because it is the habit of the glutton to draw and appropriate to himself the victuals [and beverages]. (A, TA.)

5: see 4. — اسْحَبَ عَلَيْهِ + He acted, or behaved, towards him with boldness, or presumptuousness; or did so confiding in his love, or affection: (Az, S, MA, TA:) or with coquettishness, and feigned opposition. (Az, MA, TA.) — اسْحَبْتُ فِي حَقِّهِ, occurring in a trad. of Sa'eed and [a woman named] Arwa, means + She took his right, or rightful property, by force, and annexed it to her own, and to her land. (TA.)

7. اسْحَبَ It was, or became, dragged, or drawn along, (S, A, Msh, K,) upon the ground: (Msh, K:) said of one's skirt, (S,) or of a thing, such as a garment &c. (TA.)—[Hence,]

اسْحَبَتْ فِيهَا ذَلَالِلُ الرِّيحِ [The skirts of the wind were, or became, dragged upon it, i. e., upon the ground (الأرض), so as to efface the traces upon it]. (A, TA.)

سَحَبَةٌ i. q. عِشَاوَةٌ [app. as meaning particularly A covering, or film, upon the eye: expl. by Freytag, from the Deewán el-Hudhaleeyeen, as meaning oculorum caligo]. (K.)—And Remains of water in a pool left by a torrent; as also سَحَبَةٌ: (K, TA:) dim. of the former سَحْبَةٌ. (TA.)

سَحْبَانُ رَجُلٌ A man who takes, or carries, or sweeps, away everything by which he passes. (K.)—[Golius explains سَحْبَانُ, as on the authority of Meyd, as meaning A portion of water remaining in a skin or other thing: but I think that this is a mistranscription for سَحْبَةٌ.]

سَحَابٌ [termed in the S and K pl. of سَحَابَةٌ, as also سَحَبٌ and سَحَابٌ] is, accord. to As, [correctly,] a coll. gen. n., used alike as masc. and fem. and sing. and pl.; (MF, TA;) and سَحَابَةٌ is its n. un.; (MF, Msh, TA;) and سَحَبٌ is pl. of سَحَابٌ or of سَحَابَةٌ; (L, Msh, MF, TA;) it may be pl. of either of these; (L, MF, TA;) and سَحَابٌ is pl. of سَحَابَةٌ absolutely, and of سَحَابٌ when used as fem.: (MF, TA:) it signifies Clouds [or a collection of clouds]; (S, K, KL, TA, &c.) and [clouds] from which the rain comes: (TA:) so called because drawn along in the air; (Msh, TA;) or because they draw along one another; or because the winds draw them along; (TA;) or because they draw along their fringes. (TA in art. حَبُو.) One says, مَطَرَتْهُمْ السَّحَابُ [The cloud rained upon them]. (A.)—[Hence,] أَقَمْتُ عِنْدَهُ سَحَابَةَ نَهَارِي I remained at his abode the whole of my day: originally said in relation to a cloudy day; and then proverbially used in relation to any day. (A, TA.) And مَا زِلْتُ أَفْعَلُهُ سَحَابَةَ يَوْمِي I ceased not to do it the whole of my day. (K, TA.)—السَّحَابُ [properly The water of the clouds] is a term for + wine. (TA in art. جَفَن.)—السَّحَابُ is a name of + The Prophet's turban; (Mgh, TA:) it was thus called as being likened to the سَحَاب of the rain because of its being drawn along in the air. (TA.)—Also the name of A sword of Dirar Ibn-El-Khattab. (K.)

سَحَابَةٌ n. un. of سَحَابٌ [q. v.]. (As, Msh, &c.)

سَحَابَةٌ: see سَحْبَةٌ.

سَحْبَةٌ dim. of سَحْبَةٌ, q. v. (TA.)

اسْحَبُ A man who eats and drinks much, (S, A,) or vehemently: (K:) Az says that the word known to him in the former sense is اسْحَبُ, with ت; but that perhaps اسْحَبُ is allowable. (L, TA.)

مَسْحَبٌ A place of dragging, or drawing along, of a skirt, or garment, &c., upon the ground: pl. مَسَاحِبُ: see Har p. 78.]

سحت

1. سَحَتَ, [aor. سَحَتَ, inf. n. سَحَتَ,] He extirpated

it, eradicated it, exterminated it, or destroyed it utterly; as also اسْحَتَ: (S, K, TA:) both signify he, or it, made it to go, go away, pass away, or depart; made away with it, did away with it, made an end of it, or destroyed it; namely, a man's property: and the latter, he destroyed utterly what he (a man) possessed. (TA.) You say, سَحَتَ الْخَتَانَ, inf. n. as above; and اسْحَتَ; He performed the circumcision so as to remove the prepuce utterly. (TA.) And سَحَتَ شَعْرَهُ He removed his hair utterly in shaving and cutting: (A:) and سَحَتَ رَأْسَهُ, inf. n. as above; and اسْحَتَ; He shaved his head so as to remove the hair utterly. (Lh, TA.) And سَحَتَ الشَّحْمَ عَنِ الْخَمْرِ, (aor. as above, K,) He peeled off the fat from the flesh; (S, A, K;) as also سَحَتَهُ. (S.) And سَحَتَ شَيْئًا, aor. and inf. n. as above, He peeled, or peeled off, a thing by little and little. (L, TA.) And سَحَتَ وَجْهَ الْأَرْضِ He, or it, effaced the traces, or the like, upon the surface of the earth. (A, TA.) فَيَسْحَتُكُمْ بَعْدَ ذَلِكَ, in the Kur xx. 64, means Lest He destroy you [by a punishment], (Bd, Jel,) or utterly destroy you; (Bd;) and some read فَيَسْحَتُكُمْ, (S, Bd, Jel,) which means the same; (Bd, Jel;) this being of the dial. of Nejd and Temeem; and the former, of the dial. of El-Hijáz: (Bd:) or I lest He harass, or distress, or afflict, you [by a punishment]: (A, TA:) or I lest He pare you [from the surface of the earth thereby]. (TA.) اسْحَتْنَاهُمْ and اسْحَتْنَاهُمْ both signify I We harassed, or distressed, or afflicted, them: and اسْحَتْنَاهُمْ [and اسْحَتْنَاهُمْ], He slaughtered them. (TA.)—See also the next paragraph, in two places.

4: see above, in six places.—[Hence,] اسْحَتَ, said of a man, + His property went away. (Lh, TA.)—اسْحَتَ He gained, or earned, what is termed سَحَت [i. e. gain that was unlawful, &c.]; (S, A, K;) as also سَحَتَ: (K:) or he earned little. (Msh.) You say, اسْحَتَ فِي تِجَارَتِهِ He earned such gain in his traffic; (S, A;) as also سَحَتَ: (TA:) or he earned little therein; and so اسْحَتَ تِجَارَتَهُ. (Msh.) And اسْحَتَ تِجَارَتَهُ His traffic was, or became, disapproved, abominable, or foul, and unlawful. (K.)

سَحَتٌ inf. n. of 1 [q. v.]. (L, TA.)—Also + Vehemence of eating and drinking. (TA.)—And + Punishment, castigation, or chastisement. (TA.)—سَحَتٌ, (K,) [as also سَحَتٌ, q. v.,] and سَحَتٌ, (TA,) [and سَحَتٌ, i. q. صَادِقٌ] i. q. + Vehement, or intense, cold: see سَحَتٌ &c.]. (K.)—See also سَحَتٌ:—and سَحَتٌ:—and see the paragraph here following, in two places.

سَحَتٌ (S, A, Msh, K) and سَحَتٌ (S, Msh, K,) the former a contraction of the latter, (Msh,) A thing that is forbidden, prohibited, or unlawful; (S, A, K;) and (so in the A, but in the K “or”) what is disapproved, abominable, or foul, of gains, (A, K, TA,) that occasions disgrace (K, TA) and bad repute; as the price of a dog, and of wine, and of a pig; (TA;) any pro-

party that is forbidden, not lawful to be gained (Msb, TA) nor to be eaten; (Msb;) anything forbidden, or unlawful, and of bad repute: sometimes it means what is disapproved; and sometimes, what is unlawful; the context showing in which sense it is used: and it is also applied to signify a bribe that is given to a judge or the like: so called because it cuts off blessing: (TA:) in the Kur v. 46, some read **لَسْتُ**; and some, **لَسْتُ**; (Bd, TA;) and it has also been read as the inf. n., **لَسْتُ**: (Bd:) the pl. is **لَسْتُ**. (K.) — Also *Little, or small, in quantity or number; paltry, mean, or inconsiderable.* (Msb.) — **لَسْتُ** or **لَسْتُ** (accord. to different copies of the K [the former the better known]) *His property may be taken and destroyed with impunity: and in like manner, دَمَهُ سَتَ His blood may be shed with impunity.* (K, TA.) — See also **لَسْتُ**.

لَسْتُ: see the next preceding paragraph.

لَسْتُ: see what next follows.

لَسْتُ An old and worn-out garment or piece of cloth; as also **لَسْتُ** and **لَسْتُ**. (K.) — [A mess of] **لَسْتُ** [or meal of parched barley, &c.,] *having little grease or grary [mixed with it];* as also **لَسْتُ**; (K;) the latter a dial. var. of **لَسْتُ** [q. v.]. (TA.) — And A desert (مَفَازَة) of which the earth is soft. (K.)

لَسْتُ: see the next preceding paragraph.

لَسْتُ: see **لَسْتُ**, in two places. — **لَسْتُ** A cloud that carries away, or sweeps away, that by which it passes. (TA.)

لَسْتُ and **لَسْتُ**, † A year, and a land, in which is no pasture. (K.)

لَسْتُ: } see the following paragraph.
لَسْتُ: }

لَسْتُ † Property (مَال) made to go away, or depart; made away with, made an end of, or destroyed; as also **لَسْتُ**, (S, K,) as in a verse cited voce **لَسْتُ**, (S,) and **لَسْتُ** and **لَسْتُ**. (K.) — † A man who eats and drinks vehemently; as also **لَسْتُ** and **لَسْتُ**: (TA in the present art. :) and **لَسْتُ** signifies [the same, or] a man who eats and drinks much.. (Az, TA voce **لَسْتُ**, q. v.) And **لَسْتُ** † A man (S) who does not become satiated: (S, K:) having a capacious belly, (K, TA,) and who does not become satiated with food: (TA:) and as some say, hungry: (TA:) and one who suffers much from indigestion. (K, TA.) And **لَسْتُ** † A man having a greedy, or gluttonous, stomach. (A, TA.)

سج

1. **سَجَّ**, (S, A, K, TA,) aor. **سَجَّ**, (K, TA,) inf. n. **سَجَّ**, (TA,) *He abraded, or otherwise removed, its outer integument, or superficial part;* (S, A, K, TA;) relating to one's skin: (S, A, TA:) and he scratched him; or wounded him in the outer

skin: also he rubbed it, namely, a thing, with another thing, so as to abrade, or remove, its superficial part: and it, namely, a thing, hitting another thing, abraded from it a little of its superficial part; as when a thing hits the solid hoof previously to [that state of attenuation and abrasion which is termed] **الْوَجَى**. (TA.) You say, **سَجَّتُ جِلْدَهُ** I abraded, or removed, the outer integument [i. e. the cuticle] of his skin. (S.) And **أَصَابَهُ شَيْءٌ فَسَجَّ وَجْهَهُ** [A thing hit him, and abraded the cuticle of his face]. (S.) And **سَجَّ الْعُودَ بِالْجَبْرِ** He abraded the outer part of the wood, or piece of wood, or stick, with the file. (TA.) And **سَجَّ الْأَرْضَ بِخَفِّهِ**, referring to a camel, (S, K, TA,) *He pares the surface of the ground with his foot, so that he is not slow in becoming attenuated and abraded in the sole.* (TA.) And **سَجَّتِ الرِّيحُ الْأَرْضَ** [The winds pared the surface of the earth, removing the dust and pebbles: like **سَجَّتْ**]. (A.) — Also *He bit him so as to make a mark, or marks, upon him; [or so as to lacerate his skin;]* used especially in relation to wild asses; and so **سَجَّهْ**, [but in an intensive sense, i. e. he so bit him much, or many times, (see **سَجَّهْ**)] inf. n. **سَجَّجَ** and **سَجَّجَ** [of which latter see an ex. in the next paragraph]. (TA.) — **سَجَّ** also signifies *The combing gently upon the skin of the head:* (K, TA:) [combing the hair with a gentle pressure upon the skin of the head:] one says, **سَجَّ شَعْرَهُ بِالْمِشْطِ**, inf. n. **سَجَّ**, *He combed his hair [pressing the comb] gently [upon the skin of his head].* (TA.) — And *The going quickly [as though paring the surface of the earth with the feet, or making marks upon it].* (O, K.) You say, **مَرَّ يَسْجُجُ** *He passed along going quickly: and [so]* **يَسْجُجُ السَّيْرَ**. (O, TA.) — And *A running of beasts falling short of such as is vehement.* (K.) — And [hence, app.,] **سَجَّ الْأَيْمَانَ**, (TA,) aor. as above, (K, TA,) † *He made the oaths to follow one another with little, or no, interruption.* (K, TA.) — See also 7.

2. **سَجَّهْ**, (S, K,) inf. n. **سَجَّجَ** and **سَجَّجَ**, [of which latter, see an ex. in what follows,] (TA,) *He abraded, or otherwise removed, its outer integument, or superficial part, much, or often.* (S, K.) — See also 1. An ex. of the latter inf. n. occurs in the following hemistich of the "Jeemeeyeh" of El-'Ajjāj:

جَانِبًا تَرَى بِلَيْتِهِ مَسْجَا
[A bulky, or strong, wild ass, in the side of whose neck thou seest much biting, or lacerating of the skin, that has made marks upon it]: thus heard by AHāt from the mouth of AZ, and thus recited by the former to Ag, who disallowed it, and said, **تَلَيْلَهُ** [i. e. whose neck, or cheek, thou seest to be much bitten, &c., instead of **بِلَيْتِهِ**], but abstained from objecting after AHāt had adduced other exs. [of similar inf. ns.], and among them the saying in the Kur [xxxiv. 18], **وَمَزَّقْنَا فَرْقُلَ مُمَزَّقٍ**: Az says that **مَسْجَا** is here made an inf. n., like **تَسْجِجًا**. (TA.)

5. **سَجَّ** It had its outer integument, or superficial part, abraded, or otherwise removed, much, or often: (S, K:) said of the skin [&c.]. (S.)

7. **سَجَّ** It had its outer integument, or superficial part, abraded, or otherwise removed: (S, K:) said of the skin: (S:) [and it seems from the phrase **سَجَّ الْفَخَذَيْنِ** occurring in the O and K in art. **بَذَحَ**, that **سَجَّ**, inf. n. **سَجَّ**, may signify the same: but **سَجَّ** may there be a mistranscription for **سَجَّ**.] One says, **سَجَّ جِلْدَهُ مِنْ شَيْءٍ مَرَّ بِهِ** *His skin had its cuticle abraded in consequence of a thing that passed by him.* (TA.)

سَجَّ inf. n. of **سَجَّ**. (TA.) — And [hence, *Dysentery, or the like; because attended by abrasion, or excoriation, of the colon;]* a certain disease of the bowels; (PS;) an abrading disease in the belly. (TA.) You say, **سَجَّ فِي بَطْنِهِ** (S) i. e. *In him is the disease above mentioned.* (PS.)

سَجَّ: see **سَجَّ**.

سَجَّ Having its outer integument, or superficial part, abraded, or otherwise removed; as also **سَجَّ**. (TA.)

سَجَّ A camel that pares the surface of the ground with his foot, (S, K, TA,) so that he is not slow in becoming attenuated and abraded in the sole. (TA.) — Also † A man who makes oaths to follow one another with little, or no, interruption: (TA:) and so **سَجَّ** and **سَجَّ** applied to a woman. (K, TA.) And **سَجَّ** † A swearing in which the oaths are made so to follow one another. (TA.)

سَجَّ act. part. n. of **سَجَّ**: fem. with ة: pl. **سَوَاجِجَ**. Hence, **سَوَاجِجَ** [Winds paring, or that pare, the surface of the earth, removing the dust and pebbles]. (A, TA.)

سَجَّ A place of abrasion, &c.: pl. **سَوَاجِجَ**. — Hence, one says, of an ass, (A,) i. e. a wild ass, (TA,) **سَوَاجِجَ عَلَيْهِ** Upon him are the marks, or scars, of the biting of other asses. (A, TA.)

سَجَّ The [instrument called] مِبْرَاة with which one pares, or shapes, wood. (O, K.) — [And hence, app., A rain that is as though it pared the surface of the earth. Accord. to Freytag, **سَجَّ** occurs in this sense in the Deewān of Jereer: pl. **سَوَاجِجَ**: but the correct word is evidently **سَجَّ**.] — Also, and **سَجَّ**, (O, K, TA,) A wild ass that bites [other asses] much, or frequently: (TA:) [or each signifies, though not so expl. in the TA,] an ass [i. e. a wild ass] that runs a pace falling short of such as is vehement. (O, K.)

سَجَّ An ass [i. e. a wild ass] much bitten. (S, A, K.) — [See also 2.]

سَحَّجَ : see سَحَّجَ — and see also سَحَّجَ.
سَحَّجَ : see سَحَّجَ.

سحر

1. سَحَّرَ He, or it, hit, or hurt, his سَحَر [or lungs, &c.], (Mgh, TA,) or his سَحَرَة [i. e. heart]. (TA.) — And the same, aor. سَحَّرَ, inf. n. سَحْرٌ, (T, TA,) [said to be] the only instance of a pret. and aor. and inf. n. of these measures except the verb نَعَلَ, aor. نَعَلٌ, inf. n. نَعْلٌ, (MF,) † He turned it, (T,) or him, (TA,) عَنْ وَجْهِهِ [from its, or his, course, or way, or manner of being]: and hence other significations here following. (T, TA. [accord. to the T, this seems to be proper; but accord. to the A, tropical.]) In this sense the verb is used in the Kur xxiii. 91. (Fr.) The Arabs say to a man, مَا سَحَّرَكَ عَنْ وَجْهِهِ كَذَا وَكَذَا, † What has turned thee from such and such a course? (Yoo.) أَفَكَ and سَحَّرَ are syn. [as meaning † He was turned from his course &c.]. (TA.) — And † He turned him from hatred to love. (TA.) — Hence, (TA,) aor. and inf. n. as above, (T, S, TA,) and inf. n. also سَحَّرَ, (KL, TA,) † He enchanted, or fuscinated, him, or it; (S, K, KL, PS;) and so سَحَّرَهُ (MA, TA) [in an intensive or a frequentative sense, meaning he enchanted, or fascinated, him, or it, much, or (as shown by an explanation of its pass. part. n.) time after time]: and سَحَّرَ عَيْنَهُ He enchanted, or fuscinated, his eye. (MA.) You say, سَحَّرَ الشَّيْءَ عَنْ وَجْهِهِ, meaning † He (an enchanter, سَاحِرٌ) apparently turned the thing from its proper manner of being, making what was false to appear in the form of the true, or real; causing the thing to be imagined different from what it really was. (T, TA. [See سَحَّرَ, below.]) And الْمَرْأَةُ تَسَحَّرُ النَّاسَ بِعَيْنِهَا [The woman enchants, or fascinates, men by her eye]. (A.) And سَحَّرَهُ بِكَلَامِهِ † He caused him, or enticed him, to incline to him by his soft, or elegant, speech, and by the beauty of its composition. (Mgh.) — † He deceived, deluded, beguiled, circumvented, or outwitted, him; (S, Mgh, K;) as also سَحَّرَهُ, [but app. in an intensive or a frequentative sense,] (K, TA,) inf. n. تَسْحِيرٌ. (TA. [accord. to the Mgh, the former verb in this sense seems to be derived from the same verb in the first of the senses expl. in this art.]) — And in like manner, † He diverted him [with a thing], as one diverts a child with food, that he may be contented, and not want milk; syn. عَلَّلَهُ; as also سَحَّرَهُ, inf. n. تَسْحِيرٌ. (S, TA.) One says, سَحَّرَهُ بِالطَّعَامِ وَالشَّرَابِ, † He fed him, and diverted him [from the feeling of want], with meat and drink. (TA.) — And سَحَّرَتْ الْفِضَّةُ † I gilded the silver. (Ham p. 601.) — سَحَّرَ is also syn. with فَسَادٌ [as quasi-inf. n. of أَفْسَدَ, as is indicated in the TA; thus signifying The act of corrupting, marring, spoiling, &c.: see the pass. part. n. مَسْحُورٌ]. (TA.) [Hence,] one says, سَحَّرَ الْمَطَرُ الطِّينَ and التُّرَابَ, † The rain spoiled the clay, and the earth, or dust, so

that it was not fit for use. (TA.) — And one says of the adhesion of the lungs to the side by reason of thirst, يَسْحَرُ أَلْبَانُ الْغَنَمِ, meaning † It causes the milk of the sheep, or goats, to descend before bringing forth. (TA.) — سَحَّرَ also signifies He went, or removed, to a distance, or far away; syn. تَبَاعَدَ; (T, K;) said of a man. (T, TA.) — سَحَّرَ, aor. سَحَّرَ, † He went forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise; syn. بَتَّرَ. (O, K. [See also 4.])

2. سَحَّرَ, inf. n. تَسْحِيرٌ: see 1, in four places. — Also † He fed another, or others, with the food, or meal, called the سَحُورُ: (M, Mgh, TA:) or سَحَّرَهُ signifies he gave to them the meal so called. (Mgh.)

4. سَحَّرَ † He was, or became, in the time called the سَحَر; (S, A, K;) as also اسْتَحَرَّ. (TA.) And † He went, or journeyed, in the time so called: (S, K, TA:) or he rose to go, or journey, in that time; and so اسْتَحَرَّ: (TA:) or this latter signifies he went forth in that time. (A. [See also 1, last sentence.])

5. تَسَحَّرَ (A, Mgh, Mgh) and تَسَحَّرَ (Az, TA) † He ate the food, or meal, [or drank the draught of milk,] called the سَحُورُ. (Az, A, Mgh, Mgh, TA.) — And تَسَحَّرَ به † He ate it, (S, K, TA,) namely, food, or سَوِيق [q. v.], [or drank it, namely, milk,] at the time called the سَحَر. (TA.)

8. اسْتَحَرَّ: see 4, in two places. — Also † He (a cock) crowed at the time called the سَحَر: (S, K;) and he (a bird) sang, warbled, or uttered his voice, at that time. (TA.)

سَحَّرَ, and سَحَّرَ, (S, Mgh, Mgh, K,) sometimes thus because of the faucial letter, (S,) and سَحَّرَ, (S, Mgh, K,) and, accord. to El-Khafajee, in the 'Ināyeh, سَحَّرَ, but this is not mentioned by any other, and therefore requires confirmation, (TA.) The lungs, or lights: (S, A, Mgh, Mgh, K;) or what adheres to the gullet and the wind-pipe, of [the contents of] the upper part of the belly: or all that hangs to the gullet, consisting of the heart and liver and lungs: (Mgh, TA:) and the part of the exterior of the body corresponding to the place of the lungs: (Mgh, TA:) and سَحَّرَ signifies also the liver; and the core, or black or inner part, (سَوَادٌ) and sides, or regions, of the heart: (TA:) and سَحَّرَ, the heart; (El-Jarmee, K;) as also سَحَّرَهُ: (TA:) the pl. (of سَحَّرَ, S, Mgh) is سَحُورٌ, and (of سَحَّرَ, S, Mgh, and of سَحَّرَ, Mgh) أَسْحَارٌ. (S, Mgh, K.) — Hence, اسْتَفْخَسَ سَحْرَهُ, (S, A, K,) and اسْتَفْخَسَ مَسَاجِرَهُ, (A, K,) † His lungs became inflated, or swollen, by reason of timidity and cowardice: (A:) said of a coward: (S:) and of one who has exceeded his due bounds: Lth says that, when repletion arises in a man, one says سَحْرَهُ, and that the meaning is, [as given also in the K,] he exceeded his due bounds: but Az says that this is a mistake, and that this phrase is only said of a coward, whose inside is filled with fear, and whose lungs are inflated, or swollen, so that the

heart is raised to the gullet: and of the same kind is the phrase in the Kur [xxxiii. 10] وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ. (TA.) — And الْبُقْطَعَةُ الْاَسْحَارِ, and السُّحُورُ, † [She that has her lungs burst asunder], an appellation given to the أَرْثَبَ [i. e. hare, or female hare], (S, K,) or to the swift أَرْثَبَ, (TA in art. قَطَعَ) by way of good omen, meaning that her lungs will burst asunder; like الْبُقْطَعَةُ النَّيَاطِ: (S:) and some (of those of later times, S) say الْبُقْطَعَةُ, with kesr to the ط; (S, K;) as though, by her speed and vehemence of running, she would burst asunder her lungs; (S;) or because she bursts the lungs of the dogs by the vehemence of her running, and the lungs of him who pursues her. (Ish, Sgh.) — And انْقَطَعَ مِنْهُ سَحْرِي † I despaired of him, or it. (A, K.) And أَنَا مِنْهُ غَيْرُ صَرِيرٍ سَحْرِي † I am not in despair of him, or it. (A, B.) صَرِيرٌ سَحْرِي is also expl. as signifying † Having his hope cut off: and † anything despaired of. (TA.) And صَرِيرٌ سَحْرِي means † His hope was cut off. (TA.) — Also The scar of a gall on the back of a camel, (K, TA,) when it has healed, and the place thereof has become white. (TA.) — And The upper, or highest, part of a valley. (TA.) — See also سَحَارَةٌ. — And see سَحَّرَ, in two places.

سَحَّرَ: see the next preceding paragraph, in three places.

سَحَّرَ: see سَحَّرَ, first sentence. — [Also] an inf. n. of سَحَّرَهُ, meaning † The turning a thing from its proper manner of being to another manner: (T, TA: [accord. to the T, this seems to be proper; but accord. to the A, tropical.]) and hence, (T, TA,) † enchantment, or fascination: (T, S, MA, KL, PS:) for when the enchanter (السَّاحِرُ) makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner of being: (T, TA:) the producing what is false in the form of truth: (IF, Mgh:) or, in the common conventional language of the law, any event of which the cause is hidden, and which is imagined to be different from what it really is: and embellishment by falsification, and deceit: (Fakhr-ed-Deen, Mgh:) or a performance in which one allies himself to the devil, and which is effected by his aid: (TA:) i. q. أُخْذَةٌ [meaning a kind of enchantment, or fascination, which captivates the eye and the 'like, and by which enchantresses withhold their husbands from other women]: (S:) and anything of which the way of proceeding or operation (مَأْخُذَةٌ) is subtle: (S, K:) accord. to Ibn-Abee-'Aïsheh, سَحَّرَ is thus called by the Arabs because it changes health, or soundness, to disease: (Sh:) [and in like manner it is said to change hatred to love: (see 1:)] pl. أَسْحَارٌ and سَحُورٌ. (TA.) — Also † Skillful eloquence: (TA:) or used absolutely, it is applied to that for which the agent is blamed: and when restricted, to that which is praiseworthy. (Mgh.) Thus it is in the saying of Moḥammad, إِنَّ مِنَ الْبَيِّنَاتِ لَسَحْرًا

‡ [Verily there is a kind of eloquence that is enchantment]: because the speaker propounds an obscure matter, and discloses its true meaning by the beauty of his eloquence, inclining the hearts [of his hearers] in like manner as they are inclined by سحر: or because there is in eloquence a novelty and strangeness of composition which attracts the hearer and brings him to such a pass as almost diverts him from other things; therefore it is likened to سحر properly so called: and it is said to be السحر الحلال [or lawful enchantment]. (Mgh.) The saying of Moḥammad mentioned above was uttered on the following occasion: Keys Ibn-'Āsim El-Minkaree and Ez-Zibriḳān Ibn-Bedr and 'Amr Ibn-El-Ahtam came to the Prophet, who asked 'Amr respecting Ez-Zibriḳān; whereupon he spoke well of him: but Ez-Zibriḳān was not content with this, and said, "By God, O apostle of God, he knows that I am more excellent than he has said; but he envies the place that I have in thine estimation:" and thereupon 'Amr spoke ill of him; and then said, "By God, I did not lie of him in the first saying nor in the other; but he pleased me, and I spoke as pleased; then he angered me, and I spoke as angered:" then Moḥammad uttered the above-mentioned words. (TA.) Their meaning is, but God knows best, he praises the man, speaking truth respecting him, so as to turn the hearts of the hearers to him, (K,) or to what he says; (TA;) and he dispraises him, speaking truth respecting him, so as to turn their hearts also to him, (K,) or to what he says after. (TA.) A'Obeyd says nearly the same. Or, as some say, the meaning is, that there is an eloquence that is sinful like سحر. (TA.) — Also ‡ Skill; science: Moḥammad said, مَنْ تَعَلَّمَ بَابًا مِنَ النُّجُومِ فَقَدْ تَعَلَّمَ بَابًا مِنَ السَّحَرِ ‡ [He who learneth a process of the science of the stars (meaning astrology or astronomy) learneth a process of enchantment], which may mean that the science of the stars is forbidden to be learned, like the science of enchantment, and that the learning of it is an act of infidelity: or it may mean that it is skill, and science; referring to what is acquired thereof by way of calculation; as the knowledge of eclipses of the sun or moon, and the like. (ISd, TA.) — Also ‡ Food; aliment; nutriment: so called because its effect is subtle. (TA.) — غَيْثٌ ذُو سَحَرٍ means ‡ Superabundant rain. (TA.)

سَحَر: see سَحَر, in two places. — Also, (S, A, Mgh, Mgh, K, &c.,) and سَحَر, (TA,) and سَحَر, (Mgh,) and سَحَر, and سَحَر, (K,): The time a little before daybreak: (S, K:) or [simply] before daybreak: (Mgh:) or the last part of the night: (Lth, Mgh:) or the last sixth of the night: (Mgh:) the pl. of سَحَر (Mgh) and of سَحَر (TA) and of سَحَر, (Mgh,) is أَشْحَار: (Mgh, K, TA:) the سَحَر is thus met. called because it is the time of the departure of the night and the coming of the day; so that it is the مَتْنَس [lit. the "time of the breathing," by which is meant the "shining forth,"] of the dawn: (A:) there are two times of which each is thus called; one, which is [specially] called السحر الأعلى, [or the earlier

سَحَر,] (A, Mgh,) is before daybreak; (Mgh;) or a little before daybreak: (A:) and the other, at daybreak: (A, Mgh:) like as one says "the false dawn" and "the true:" (A:) the earlier سَحَر is also called سَحَر: (S, K:) or the سَحَر is the same as the سَحَر: or it is the last third of the night, to daybreak. (TA.) Using سَحَر indeterminately, you make it perfectly decl., and say, أَتَيْتُهُ بِسَحَرٍ [I came to him a little before daybreak], agreeably with the phrase in the Kūr liv. 34; (S;) and in like manner, بِسَحَرٍ [in the earlier سَحَر]: (S, K:) you also say سَحَرًا, and سَحَرًا, (A,) and سَحَرًا مِنَ الْأَشْحَارِ: and مَا زَالَ سَحَرًا عِنْدَنَا مِنْذُ السَّحَرِ [He ceased not to be with us, or at our abode, from a little before daybreak]: and بِأَعْلَى سَحَرَيْنِ, and بِأَعْلَى السَّحَرَيْنِ, (TA,) and رَفِىْ أَعْلَى السَّحَرَيْنِ, (A, TA,) [I met him in the earlier سَحَر;] but سَحَرًا, a phrase used by El-'Ajjāj, is erroneous: (TA:) and لَقِيتُهُ سَحَرًا ‡ and لَقِيتُهُ سَحَرًا ‡ [I met him in the time a little before daybreak of this last night]. (TA.) When, by سَحَر alone, you mean the سَحَر of the night immediately preceding, you say, لَقِيتُهُ سَحَرًا يَا هَذَا [I met him a little before daybreak this last night, O thou man], (S, K,) making it imperfectly decl. because it is altered from السَحَر, (S,) or because it is for السَحَر; (TA;) and it is thus determinate by itself, (S, K,) without its being prefixed to another noun and without ال: (S:) and in the same sense you say سَحَرًا: (TA:) and you say, سَوِّ عَلَى فَرَسِكَ سَحَرًا يَا فَتَى [Go thou on thy horse a little before daybreak this night, O youth: so in the TA; but in two copies of the S, for سَوِّ I find سَوِّ]: you do not make it to terminate with damm, [like قَبْلُ and بَعْدُ &c.,] because it is an adv. n. which, in a place where it is fitting to be such, may not be used otherwise than as such: (S:) and [in like manner] you say, لَقِيتُهُ سَحَرًا ‡ [I met him in the earlier سَحَر of this last night, O thou man]. (TA.) If you make سَحَر the proper name of a man, it is perfectly decl.: and so is the dim.; for it is not of the measure of a noun made to deviate from its original form, like أَخْر: you say, سَوِّ عَلَى فَرَسِكَ سَحَرًا ‡ [Go thou on thy horse a very little before daybreak: so in the TA; but here again, in two copies of the S, for سَوِّ I find سَوِّ]: you do not make it to terminate with damm, [like قَبْلُ &c.,] because its being made of the dim. form does not bring it into the class of adv. ns. which may also be used as nouns absolutely, though it does bring it into the class of nouns which are perfectly declinable. (S, TA.) — سَحَرًا also signifies ‡ Whiteness over-spreading blackness; (K;) like سَحَر; except that the former is mostly used in relation to the time so called, of daybreak; and the latter, in relation to colours, as when one says حِمَارٌ أَسْحَر; (TA;) and سَحَرًا signifies the same; (TA;) i. q. سَحَر. (K.) — And ‡ The extremity (T, A, K) of a desert, (T,) and of the earth or a land, (A,)

or of anything: (K:) from the time of night so called: (A:) pl. أَشْحَار. (T, A, K.)

سَحَر: see سَحَر.

سَحَر: see سَحَر, first sentence. in two places.

سَحَر: see سَحَر: — and سَحَر, in five places.

سَحَرِي and سَحَرِيَّة: see سَحَر; each in two places.

سَحَرٌ A meal, or food, (Mgh, Mgh, TA,) or [particularly] سَوِّق [generally meaning meal of parched barley], that is eaten at the time called the سَحَر; (S, Mgh, Mgh, K, TA;) or a draught of milk that is drunk at that time. (TA.) It is repeatedly mentioned in trads. [relating to Ramaḍān, when the Muslim is required to be exact in the time of this meal], and mostly as above; but some say that it is correctly [in these cases] with damm, [i. e. سَحُور, which see below,] because the blessing and recompense have respect to the action, and not to the food. (TA.)

سَحُور, an inf. n. [without a verb properly belonging to it, or rather a quasi-inf. n., for its verb is تَسَحَّر], (TA,) The act of eating the meal, or food, [or drinking the draught of milk,] called the سَحُور [q. v.]. (Mgh, TA.)

سَحُور: see سَحُور. — Also A man having his lungs (سَحُور) ruptured; and so سَحُور. (TA.) — And Having a complaint of the belly, (K, TA,) from pain of the lungs. (TA.) — And A horse large in the belly, (K,) or in the جَوْف [which often means the chest]. (TA.) — [And An arrow wounding the lungs: so accord. to Freytag in the "Deewān el-Hudhaleeyeen."]

سَحِيرًا: see سَحَر, in the latter half of the paragraph.

سَحَارَةٌ The parts, of a sheep or goat, that the butcher plucks out (K, TA) and throws away, (TA,) consisting of the lungs, or lights, (سَحَر,) and the windpipe, (K, TA,) and the appendages of these. (TA.)

سَحَار: see سَحَار, in two places.

سَحَارَةٌ ‡ A certain plaything of children; (A, K, TA;) having a string attached to it; (A;) which, when extended in one direction, turns out to be of one colour; and when extended in another direction, turns out to be of another colour: (A, TA:) it is also called سَحَر: and whatever resembles it is called by the former appellation: so says Lth. (TA.)

سَاحِر ‡ [An enchanter;] a man who practices سَحَر; as also سَحَار [in an intensive sense, or denoting habit or frequency]: pl. of the former سَحَرَة and سَحَار; and of ‡ the latter, سَحَارُون only, for it has no broken pl. (TA.) [Hence,] one says, لَهَا عَيْنٌ سَاحِرَةٌ ‡ [She has an enchanting, or a fascinating, eye], and عَيْنٌ سَاحِرَةٌ [enchanting, or fascinating, eyes]. (A, TA.) And أَرْضٌ سَاحِرَةٌ ‡ [A land of delusive mirage]. (A, TA.) — And ‡ Knowing, shifful, or intelligent. (S, TA.)

سَحَر, of which the pl. occurs in the *Kur* xxvi. 153 and 185, means *Having سَحَر* or *سَحَر* [i. e. *lungs*]; (Bd, TA;) or *created with سَحَر* [or *lungs*]; (S;) i. e. a human being: (Bd:) or *diverted [from want] with food and drink*: (S, TA:) and this seems to be implied by the explanation in the *K*; which is *hollow*; from Fr: (TA:) or *enchanted time after time, so that his intellect is disordered, or rendered unsound*: (A, TA:) or *enchanted much, so that his reason is overcome*: (Bd, Jel:) [see also مَسْحُور:] or *deceived, deluded, beguiled, circumvented, or outwitted*. (TA.)

مَسْحُور *Having his lungs (سَحَره), or his heart (سَحَره), hit, or hurt*; as also مَسْحُور [q. v.]. (TA.) — [† *Enchanted, or fascinated*.] — † *Deprived of his reason or intellect; corrupted or disordered [in his intellect]*. (IAqr, Sh.) [See also مَسْحُور.] — † *Food (طَعَام) marred, or spoilt, (K, TA,) in the making thereof*. (TA.) † *Herbage marred, or spoilt*. (TA.) † *A place marred, or spoilt, by much rain, or by scantiness of herbage*. (K.) The fem., with ة, accord. to Az, signifies † *Land (أَرْض) marred, or spoilt, by superabundant rain, or by scantiness of herbage*: accord. to ISh, † *land in which is little milk*; i. e. [because] *without herbage*: accord. to Z, [in the A,] † *land that produces no herbage*. (TA.) — And the fem., applied to a she-goat, † *Having little milk*: (A, TA:) or *large in her udder, but having little milk*. (Ham p. 26.)

مَسَاحِر: see سَحَر, second sentence.

سحق

1. سَحَقَ, (S, K, TA,) aor. ٤, (K, TA,) inf. n. سَحَق, (S, TA,) *He pared it, or peeled it, off*; (S, K, TA;) namely, a thing; (TA;) and [particularly] the fat from the back (S, K) of the sheep or goat, (S, TA,) not of the she-camel, as is indicated by the context in the *K*, (TA,) by reason of its abundance, after which he roasted it, (S, TA,) i. e., accord. to the S, the fat, but correctly the sheep or goat: (TA:) so says ISk. (S, TA.) — And سَحَقَ, (Lth, TA,) inf. n. as above, (Lth, K, TA,) *He removed it, or stripped it off, namely, hair from skin, so that none of it remained*. (Lth, K, TA.) — Hence, (TA,) سَحَقَتِ الإِبِلُ † *The camels ate what they would*. (K, TA.) — And سَحَقَتِ الرِّيحُ السَّحَابَ † *The wind removed the clouds*; (Lth, K;) as also سَحَقَتْهُ. (Zj, K, TA: in the CK سَحَقَتْهُ.) — سَحَقَ رَأْسَهُ, (S, K,) inf. n. as above, (TA,) *He shaved his head (S, K, TA) so as to remove the hair utterly*. (TA.) — سَحَقَ الشَّيْءَ, and السَّخْلَةَ, (K,) aor. and inf. n. as above, (TA,) *He burned the thing, and the palm-tree &c.*; (K, TA;) in the case of the palm-tree, by kindling fire at the stumps of the branches, being unable to strip them off. (Abou-Nasr, TA.) — And سَحَقَهُ *He (i. e. God) caused him to be affected with سَحَق, i. e. consumption, or ulceration of the lungs*. (TA.)

4. اسْحَقَ *He sold the fat termed سَحَقَة*. (K.) — See also 1.

سَحَقَ Fat, as a subst.: pl. سَحَاق. (TA.)

An Arab of the desert said, أَتَوْنَا بِسَحَاقٍ فِيهَا لَحَامٌ, *They brought us bowls in which were sorts of flesh-meat and of fat*. (IAqr, K, TA.)

سَحَقَة A piece, or portion, of fat; in a general sense: (TA:) or the portion of fat that is upon the back, (S, K, TA,) sticking to the skin, in the part between the two shoulder-blades, extending to the haunches: so says ISk: (S, TA:) or that is upon the two sides and the back: and it is never but from fatness: accord. to IKh, it is in all beasts except the camel: ISd says that, accord. to some, it is in the camel [also]. (TA.) — And [the dual] سَحَقَتَانِ The two sides of the tuft of hair that is between the lower lip and the chin: (Abou-Sa'eed, K:) pl. سَحَقَات. (TA.) — See also سَحِيف. — [Freytag makes it to be also syn. with سَحَق, as on the authority of the *K*, in which I do not find it in this sense.]

سَحَقَة: see what next follows.

سَحَقِيَّة (in which the ن is augmentative, TA) A man having the head shaven; (IB, K, TA;) as also سَحَقِيَّة. (IB, TA.) — And with the article ال, *What one has shaven off*: thus it is sometimes a subst.; and sometimes, [i. e. in the former sense,] an epithet. (IB, TA.) — Also A certain beast, or creeping thing: (Seer, TA:) [SM says,] I think it is the سَحَقِيَّة [or tortoise]. (TA.)

سَحَاق Consumption; or ulceration of the lungs; syn. سِل. (S, K.)

سَحُوف A bucket (دَوْبُو) that takes, and bears away, the water that is in a well. (Seer, K.) — Also, applied to a she-camel, *Of which the fat has gone away*. (ISd, TA.) — And, applied to a sheep or goat, or to a ewe or she-goat, (شَاة), *Having a portion of fat such as is termed سَحَقَة, or two such portions of fat*; as also سَحُوف: (TA:) or, so applied, (S,) and applied to a she-camel, (S, K,) and to a he-camel, (K,) *having abundance of سَحَاق, (S, K, TA,) pl. of سَحِيفَة [q. v.]; or having abundance of the fat termed سَحَقَة*. (TA.) — Also A she-camel long in the teats. (IDrd, K.) — And A she-camel narrow in the orifices of the teats. (IDrd, K.) — And A she-camel that drags her feet, or the extremities of her feet, upon the ground, in going along; (K, TA;) so says some; i. e., by reason of fatigue: a dial. var. of زَحُوف. (TA.) — And A sheep, or ewe, thin in the wool of the belly. (K.) — In the *K*, three other meanings are erroneously assigned to this word; one of them belonging to سَحِيفَة, and each of the others to سَحِيف. (TA.)

سَحِيف (ISk, S, Sgh, TA,) accord. to the context in the *K* سَحُوف, which is wrong, in this and the next sense, (TA,) *The sound of the mill when one grinds*. (ISk, S, Sgh, K.) — And *The sound of the streaming of milk from the udder*; (O, K, TA;) as also سَحِيفَة. (K, TA.)

سَحِيفَة The fat called سَحَقَة that one has pared off from the back of a sheep or goat. (ISk, S.)

— And sing. of سَحَاق, (Lth, TA,) which signifies *The layers of fat between the layers [of flesh] of the flanks: and similar wide portions of fat that are seen adhering to the skin*. (Lth, K, TA.) — Also A rain (مَطَرَة) that sweeps away that along which it passes: (S, O, L, TA:) in the *K*, by the omission of سَحِيفَة, this meaning is erroneously assigned to سَحُوف: accord. to As, a sharp rain, that sweeps away everything: and سَحِيفَة, with ق, a vehement rain, consisting of large drops, but of little width: pls. سَحَاق and سَحَاقَات. (TA.)

سَحُوف: see سَحُوف. — السَّحُوفُ الإِخَالِيلُ (K,) mentioned by ISh, on the authority of Abou-Aslam, (TA,) and السَّحُوفُ الإِخَالِيلُ (K,) thus accord. to Sb, (TA,) *A she-camel wide in the orifices of the teats: (Abou-Aslam, K:) or having much milk, the streaming of which causes a sound to be heard*. (Abou-Malik, K, TA.)

مَسْحَف The mark, or track, of a serpent, upon the ground; (Ibn-'Abbād, K;) as also مَسْحَف. (TA.)

أَرْضٌ مُسْحَفَة, with fet-h [to the ح, or perhaps to the م and ح], *A land of which the herbage is thin [or scanty]*: mentioned in the *K* in art. مَسْحَف, as being [written مُسْحَفَة] like مُسْحَفَة. (TA.)

مَسْحَفَة A thing with which flesh, or flesh-meat, is pared. (Ibn-'Abbād, K.)

مَسْحُوف A man affected with سَحَاق, i. e. consumption, or ulceration of the lungs; (S;) syn. مَسْلُوف. (K.)

سحق

1. سَحَقَ, (S, Mgh, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. سَحَق, (Mṣb,) *He bruised, brayed, or pounded, it*; syn. دَقَّ; (Mgh, K;) namely, a thing, (S, TA,) or medicine: (Mgh, Mṣb:) or i. q. سَبَكَه [app. as meaning *he bruised, brayed, or pounded, it coarsely*; but see this latter verb]: (S, K:) or it signifies [he did so in a degree] *less than what is meant by دَقَّ*: (Lth, K:) or [he powdered, or pulverized, it; i. e.] *he bruised, brayed, or pounded, it finely: or he bruised, brayed, or pounded, it time after time*. (TA.) — [Hence,] سَحَقَتِ الرِّيحُ الْأَرْضَ (K,) aor. and inf. n. as above, (TA,) † *The wind effaced the traces of the ground, (K, TA,) and carried away the broken particles [that were upon it]*: (M, TA:) or *passed along as though it were bruising, or braying, or pounding, (كَأَنَّمَا تَسْحَقُ) the dust*: (O, K:) or *pared, or abraded, the surface of the earth by its vehement blowing*; as also سَحَقَتْهَا [q. v.]. (T, A, TA.) — And سَحَقَهُ, (K, TA,) aor. and inf. n. as above, (TA,) † *He wore it out*; namely, a garment. (K, TA.) And سَحَقَهُ مَرَّةً † *The course of time rendered it (a garment) thin and worn out*. (O, TA.) And سَحَقَهُ الْبَلَاءُ † *[Wear wasted it]*; namely, a garment. (TA.) — Also *He, or it, rendered it soft, or*

smooth; namely, a hard thing. (K.) — And † *He destroyed it*; and so *اسحقه*. (Har p. 257-8.) — *سَحَقَ الْقَمَلَةَ* *He killed the louse*. (K.) — *سَحَقَ رَأْسَهُ* *He shaved his head*. (K.) — *سَحَقَتِ الْعَيْنُ دُمْعًا* *The eye spent its tears*; (K, TA;) *shed them, or let them fall*. (TA.) — See also 4. — *سَحَقَ*, aor. *سَحَقَ*, inf. n. *سُحُوقٌ*, † *It (a garment) was, or became, old, and worn out*; (K;) [and so, app., *سَحَقَ*, inf. n. *سَحَقَ*, accord. to a usage of this noun, in the Deewán el-Hudhaleeyeen, mentioned by Freytag, and agreeably with the phrase *ثَوْبٌ سَحَقٌ*, mentioned below;] as also *اسحق*, (Yaḥkoob, S, Mṣb, K,) inf. n. *سَحَقٌ*. (Mṣb.) — *سَحَقَ*, (S, Mṣb, K,) aor. *سَحَقَ*; and *سَحَقَ*, aor. *سَحَقَ*; (K;) inf. n. *سَحَقَ* (S, Mṣb, K) [and app. *سَحَقَ* also]; *It (a thing, S, or a place, Mṣb) was, or became, distant, or remote*; (S, Mṣb, K;) as also *اسحق*, and *انسحق*. (TA.) — *سَحَقَ* and *سُحِقَ* are both syn. with *بَعَدَ*. (S, K.) One says, *سُحِقَا لَهُ*, (S, Mṣb,) a form of imprecation, (Mṣb,) meaning *May God alienate him, or estrange him, from good, or prosperity! or curse him! i. e. may he not be pitied with respect to that which has befallen him! like بَعْدًا لَهُ*: the most approved way is to put the noun thus in the accus. case as an inf. n.; but the tribe of Temeem say, *بَعْدَ لَهُ*, and *سُحِقَ*. (TA in art. *بعد*.) — *سَحَقَتِ النَّخْلَةُ* *The palm-tree became tall*: (K:) or *tall with smoothness [of its trunk]*. (TA.) — *سَحَقَتِ الدَّابَّةُ*, [inf. n. *سَحَقَ*,] *The beast ran vehemently: or ran a pace above that termed مَنَى and below that termed حَضَرَ*, (K, TA,) agreeably with what is said in explanation of *السَّحَقُ* in the S: or *below that termed حَضَرَ and above that termed سَخَجَ*. (TA.)

3. *مُحَاقَّةُ النِّسَاءِ* [meaning † *The mutual act, of women, indicated by the epithet سَحَاقَةٌ* (q. v.), as also *سَحَاقٌ*,] is post-classical: (T, TA:) such it is said to be. (Mgh.)

4. *اسحقه*: see 1. — Said of God, (S, TA,) *He removed him far away, or alienated him, or estranged him, in a general sense, or from good, or prosperity*; syn. *أَبْعَدَهُ*; (S, O, K, TA; [accord. to the CK *انسحقه*, which is wrong;]) as also *سَحَقَهُ*: or, *from his mercy*. (TA.) — *اسحق* as intrans.: see 1, in two places. — Also, [in the CK, erroneously, *انسحق*,] said of a camel's foot, *It was, or became, smooth, with a degree of hardness*; syn. *مَرَنَ*. (ISK, S, O, K.) — And said of an udder, *It lost its milk, and became wasted, and clave to the belly*: (ISK, S, O, K:) or *it dried up*: (Aṣ, TA:) or *it went away*; and *wasted*. (A'Obeid, TA.) — And *اسحق الدُّو* *The bucket became empty of what was in it*. (TA.)

6. *تَسَاحَقَ* *The act of rubbing together*. (KL.) See also 3.

7. *انسحق* [*It was, or became, bruised, brayed, or pounded*: &c.:] quasi-pass. of *سَحَقَهُ* as expl. in the first sentence of this art. (S, O, K.) — Said of a garment, *It was, or became, [worn out; or thin and worn out; (see 1;) or] threadbare,*

or *napless, while new*. (TA.) — And [said of a place,] *It was wide, or ample*. (O, K.) — See also 1. — *انسحق الدَّمْعُ* *The tears were shed*. (TA.)

سَحَقٌ *An old and worn-out garment*, (S, Mgh, O, Mṣb, K,) *that has become thin*, (O,) and *threadbare*; (Ham p. 591;) also used as a prefixed noun, (Mgh, Mṣb,) so that you say *سَحَقٌ ثَوْبٌ* [meaning as above], (Mgh,) and *سَحَقٌ بُرْدٌ* [an old and worn-out turban]: (Mgh, Mṣb:) and one says *ثَوْبٌ سَحَقٌ*, [using it as an epithet,] (O, TA,) and *ثَوْبٌ سَحَقٌ*, (Har p. 258, [but for this I have found no other authority, and it may be a mistranscription,]) and *ثَوْبٌ مُنْسَحَقٌ* likewise signifies *an old and worn-out garment*: (TA:) *سَحَقٌ* applied to a garment is an inf. n. used as a subst.: (O, TA:) the pl. is *سُحُوقٌ*. (TA.) Hence one says *سَحَقٌ دِرْهَمٌ*, meaning † *A [bad] dirhem [or] such as is termed زَانِفٌ*. (Mgh.) — Also *A pastor's bag (كَنْفٌ)*: so in a verse cited voce *خَفٌ*. (S in art. *خف*.) — And † *Thin clouds*: (K:) likened to an old and worn-out garment. (TA.) — And *The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed, and the place thereof has become white*: (TA:) [like *سَلْتُ* and *سَلْتُ*].

سَحَقٌ: see the next preceding paragraph.

[*سُحُوقٌ* *Baldness*: of the dial. of El-Yemen. (Freytag, from IDrd.)]

سُحُوقٌ *Tall*; applied to a palm-tree; (S, Mṣb, K;) as also *سُحُوقٌ*; (S;) and to a he-ass and to a she-ass; (S, K;) and by some, metaphorically, to a woman; (TA;) and *سُوحِقٌ* signifies the same, (K,) applied to a man; (TA;) and *الرَّجُلَيْنِ سُوحِقٌ* *long in respect of the legs*: (IB:) or *سُوحِقٌ* applied to a palm-tree signifies *tall so that its fruit is far above the gatherer*; Aṣ says, I know not whether that be with a bending: or, accord. to Sh, so applied, *smooth and tall, having no stumps of the branches remaining [upon the trunk]*; and to such the neck of a horse is likened by a poet: and applied to a he-ass and to a she-ass, *tall, and advanced in age*: (TA:) pl. *سُحُوقٌ*, (S, O, Mṣb,) like *رُئُلٌ*, (Mṣb,) or *سُحُوقٌ*. (So in the K.) One says also *جَنَّةٌ سَحَقٌ*, meaning *A garden of tall palm-trees*. (TA.)

سَحِيقٌ *Bruised, brayed, or pounded*: (Mgh:) [&c.: (see 1, first sentence:)] i. q. *سُحُوقٌ*: (O:) applied to musk; (Mgh, O;) and to saffron. (Mgh in art. *دوس*.) — And *Distant; remote*; (S, Mṣb, K;) applied to a thing, (S,) or to a place; (Mṣb, K;) as also *أَسْحَقٌ*; (IB, TA;) and *سَاحِقٌ* in the same sense, applied to a place, is allowed in poetry. (TA.) One says, *إِنَّهُ بَعِيدٌ سَحِيقٌ* [app. meaning *Verily he, or it, is very distant or remote*]. (TA.)

سَحِيقَةٌ *A great rain that sweeps away that*

along which it passes: (K:) or, accord. to Aṣ, *سَحِيقَةٌ*, with *ف*, has this meaning; and the former word signifies *a vehement rain, consisting of large drops*, (TA in the present art.,) *but of little width*: pls. *سَحَائِقٌ* and *سَحَائِفٌ*. (TA in art. *سح*.)

سَحَاقَةٌ [Fricatrix; *qua confictu libidinem alterius explet*: (Goliuz, from Meyd:)] an epithet of evil import, applied to a woman: (O, K:) pl. *سَحَائِقَاتٌ*: of such it is said that they are cursed by God. (Mgh.)

سُحُقٌ سَاحِقٌ: see *سَحِيقٌ*. — You say also *سَاحِقٌ*, meaning *Great distance or remoteness*. (TA.)

سُوحِقٌ: see *سُحُوقٌ*, in two places.

أَسْحَقٌ: see *سَحِيقٌ*. — [Also *Bald*: of the dial. of El-Yemen. (Freytag, from IDrd.)]

مِسْحَقٌ *An instrument with which one bruises, brays, or pounds*: &c.: (see 1, first sentence.) (TA.)

مَسْحُوقٌ: see *سَحِيقٌ*.

مُنْسَحِقٌ: see *سَحِيقٌ*. — Also *Wide, or ample*. (TA.) — *دَمْعٌ مُنْسَحِقٌ* *Tears pouring forth*; syn. *مُنْدَفِعٌ*: (Lth, Az, TA:) in the K, *مُنْدَفِعٌ*: (TA:) pl. *مَسَاحِيقٌ*, which is extr.; (K;) like *مَكَابِيرٌ*, pl. of *مُنْكَبِرٌ*. (TA.)

سحل

1. *سَحَلَهُ*, aor. *سَحَلَ*, (K,) inf. n. *سَحْلٌ*, (S, TA,) *He pared it; peeled it; or stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part: or he pared, peeled, or stripped, it off*: (S, K, TA:) this is the primary signification: (S:) and *he filed it*. (TA.) It is said in a trad., *فَجَعَلَتْ تَسَحْلًا لَهُ*, i. e. *And she betook herself to paring off from it the flesh that was upon it for him*: or, as some relate it, *تَسَحْلًا*, which means the same. (TA.) — [Hence,] *الرِّبَاحُ تَسَحْلٌ*

† The winds strip off what is upon the earth, (K, TA,) or *the surface of the earth*. (TA: and the like is said in the S.) — And *سَحْلُهُ مِائَةُ سَوْطٍ*, (S, K,) inf. n. as above, (TA,) *† He struck him a hundred lashes, or strokes of a whip*, (S, K, TA,) and *pared off his skin*, (TA,) or *as though he pared off his skin*. (S.) — And *سَحَلَ فَلَانٌ* *† Such a one reviled [another], and blamed [him: like as you say, قَسَرَ بِاللِّسَانِ]*. (K.) [See *مَسَحَلَ* as meaning “a tongue.”] One says, *وَجَدَ النَّاسَ يَسَحْلُونَهُ* *† He found the people reviling him*, (K, TA,) and *blaming him, and speaking evil of him behind his back, or in his absence, or otherwise*. (TA.) — *سَحَلْتُ الشَّيْءَ* i. q. *سَحَقْتُهُ* [*I bruised, brayed, or pounded, the thing: or pulverized it: &c.*]. (S.) — *سَحَلَ الثِّيَابَ* *He washed the clothes, [beating them in doing so,] and removed [or rubbed off] from them the soils*. (TA.) — *سَحَلْتُ الدَّرَاهِمَ* *I made the pieces of money smooth*. (S.) Accord. to ISK,

I poured out, or forth, the pieces of money; as though I rubbed them, one against another. (S.) [Or] **سَحَلَ الدَّرَاهِمَ**, aor. as above, (K,) and so the inf. n., (TA,) i. q. **اِسْتَقْدَمَا** [which signifies *He picked the pieces of money, separating the good from the bad; or examined them to do so: and also he received the pieces of money*]. (K.) And **سَحَلَ الْغَرِيمَ مِائَةَ دِرْهَمٍ** *I paid him a hundred dirhems in ready money.* (S.) [Or] **سَحَلَ الْغَرِيمَ مِائَةَ دِرْهَمٍ** *He paid the creditor a hundred dirhems in ready money.* (K.) — **سَحَلَ الثَّوْبَ**, (K,) aor. and inf. n. as above, (TA,) *He wove the garment, or piece of cloth, of spun thread not formed of two twists:* (K:) or *he wove it without having twisted its warp [i. e. without having made its warp to consist of threads of two twists].* (TA.) — And **سَحَلْتُ الْجَبَلَ** *I formed the rope of a single twist;* (S, TA;) and accord. to some, one says also **أَسَحَلْتُهُ**, but the former is the chaste expression. (TA.) [Hence,] **سَحَلْتُ مَرِيْرَةً فَلَانَ** is said of one whose strength has become weakened; meaning *His well-twisted rope, or rope of two twists, has become a rope of a single twist.* (TA.) — **سَحَلَ الْقِرَاءَةَ**, inf. n. **سَحَلٌ**, *He performed the reading, or recitation, in consecutive portions, continuously:* and some relate it with **ج** [i. e. **سَجَلٌ**]: **سَحَلٌ** is *syn. with سَرَدٌ*, signifying the making [a thing] to be consecutive in its parts, or portions. (TA.) — **بَاتَتِ السَّمَاءُ تَسَحُلُ لَيْلَتَهَا** *The sky continued pouring forth water that night:* (Aq, S, TA:) inf. n. as above. (TA.) — And **سَحَلَتِ الْعَيْنُ**, (K,) aor. as above, (TA,) inf. n. **سَحَلٌ** and **سَحُولٌ**, *The eye wept;* (K;) *poured forth tears.* (TA.) — **سَحَلَ**, aor. - (S, K) and -, (K,) inf. n. **سَحِيلٌ** and **سَحَالٌ**, (S, K,) [the latter inf. n. erroneously written in the CK **سَحَالٌ**], *He (an ass) made a rolling sound in his chest; whence the ass of the desert is called* **مَسَحَلٌ**: (S: [see also **سَحِيلٌ** below:]) *he (a mule, K, and an ass, TA) brayed.* (K, TA.)

3. **سَاحَلُوا**, (S, K,) inf. n. **مَسَاحَلَةٌ**, (TA,) *They took, (S,) or came, (K,) to the ساحل [or shore, &c., of the sea].* (S, K, TA.) Hence, in a trad. respecting Bedr, **فَسَاحَلَ بِالْعَمِيرِ** *And he brought the caravan to the ساحل of the sea.* (TA.) — **هُوَ يَسَاحِلُهُ**, inf. n. **سَحَالٌ** and **مَسَاحَلَةٌ**, *He contends, disputes, or litigates, with him.* (TA.)

4. **اِسْحَلَ فَلَانًا** *He found the people reviling such a one, (K, TA,) and blaming him, and speaking evil of him behind his back, or in his absence, or otherwise.* (TA.) — See also 1, in the latter half of the paragraph.

7. **اِسْحَلَ** *It became pared, or peeled; or had its outer covering or integument, or its superficial part, stripped off, scraped off, rubbed off, abraded, or otherwise removed: or it became pared, peeled, or stripped, off.* (K.) It is said, in this sense, of the surface of the earth [as meaning *It was stripped of what was upon it by the wind: see 1, third sentence*]. (TA.) — **اِسْحَلَتِ الدَّرَاهِمُ** *The*

pieces of money became smooth. (S.) — *It poured out, or forth; or became poured out, or forth.* (TA.) — **اِسْحَلَتِ الشَّافَةُ** *The she-camel was, or became, quick, or swift, in her going, or pace.* (Aq, TA.) — **اِسْحَلَ بِالْكَلَامِ** *He (an orator, S, TA) ran on with speech: (S, K, TA:) or was fluent, and diffuse, or without pause, or hesitation, therein.* (TA.)

سَحَلٌ *A white garment or piece of cloth:* (Msb:) or *a white, thin garment or piece of cloth:* (TA:) or *a white garment or piece of cloth, of cotton, (S, K,) of those of El-Yemen:* (S:) pl. [of mult.] **سَحُولٌ** and **سَحَلٌ** (S, Msb, K) and [of pauc.] **اِسْحَالٌ**. (K. [See also **ثِيَابٌ سَحُولِيَّةٌ**, below.]) — And *A garment, or piece of cloth, of which the spun thread is not composed of two twists; as also* **سَحِيلٌ**: (K:) or, as some say, the latter is not applied to a garment, or piece of cloth; but to thread, in a sense expl. below: (TA:) or, accord. to Abou-Naṣr, it (the latter) is applied also to a garment, or piece of cloth, of which the spun thread is a single yarn: the **مَبْرَمٌ** is that of which the spun thread is twisted of two yarns: and the **مَتَامَرٌ** is that of which the warp and the woof are each of two yarns. (S, TA.) — Also, (K,) or **سَحِيلٌ**, (S,) or both, (TA,) *A rope that is of a single strand;* (K, TA;) or the latter, *a rope that is twisted of one twist, like as the tailor twists his thread: the مَبْرَمٌ is that which is composed of two twists twisted together into one:* (Abou-Naṣr, S, TA:) such a rope is also termed **مَسْحُولٌ**; but not **مَسْحَلٌ**, for the sake of [analogy to] **مَبْرَمٌ**; (S, TA;) or the latter epithet is sometimes applied to it: (S, TA: [see also **مَسْحَلٌ** below:]) **سَحِيلٌ** likewise signifies *thread not twisted;* (Abou-Naṣr, S, TA;) or *spun thread not composed of two twists.* (TA.) — Also *Ready money:* (S, TA:) an inf. n. used as a subst. [properly so termed]. (TA.)

سَحَالٌ: see **سَحِيلٌ**.

سَحَالٌ: see **مَسْحَلٌ**.

سَحُولٌ *One who beats and washes and whitens clothes: hence, accord. to some, ثِيَابٌ سَحُولِيَّةٌ* [q. v.]. (TA.)

سَحِيلٌ: see **سَحَلٌ**, in three places. — Also, and **سَحَالٌ**, [both mentioned above as inf. ns., (see 1, last sentence,)] *The rolling sound in the chest of the ass: (S, K:) or the former, [and probably the latter also,] the most vehement braying of the wild ass.* (TA.)

سَحَالَةٌ *Filings of gold and of silver (S, K) and the like, (S,) or of anything.* (TA.) — *The husks of wheat and of barley and the like (K, TA) when stripped off therefrom, and so of other grains, as rice and [the species of millet called] دَحْنٌ: accord. to Az, the particles that fall off of rice and of millet (قُرَّةٌ) in the process of bruising, or braying, or pounding, like bran.* (TA.) — And [hence,] **اِسْحَالٌ** *The refuse, or lowest or basest or meanest sort, of a people or party of men.* (IqAr, K, TA.)

ثِيَابٌ سَحُولِيَّةٌ *Certain garments, or pieces of cloth, (S, Mgh, Msb, K, TA,) of cotton, (S, TA,) white, (Mgh, TA,) so called in relation to سَحُولٌ, (S, Mgh, Msb,) a place, (S, K,) or town, (Mgh, Msb,) of El-Yemen, (S, Mgh, Msb, K,) where they are woven, (K,) or whence they are brought: (Msb:) some say سَحُولِيَّةٌ, with damm; (Mgh, Msb, TA;) so say Az and El-Kutabee; (Mgh;) a rel. n. from سَحُولٌ, pl. of سَحَلٌ, (Mgh, Msb, TA,) meaning “a white garment or piece of cloth (Mgh, TA) of cotton;” (TA;) but this is [said to be] a mistake; (Msb;) or it is allowable because سَحُولٌ sometimes occurs as the measure of a sing., to which this pl. is likened; as is said in the O: (TA:) or the former appellation is applied, as some say, to garments, or pieces of cloth, beaten and washed and whitened; so called in relation to سَحُولٌ meaning “one who beats and washes and whitens clothes.” (TA.)*

سَاحِلٌ *A shore of a sea or great river (S, Msb, K, TA) [and] of a river (نَهْرٌ) like جَدُّ; (Mgh in art. جد;) [generally, a sea-shore, sea-coast, or seaboard;] and a tract of cultivated land, with towns or villages, adjacent to a sea or great river: (K:) a reversed word, (IDrd, S, K,) by rule مَسْحُولٌ, (IDrd, K,) of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ, (TA,) because the water abrades it, (IDrd, S, K, TA,) or comes upon it: (TA:) or [it is a possessive epithet, like تَامِرٌ and لَابِنٌ] meaning *having abrading water* (ذُو سَاحِلٍ مِنَ الْمَاءِ) when the tide flows and ebbs and so sweeps away what is upon it. (K.) And *The side (سَيْفٌ) of a valley.* (K in art. سيف.) Pl. سَوَاحِلٌ. (Msb.)*

اِسْحِلٌ *A kind of trees, (AHn, S, K,) resembling the [species of tamarisk called] اِسْحَلٌ, and growing in the places where the [trees called] اِرَاكٌ grow, in plain, or soft, tracts: (AHn, TA:) its twigs are used for cleaning the teeth: (AHn, K, TA:) and Imra-el-Kays likens the fingers of a woman to tooth-sticks (مَسَاوِيكٌ) thereof. (S, TA. [See EM p. 30.]) It is [said to be] a word that has no parallel in form except اِسْحَرٌ and اِسْحَرٌ and اِسْحَرٌ. (TA.)*

اِسْحَالٌ [a pl. of which the sing. is not mentioned] *Water-courses, or places in which water flows.* (Ibn-'Abbád, K.)

مَسْحَلٌ: see **سَحَلٌ**.

مَسْحَلٌ *An implement for cutting, hewing, or paring, (Lth, K, TA,) of wood. (Lth, TA.) — A file. (S, K.) — [Hence,] **اِسْحَالٌ** *The tongue, in an absolute sense: (K, TA:) [see مَبْرَمٌ: or as being an instrument of reviling,] from سَحَلَ “he reviled.” (TA.) J explains الْمَسْحَلُ as meaning اِلْتِسَانُ الْخَطِيبِ, (K, TA,) and MF defends this as meaning *The tongue that speaks well: (TA:) [and it is said in the Ham p. 683 to signify اِلْتِسَانُ الْاُذَى لَا يَتَأَتَّى لِلْكَلَامِ, app. meaning the tongue that does not prepare itself for speech; i. e. the ready tongue:] but [F says that] the right reading is اِلْتِسَانُ الْخَطِيبِ (K) [i. e.] —***

مَسْحَل also signifies i. q. **مَسْطَب** † [A speaker, an orator, or a preacher; or a good speaker &c.]: and an eloquent **مَسْطَب**; (K, TA:) one who scarcely, or never, stops short in his speech; excelling such as is termed **مُسْقَع**. (TA.) — † One who is skilled in the reading, or reciting, of the *Kur-án*: (K:) from **سَحَلَ** meaning the “making” [a thing] “to be consecutive in its parts, or portions;” and the “pouring forth” [water &c.]. (TA.) — A copious rain: (K:) from **سَحَلَ** meaning the act of “pouring forth.” (TA.) — A water-spout (**مِيزَاب**) of which the water is not to be withstood [so I render **لَا يُطَاقُ** **مَازُة**, app. meaning, that pours forth its water with such violence that no obstruction will resist it]. (O, K.) — The mouth of a **مَزَادَة** [or leathern water-bag]. (O, K.) — A brish, lively, sprightly, or active, waterer, or cup-bearer. (O, K.) — Extreme (**نَهَائَة**) in bounty, or munificence. (O, K.) — A courageous man, who acts, (**يَعْمَلُ**, so in the M and K, TA,) or charges, or makes an assault or attack, (**يَحْمِلُ**, so in the O, TA,) alone, or by himself. (M, O, K.) — The flogger who inflicts the castigations appointed by the law (O, K) before, or in the presence of, the *Sultán*. (O.) — I. q. **بِجَار** [as meaning The bridle, or headstall and reins with the bit and other appertenances]; as also **بِحَال**; (K;) like as you say **مِنْطَق** and **نِطَاق**, and **مِنْزَر** and **إِزَار**: (TA:) or its **فَأْس**; (K;) which is the piece of iron that stands up in the mouth [from the middle of the bit-mouth]; as IDrd says in the “Book of the Saddle and Bridle:” (TA:) and two rings, (K, TA,) one of which is inserted into the other, (TA,) at the two extremities of the **شَكِيم** of the bridle, (K, TA,) which is [generally applied to the bit-mouth, but is here said by SM to be] the piece of iron that is beneath the lower lip: or, accord. to IDrd, the **مَسْحَل** of the bridle is a piece of iron which is beneath the lower jaw; and the **فَأْس** is the piece of iron that stands up in the **شَكِيمَة**; and the **شَكِيمَة** is the piece of iron that lies crosswise in the mouth: and the pl. is **مَسَاحِل**: (TA:) or the **مَسْحَلَان** are two rings at the two extremities of the **شَكِيم** [or bit-mouth] of the bridle, one of which is inserted into the other [so that they occupy the place of our curb-chain]: (S:) they are [also said to be] the **خَدَان** [lit. two cheeks] of the bridle: (TA:) the **مَسْحَل** is beneath the part in which is the bridle, and upon it flow the foam and blood of the horse. (Az, TA voce **قَبَق**. [See also **بِجَار** and **فَأْس**].) One says of a horse when exerting himself, and being quick, in his going, and thrusting forward therein his head, **رَكِبَ مَسْحَهُ** [He bore upon his bridle, &c.]. (O, TA.) And hence, (TA,) this phrase means [also] † He (a man, TA) followed his error, not desisting from it: (K, TA:) **مَسْحَل** signifying † error: (K:) and [in like manner] **طَعَنَ فِي مَسْحَلِ ضَلَالَتِهِ** means † He hastened, and strove in his error. (TA.) Also, the former of these two phrases, † He resolved, or determined, upon

the [or his] affair, and strove, or exerted himself therein: (O, TA:) [for] **مَسْحَل** signifies also † decisive resolution or determination. (O, K, TA.) And † He went on with energy in his discourse, sermon, speech, oration, or harangue: (S, TA:) and so in his poetry. (A, TA.) — Also, [from the same word as meaning the “bridle,” or “headstall &c.”] † The side of the beard: [like as it is called **عَدَار** because it is in the place corresponding to that of the **عَدَار** of a horse or the like: (**جَانِب** in the CK is a mistake for **جَانِب**)] or the lower part of each **عَدَار** [or side of the beard], to the fore part of the beard; both together being called **مَسْحَلَان**: (K, TA: [أَسْفَل in the CK is a mistake for **أَسْفَل**]) or the place of the **عَدَار**: (Az, TA:) or the temple; **مَسْحَلَان** meaning the two temples: (TA:) and (K) the **عَارِض** [or side of the cheek] of a man. (Ibn-'Abbád, O, K.) One says, **ثَابَ مَسْحَلُهُ**, meaning † The side of his beard became white, or hoary. (TA.) — A clean (O, K, TA) thin (TA) garment, or piece of cloth, of cotton. (O, K, TA. [See also **سَحَلَ**].) — A rope, (K,) or string, or thread, (M, TA,) that is twisted alone: (K:) if with another, [i. e. with another strand,] it is termed **مَبْرُور**, and **مُعَار**. (TA. [See, again, **سَحَلَ**].) — A sieve. (O, K.) — The wild ass: (S, TA:) [because of his braying:] see 1, last sentence: an epithet in which the quality of a subst. predominates. (TA.) — A brisk, lively, sprightly, or active, ass. (O.) — A low, vile, mean, or sordid, man. (O, TA.) — A devil. (O, TA.) — The name of The **تَابَعَة** (S, O) or [familiar] *jinnee* or *genie* (K) of [the poet] *El-Aashá*. (S, O, K. [In the K it is implied that it is with the article **ال**: but accord. to the S and O and TA, it is without **ال**].)

مَسْحَلَة A ball of spun thread. (AA, TA.)

مَسْحُول [Pared, peeled, &c.: see 1. — And hence, because abraded by the feet of men and beasts,] A road. (TA in art. **رَفَع**.) — And An even, wide place. (O, K.) — See also **سَحَلَ**. — As an epithet applied to a man, Small and contemptible. (O, K.) — And the name of A camel belonging to [the poet] *El-Ajjáj*. (O, K.)

سحر

1. **سَحَرَ**, aor. **سَحَر**, inf. n. **سَحَر**; and **سَحَر**; He, or it, was, or became, black. (Msb.)

2. **سَحَرُوا وَجْهَهُ** They blackened his face; syn. **سَحَرُوهُ**; as also **سَحَرُوهُ**. (A, TA.)

4. **اسْحَبَتِ السَّمَاءُ** The sky poured forth its water: (K:) mentioned as on the authority of *IAgr*: but it has been mentioned before, on his authority, as with **ج**. (TA.)

سَحَر: see **سَحْمَة**. — A sort of tree; (S, K;) like **سَحْمَة**: (S:) the latter also signifies a sort of tree: (K:) the former is said by *ISK* to be a certain plant: and by *AHn*, to be a plant that grows like the **نَصِي** and **صَلْبَان** and **عَنْكَب**, except that it is taller; the **سَحْمَة** [i. e. the single plant of this species] being sometimes as tall as a man,

and larger. (TA.) — Also Iron: (*IAgr*, K:) n. un. with **ة**; meaning a lump, or piece, of iron. (*IAgr*, TA.)

سَحَر [a pl. of which the sing. is not mentioned,] The blacksmith's hammers. (*IAgr*, K.)

سَحْمَة Blackness; (S, Msb, K;) as also **سَحَر**, [mentioned above as inf. n. of **سَحَر**,] and **سَحَام**; (K;) like **سَحْمَة** and **سَحَر**: (TA in art. **سَحَر**;) a blackness like the colour of the crow to which the epithet **سَحَر** is applied. (Lth, TA.)

سَحَام: see the next preceding paragraph.

سَحَر: see the next following paragraph.

أَسْحَر Black; (S, Msb, K;) like **أَسْحَر**; (TA in art. **سَحَر**;) applied to the crow; see **سَحْمَة**: (Lth, TA:) fem. **سَحْمَة**; (Msb, TA;) applied to a plant of that colour; (*ISK*, TA;) and particularly to the **نَصِي** when it is of that colour, and thus applied as an intensive epithet; and to a woman in the same sense: (TA:) and **إِسْحَار** signifies anything black (*ISd*, K) accord. to some; but this is a mistake, for it is only **أَسْحَر**. (*ISd*, TA.) — [Hence,] **الْأَسْحَر** is the name of A certain idol, (K, TA,) which was black. (TA.) — And The night. (TA.) — [Hence likewise,] **أَسْحَر** signifies also Clouds (**سَحَاب**): (S, K:) or, as some say, black clouds: and **سَحْمَة** signifies a black cloud. (TA.) — Also Blood into which are dipped the hands of persons swearing, one to another; (K;) or blood into which the hand is dipped on the occasion of swearing with another or others: said to have this meaning in the saying of *El-Aashá*,

• وَضِيعِي بِلَابِ نَدْيِ أُمِّ تَحَالَفَا •
• بِأَسْحَرِ دَاجٍ عَوْضٌ لَا تَفَرَّقَا •

[Two foster-brothers by the sucking of the breast of one mother swore together, by dark blood into which they dipped their hands, that you, or they, i. e. a tribe (**قَبِيلَة**) or a company of men (**جَمَاعَة**), for, without the context, the meaning is doubtful, should not ever become separated]: or it has here one, or another, of three meanings here following. (S.) — The womb. (S.) — The nipple of a woman's breast: (K:) or the blackness of the nipple of a woman's breast. (S.) — A skin such as is termed **زَق**, for nine: (S, K:) because of its blackness: and **سَحْمَة** also signifies a **زَق**. (TA.) — Also A horn: (S, K:) thus in the saying of *Zuheyri*,

• وَتَذْيِبُهَا عَنْهُ بِأَسْحَرِ مَذُودَ •

[And the frequent repelling of her, or them, from him with a horn; so that **مَذُود** is merely an explicative adjunct, for it also means a horn, or it may be rendered here an instrument for repelling]: (S, TA:) or [as **اسْحَر** is here an epithet, and] the meaning is, with a black horn. (TA.) Another poet uses the phrase **تَذْبُ بِسَحْمَاوَيْنِ**, [so in the TA, app. a mistranscription for **تَذْبُ**,] i. e., [reading **تَذْبُ**, She repels] with a pair of horns; using the fcm, as meaning **بِصِمَتَيْنِ**;

as though he said بِصِبْغَتَيْنِ سَحَاوَيْنِ [with two black horns]. (IAqr, TA.) — The fem., السَّحْمَةُ also signifies *The ذُفْر* [here meaning anus]: (K:) because of its colour. (TA.) — For another signification of the fem., see سَحَر.

أَسْحَمَانُ *Of the colour termed أَسْمَةٌ* [here app. meaning tanniness] in an intense degree. (TA.) — Also *A sort of tree*. (M, K.) A poet uses the phrase الْأَسْحَمَانُ الْأَسْحَمَانُ [The black, or dark, aschman]. (M, TA.)

إِسْحِمَانُ: see أَسْحَمَانُ, first sentence.

سحن

1. سَحَنَ, (S, L, K,) aor. سَحَنَ, (K,) inf. n. سَحْنٌ, (L,) *He broke a stone*. (S, L, K.) And *He crushed, bruised, brayed, or pounded, a thing*. (L.) — Also *He rubbed* [in the CK ذَلَّكَ is erroneously put for ذَلَّكَ] a piece of wood so as to make it smooth, (L, K,) with an instrument called مِسْحَنٌ, without taking anything from it. (L.)

3. سَاحَنَ الْبَالُ: see 5. — The inf. n. مَسَاحَنَةٌ signifies also *The meeting* [another] face to face. (L, K.) — And you say, سَاحَنْتُكَ, (L,) inf. n. مَسَاحَنَةٌ, (S, L, K,) *I mixed with thee in familiar, or social, intercourse*: (L:) and did so in a good manner. (S, L, K.) And سَاحَنَ الشَّيْءَ *He joined, or took part, with him in the thing*. (L.)

5. سَحَنَ الْبَالُ *He looked at the سَحْنَةُ* [or aspect &c.] of the مال [i. e. cattle, or other property]; as also سَاحَنَهُ. (L, K.) You say, سَحَنْتُ الْبَالُ فَرَأَيْتُ سَحْنَهُ خَسَنَةً [I looked at the aspect of the cattle, or other property, and saw the aspect thereof to be goodly]. (S, L.)

سَحْنٌ *A numerous congregation*: so in the phrase يَوْمَ سَحْنٍ [A day of a numerous congregation]. (K.)

كَنْفٌ *Quarter, shelter, or protection*; syn. سَحْنٌ: so in the saying, هُوَ فِي سَحْنِهِ [He is in his quarter or shelter or protection]. (K.)

سَحْنَةٌ and سَحْنَةٌ, (L, K,) or the latter, and, as sometimes pronounced, سَحْنَةٌ, (S,) and سَحْنَةٌ, (S, L, K,) pronounced سَحْنَةٌ by Fr, the only person heard by A'Obeyd to pronounce it thus, and said by Ibn-Kaysán to be thus pronounced because of the faucial letter, (S, L,) but سَحْنَةٌ is better, (L.) *Aspect, appearance, or external state or condition*: (S, L, K:) and simply *state, or condition*: (L:) and *colour*: and *softness, or smoothness, of the external skin*: and i. q. نَعْمَةٌ [as meaning softness, or delicateness: in the CK, النَعْمَةُ is erroneously put for النَعْمَةُ]. (L, K.) You say, إِنَّهُ لَحَسَنُ السَّحْنَةِ (L) and سَحْنَتُهُ, (S, L) [Verily he is goodly in aspect, &c.]: and هَؤُلَاءِ قَوْمٌ حَسَنُ سَحْنَتِهِمْ [These are a people, or party, whose aspect, &c., is goodly]. (S, L.) And سَحْنَةٌ is also expl. as signifying *The beauty of the hair, and of the complexion, and of the external skin, of a man*. (L.) And it occurs in a trad. as meaning *The external skin*

of the face; and is sometimes pronounced سَحْنَةٌ, and is also called the سَحْنَةُ. (L.)

سَحْنَةٌ: see what next precedes.

سَحْنَةٌ: see سَحْنَةٌ, in two places.

سَحْنَةٌ and سَحْنَةٌ: see سَحْنَةٌ; the former in four places.

مُسْحَنٌ *A horse goodly in condition*; as in the saying, جَاءَ الْفَرَسُ مُسْحَنًا [The horse came goodly in condition]: fem. with ة: (L, K:) you say سَحْنَةٌ, (L,) or مُسْحَنَةٌ, (S, [so in my copies,]) *a mare goodly in condition and in aspect*, (L,) or goodly in aspect. (S.)

مِسْحَنٌ *An instrument with which wood is rubbed so as to make it smooth without taking anything from it*. (L.)

مَسْحَنَةٌ *A thing with which stones are broken*. (S, L, K.) I. q. صَلَاةٌ [i. e. A stone such as fills the hand: or a stone with which, or on which, one brays, or powders, perfumes or other things]. (L, K.) [In the CK, الصَّلَاةُ is erroneously put for صَلَاةٌ or its var. الصَّلَاةُ.] *A thing with which gold is rubbed so that it becomes smooth and glistening*. (Skr pp. 154 and 155.) And its pl. مَسَاحِنُ is said to signify *Stones with which are crushed, or brayed, the stones of* [i. e. containing] silver. (Skr, L.) And *Mill-stones with which one grinds*. (Skr.) And *Thin stones with which iron is made thin*, (L, K, [in the former of which يَبَي is erroneously put for يَبَي,]) like [as is done with] the مَسَنَ. (L.) And *Stones of* [i. e. containing] gold and silver: (Skr, K:) so says Ibn-Habeb. (Skr.)

مُسْحِنٌ: see قَرَسٌ مُسْحِنٌ.

سجى and سحو

1. سَحَوْتُ, (K,) first pers. سَحَا الطَّيْنُ, (S, Mgb) and سَحَيْتُ, (S,) aor. يَسْحُو, (S, Mgb, K,) and يَسْحَى, and يَسْحَى, (S, K,) inf. n. سَحْوٌ, (Mgb, TA) and سَحَى, (K, TA,) *He scraped off*, (S, K,) or *cleared away*, (Mgb, K,) [the clay, soil, or mud,] عَنْ وَجْهِ الْأَرْضِ [from the surface of the earth], (S, Mgb,) with the مِسْحَا [q. v.]. (Mgb.) — سَحَا الْجَمْرَ *He cleared, or swept, away the live, or burning, coals*: (K:) ISd says, I think that Lh has mentioned this; but the verb well known in this sense is with سَح. (TA. [See سَحَا.]) — سَحَا الشَّعْرَ عَنِ الْإِقَابِ, inf. n. سَحْوٌ, *He scraped, or pared, off the fat from the skin, or hide*. (TA.) It is said in a trad., as some relate it, تَحَلَّيَا, or, as others relate it, تَحَلَّيَا, both meaning the same, i. e. *And she betook herself to paring, or stripping, off from it the flesh that was upon it*. (TA in art. سَحَل.) And سَحَا الشَّعْرَ signifies *He pared, or stripped, off the flesh*. (TA.) — سَحَا الشَّعْرَ, (K,) aor. يَسْحُو, and يَسْحَى, inf. n. [app. سَحْوٌ and سَحْوٌ], (TA,) *He shaved off the hair*; as also سَحَا.

أَسْحَى, aor. سَحَيْتُهُ, and سَحَوْتُ الْقُرْطَاسَ (K.) *I scraped off, or otherwise removed, the superficial part of the paper*. (S.) [And] سَحَا مِنَ الْقُرْطَاسِ *He took a little from the paper*. (K, TA. [See سَحَاةٌ, second sentence.]) — سَحَا, (S,) first pers. سَحَوْتُ and سَحَيْتُ, (S,) aor. يَسْحُو, and يَسْحَى, (TA,) *He bound the writing* (S, K) with a سَحَاةٌ (K) or with the سَحَا [q. v.]; (S;) and so سَحَا, (K,) inf. n. سَحَاةٌ; (TA;) and سَحَاةٌ; (K;) as in the M. (TA.)

2: see the next preceding sentence.

4. أُسْحِي *He (a man S) had many أُسْحِيَّة* [pl. of سَحَاةٌ, (q. v.), n. un. of سَحَاةٌ]. (S, K.) — See also 1, last sentence.

7. اِنْسَحَى *It was, or became, pared; or pared off*. (TA.)

8: see 1, in two places.

سَحَا: see the next paragraph, in two places.

سَحَاةٌ *The قَشْر* [or covering, integument, peel, or the like,] of anything: pl. [or rather coll. gen. n.] سَحَاةٌ. (S.) See also سَحَاةٌ. — *A certain thorny tree*; (K, TA;) *the fruit thereof is white: it is a herb in the spring-season, as long as it remains green: when it dries up in the hot season, it is a tree*. (TA.) — *A bat*: (ISh, S, K:) pl. سَحَاةٌ; (K;) or [rather] it is the n. un. of سَحَا, which is syn. with خَفَّاشٌ [used as a gen. n.]: (ISh, S;) and سَحَاةٌ is a dial. var. of سَحَا used in this sense, accord. to Az. (TA.) — I. q. سَاحَةٌ [i. e. The court, or open area, of a house]: (S, K:) formed from the latter word by transposition: (TA:) one says, لَا أُرَيْتَكَ بِسَاحِي, [I will assuredly not see thee in my quarter, or tract, and my court]. (S.) And I. q. نَاحِيَةٌ [A side, region, quarter, or tract, &c.]. (K.)

سَحَاةٌ: see سَحَاةٌ, in two places. — Also *A certain plant*, (S, K,) having thorns, (K,) and having a blossom of a red hue inclining to whiteness, called the بهرنه [app. a mistranscription for بهرنه]: (TA:) *the bees feed upon it*, (S, K,) and *their honey in consequence thereof becomes sweet* (S, K) in the utmost degree. (K.) — See also سَحَاةٌ.

سَحَاةٌ, of a writing, (S, K, TA, [in the CK and in my MS. copy of the K, written, سَحَاةٌ,]) and سَحَاةٌ, (TA,) or [rather] the former is the n. un. of the latter, (S,) *A certain thing with which a writing is bound*; (S, K, TA;) called in Pers. مِهْر نَامَه, (PS,) or بَنْد نَامَه; (Adillet el-Asmâ of Meyd, cited by Golius;) and in Turkish نَامَه بَاغِي; (Mirâât el-Loghah, cited by the same;) [a sealed strip of paper with which a letter, or the like, is bound:] the letter of a kâdee to another kâdee is perforated for the سَحَاة, and is then sealed [upon this strip:] (Mgh in art. خَزَم:) pl. أُسْحِيَّة. (S.) [The same seems to be meant by what here follows:] سَحَاةٌ الْقُرْطَاسِ (K, TA,) with , (TA,) and سَحَاةٌ, (K, TA,) with و [and],

(TA,) or **سَحَاة**, (so in the CK,) or this last also, like **حَصَاة**, is a dial. var. of the first, (TA,) and **سَحَاة**, (K, TA, [in the CK written with fet-h to the **س**, but it is]) like **كَتَاة**, with **ي**, (TA,) *What is taken from paper*; (K;) *the small portion [or strip, app.] that is taken from paper*: (TA:) pl. **أَسَاة** [as above]. (K.)—Also, (S, M,) or **سَحَاة**, (K,) *A portion* (K) of cloud. (S, K.) One says, **مَا فِي السَّمَاءِ بِحَاةٍ** [There is not in the sky a portion of cloud]. (S.)—**السَّحَاة** [in the CK **السَّحَاة**] also signifies **أَمْرُ الرَّأْسِ** [q. v.], (K, TA,) [app. here meaning *The meninx*; for SM adds,] *in which is the brain*; (TA;) as also **السَّحَاة**, with **كسر** [to the **س**]. (K.)

سَحَاة, (K, TA,) [in the CK **سَحَاة**, but it is] with **كسر**, (TA,) *Anything that is pared, or peeled, from a thing*. (K, TA.)—See also **سَحَاة**, in three places. —Also *The art, or craft, of making the kind of implement called سَحَاة*: (K, TA:) in this sense, likewise, with **كسر**, agreeably with analogy. (TA.)

سَحَاة *A maher of the kind of implement called سَحَاة*. (T, K.)

سَاج, applied to a [lizard of the species called] **سَحَاة**, *That feeds upon the plant called سَحَاة*. (S.)

سَاحِيَة, (S, K,) [from **سَاج**,] the **ة** denoting intensiveness, (TA,) *A torrent that carries away everything*; (K;) *that pares and sweeps away everything*. (TA.)—And *A rain that falls with vehemence*, (S, K,) *paring the surface of the earth*. (S.)

أَسَاة (with damm, TA) *Any integument of skin upon the portions of flesh that are on bones*. (Az, K.)

أَسْحَوَان, with damm, (S, K,) *A man* (S) *that eats much*. (S, K.)—And (K) *Beautiful, or comely*, (K,) so expl. by AO, (TA,) [and] *tall*, (K,) thus expl. by Fr, likewise applied to a man. (TA.)

مَسَاة *A shovel, or spade, of iron*; (MA, PS;) *an implement* (S, Mgb, K) *like the مَجْرَاة, except that it is of iron*, (S, Mgb,) *with which clay, soil, or mud, is cleared away* (Mgb, K) *from the surface of the earth*: (Mgb:) **مَسَاة** [for digging, i. e. a spade,] *has a cross piece of wood upon which the digger presses his foot*: (K, voce عَرَبِيَّة) and there is a curved kind, [app. a sort of hoe,] such as is called in Pers. **كَنْدَة**: (S:) pl. **مَسَاج**. (S, Mgb.) Ru-beh likens the toes, or extremities of the fore parts of the hoofs, of horses, to **مَسَاج**; because with them they pare the ground: so in the T: or, accord. to the M, he likens thereto the hoofs of asses. (TA.)—**مَسَاة النَّارِ** means [The fire-shovel;] *a thing with which the fire is stirred*. (TA voce مَجْرَاة.)

سحب

1. **سَحَب** [inf. n. of **سَحَبَ**] i. q. **صَحَبَ** [inf. n. of **صَحَبَ**], (A, K,) signifying *The raising a loud cry, or a clamour*: (TA:) or it [is used as a subst., and] signifies *a confusion of sounds*. (Mgh, MF, TA.) The substitution of **س** for **ص** is allowable in every word containing **خ**: [for instance,] in a trad. [cited voce **خَسْبَ**, q. v., as some relate it], the hypocrites are described as **خَسِبَ بِاللَّيْلِ سَحَبَ بِالنَّهَارِ**. (TA.)

سَحَاب *A necklace (قَلَادَة) made of [the composition termed] سَك and of other things, without any jewels*: (S:) or *a قَلَادَة of cloves and سَك and without pearls*: and likewise, *of gold*: and of silver: or, accord. to Az, it is, with the Arabs, any قَلَادَة, whether with jewels or without: accord. to IATH, *a string on which are strung beads, worn by boys and by girls*: (TA:) it is thus called because of the sound of its beads when in motion: (MF, TA:) pl. **سَحَاب**. (S, K.) [Hence] one says, **وَجَدْتُكَ وَارِثَ السَّحَابِ** [I have found thee to be the inheritor of the سَحَاب], meaning, *like the boy that has no knowledge*. (A, TA.)

سحر

سَحْبَر *A certain kind of trees*, (S, K,) *the heads of which, when it grows tall, bend and hang down*; [a coll. gen. n.;] n. un. with **ة**: (TA:) *it resembles the زُخْر*; (K;) or *it is like the ثَمَار* [or panic grass], and has a [root such as is termed] **جَرْثُومَة**; its branches, or twigs, are, in abundance, like the **كَرَاث** [app. كَرَاث, a certain large tree, growing on the mountains]; and its fruits resemble brooms of reeds, or are more slender: (AHn:) *serpents make their abodes at its roots*. (TA.) It is related in a trad. of Ibn-Ez-Zubeyr, that he said to Mo'awiyeh, **لَا تُطْرُقُ إِطْرَاقَ الْأَنْعَوَانِ** [Do not thou look down upon the ground like as does the male viper at the roots of the sakhbar]; meaning *do not thou affect heedlessness of the state in which we are, or of the affair in which we are engaged*. (TA.) One says also, **رَكِبَ فَلَانُ السَّحْبَرِ**, meaning, *Such a one acted perfidiously, treacherously, or unfaithfully*. (S.) And a poet says,

وَالْقَدْرُ يَنْبُتُ فِي أَصُولِ السَّحْبَرِ

† [And perfidy grows at the roots of the sakhbar]: (S:) [because the viper lives there: or] the poet means, that the people of whom he speaks dwelt in places where the sakhbar grew; and they are thought to have been of the tribe of Hudheyl: IB says that he likens the perfidious to this tree because, when it is full-grown, its head hangs down, not remaining erect; and that he means, ye do not remain faithful, like as this tree does not remain in one state. (TA.)

سخت

سَخَتْ, (S, K,) originally Pers., (TA,) *Vehement, or intense*; (S, K;) as also **سَخِيَتْ** (K)

and **سَخَّتْ**. (S, K.) One says, **هَذَا حَرٌّ سَخَتْ**, (Lh, S,) or **سَخَتْ لَحَتْ**, (TA,) *This is vehement, or intense, heat*; a phrase well known in the language of the Arabs, who use certain Pers., or foreign, words, as, for instance, **بَلَّاس** for **مَنْع**. (Lh, S, TA. [See also سَخَتْ.]) And **خَلَفَ سَخَتْ** *Vehement swearing*. (S.) And **كَذَبَ سَخَتْ** *A vehement lie*: and a pure, or an unmixed, lie. (TA.)—Also, from the Pers., *Anything hard and thin or fine*. (TA.)

سَخِيَتْ: see the preceding paragraph:—and that here following.

سَخِيَتْ: see the first paragraph, in three places. —Also *Dust rising very high*: (S, K:) and **سَخِيَتْ** likewise signifies [the same, or] *dust rising high*; (TA in art. سَخَتْ;) as also **سَخِيَتْ** and **سَخِيَتْ** and **سَخِيَتْ**; (K in that art.;) said to be arabicized words from the Pers. **سَخْت**: (TA in that art.:) and the first (**سَخِيَتْ** [and app. the others also]), *fine dust*. (TA in the present art.) And *Anything fine*; as, for instance, flour, or meal. (AA, TA.) **سَوِيْق** [or meal of parched barley, &c.]: (Aq, TA:) or **سَوِيْق** *that is not moistened with any seasoning, or savoury admixture*: (S:) or **سَوِيْق** *having little grease or gravy [mixed with it]*; as also **سَخِيَتْ** and **سَخْتُون**. (K and TA in the present art. and in art. سَخَتْ.) And **سَوِيْق** [or white flour]. (Aq, K.)

سَخْتِيَان and **سَخْتِيَان** (K, TA) and accord. to some **سَخْتِيَان**; the second of which is asserted by the expositors of Bkh to be the most common and most chaste; but Esh-Shiháb [El-Khafíjce], in the “Sharh esh-Shifa,” mentions only the form with **كسر** to the **س** and fet-h and **كسر** to the **ت**; and Ibn-Et-Tilimsanee mentions only the form with damm to the **س** and fet-h and **كسر** to the **ت**, adding that it is also written with **ج**; MF, however, deems what this last says to be very strange, and more especially with respect to the word's being written with **ج**, which he affirms to be unknown; (TA;) [Morocco-leather; so in the present day;] *tanned goat's skin*; an arabicized word, (K,) from the Pers.: expl. by IATH as *juzubo-coloured [or dark dull red] skins* (**جُلُودٌ عَنَابِيَّة**); not [such as from their red colour are termed] **أَدَم**. (TA.)

سَخْتِيَانِي *A preparer and seller of سَخْتِيَان*. (K, TA.)

سند

سُنْدُ [The matter contained in the secundines;] *a yellow, thick water [or fluid], that comes forth with the fetus*; (S, M, K;) as also **سُنْتُ**: (M, TA:) hence, in a trad., the appearance upon the face produced by excitement from remaining awake during the night is termed, by way of comparison, **سُنْد** upon the face: (S, L:) or *blood and water in the membrane that envelops the fetus of a beast*: or *what comes forth with the membrane that envelops the fetus*: said to be

peculiar to the human species: or common to the human species and beasts: (L:) or the *water* [or *fluid*] in that membrane; as also سُخْتُ and سُخْطٌ and قُتْ: (IAar, TA in art. قُتْ:) or [the placenta; i. e.] a thing like the liver, or like the spleen, compact, which is in the membrane that envelops the fetus of a beast: sometimes children play with it: or that membrane itself: and i. q. رَهْلٌ [which is expl. as meaning yellow water in the سَخِي, and it is also the inf. n. of رَهْلٌ, q. v.]: and سَخْدٌ is a dial. var. thereof in all its senses, those above mentioned and those following. (L.) — Also The urine of a camel's fetus (فَصِيل) in its mother's belly. (L.) — And † Yellowness in the face [as in the trad. above mentioned]. (L.)

مُسَخَّرٌ † Having the stomach in a heaving state, agitated by a tendency to vomit, or disordered; (K;) yellow, (S, K,) heavy, (S,) and swollen, (S, K,) by disease or by some other cause. (TA.)

سخر

1. سَخَرَ مِنْهُ, (Fr, Akh, S, A, Mgh, K,) and بِهِ, (AZ, Akh, S, Mgh, K,) like as one says ضَحَكَ مِنْهُ and بِهِ, and هَزَى مِنْهُ and بِهِ, (Akh, S,) but the former is the more chaste, (En-Nāwawee, TA,) and is that which occurs in the Kur ix. 80, and xi. 40, [&c.] (TA,) and J says that the latter is the worse of the two, (S,) and Fr disallows it absolutely, (TA,) aor. سَخَرَ, (S, Mgh, K,) inf. n. سَخَرٌ (S, Mgh, K) and سَخْرٌ (K) and سَخَرٌ and سَخَرٌ (S, K) and سَخْرَةٌ (K) and مَسَخَرٌ (S, K,) He mocked at, scoffed at, laughed at, derided, or ridiculed, him; (S, A, Mgh, K, &c. ;) as also استَسَخَرَ: (A, K:) and يَسْتَخِرُونَ, in the Kur xxxvii. 14, signifies, accord. to Ibn-Er-Rummānee, they invite one another to mock, scoff, deride, or ridicule. (TA.) — It is said in a trad., وَأَنَا أَلْهَكَ أَتَسَخَرُ مِنِّي وَأَنَا أَلْهَكَ Do you mock at me, or deride me, when I am the king? or, as some say, it is tropical, and means, I dost thou put me in a place which I do not regard as my right? so that it seems to denote a species of mockery. (TA.) — And in another trad. it is said, لَا أَتَسَخَرُ وَلَا أَقُولُ كَذًّا [I say so, and I do not jest]; meaning I say not aught but the truth. (A, TA.) — The words (of the Kur [xi. 40] TA) إِنَّ تَسَخَّرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَرُونَ are said to signify If ye deem us ignorant, we also deem you ignorant like as ye deem us ignorant. (K.) — سَخَرَهُ: see 2. — سَخَرَتِ السَّيْفَةُ, aor. سَخَرَتْ, † The ship had a good wind and voyage; (K;) [as though it made the wind subservient, or submissive, to it; (see 2;)] it obeyed, and ran its course. (TA.)

2. سَخَرَهُ, inf. n. تَسَخِيرٌ, He constrained him, or compelled him, (JK, S, K,) namely, a servant, or a beast, to do what he [the latter] did not desire, (JK, TA,) or to work, without recompense, or hire, or wages, (S, K,) and without price; (TA;) as also تَسَخَّرَهُ: (S, Mgh, K:) and [in like manner,] سَخَرَهُ, aor. سَخَرَهُ, inf. n. سَخَرٌ and سَخَرِي, he constrained him to do what he did

not desire; compelled him: (K:) or سَخَرَهُ, he made use of him without compensation, (A, Mgh,) تَسَخَّرْتُ فِي الْعَمَلِ [in work]. (Mgh.) You say, تَسَخَّرْتُ دَابَّةً لِفُلَانٍ I rode a beast belonging to such a one without recompense. (TA.) — He brought him under, or into subjection; rendered him subservient, submissive, tractable, or manageable. (S, K.) You say, سَخَّرَ اللَّهُ الْإِبِلَ God hath made the camels subservient, or submissive, and manageable. (Mgh.) And in the Kur [xiv. 37], it is said, وَتَسَخَّرْ لَكُمْ الشَّمْسُ وَالْقَمَرُ † And He hath made subservient to you, or submissive for you, the sun and the moon [to run their appointed courses]. (TA.) سَخَّرَ لَهُ [as also تَسَخَّرَ لَهُ] signifies † It (anything) was rendered submissive or manageable or practicable, to him, or prepared or disposed for him agreeably with his desire. (TA.) You say also, سَخَّرَ اللَّهُ السَّيْفَةَ, inf. n. تَسَخِيرٌ, † God made the ship to obey and to run its course; to have a good wind and voyage. (TA.) سَخَّرَهَا عَلَيْهِمْ, in the Kur lxix. 7, means † He sent it upon them by force; namely, the wind: (Jel:) or made it to prevail against them by his power. (Bd.)

5: see 2, in three places.

10: see 1, in two places.

سَخَرَةٌ One who is mocked at, scoffed at, laughed at, derided, or ridiculed; a laughingstock; (S, A, K;) as also سَخَرِي and سَخَرِي; (Az, A;) which are used as sing., as in the phrase اتَّخَذُوهُ سَخَرِيًا they made him a laughingstock; (A;) and as pl., as in هُمْ لَكَ سَخَرِيًا and also سَخَرِيَّةٌ, the former being masc. and the latter fem., they are to thee laughingstocks; the former occurring in the Kur [see xxiii. 112, and xxxviii. 63, and xliii. 31,] with damm and with kesr accord. to different readings. (Az, TA.) — Also One who is constrained, or compelled, to do what he does not desire, or to work, without recompense, or hire, or wages; (JK, S, Mgh, K, TA;) applied to a servant, (JK, S, Mgh,) and to a beast; (JK, Mgh;) as also سَخَرِي (Mgh, K) and سَخَرِي; (K;) or the former of these, only, is used in this sense; and the latter, and sometimes the former also, in the sense immediately preceding: (TA:) and سَخَرَةٌ is also used as a pl., (JK, A,) as in the phrase هَؤُلَاءِ سَخَرَةٌ لِلْأَمَلَانِ these are persons made use of without compensation for the Sultān: (JK, A:) it also signifies one who employs any person, (K, TA,) or beast, (TA,) that he has subjected, or compelled to obey him, without recompense, or hire, or wages: (K, TA:) [or this is a mistake, and the correct signification is] one who is so employed by him who has subjected him. (L.) — It is also syn. with تَسَخِيرٌ [inf. n. of 2]. (TA in art. سَمِع.)

سَخَرَةٌ One who mocks at, scoffs at, laughs at, derides, or ridicules, others, (S, K,) much. (S.) [See also مَسَخَرَةٌ.]

سَخَرِيَّةٌ and سَخَرِي (T, S, Mgh, K) and سَخَرِي (T, S, K) Mockery; scoff; derision; ridicule. (T, S, Mgh, K.) — See also سَخَرَةٌ, in three places.

سَخَرٌ A certain herb, or leguminous plant, (Sgh, K,) in Khurāsān; (K;) accord. to AHn, i. q. سَيِّكْرَان [q. v.]. (TA.)

سُفْنٌ سَوَاحِرُ [pl. of سَفِينَةٌ سَاحِرَةٌ] † Ships obeying, and having a good wind. (S.)

مَسَخَرَةٌ [An occasion, or a cause, of mockery, scoffing, derision, or ridicule]: pl. مَسَاخِرُ. (A.) You say رَبُّ مَسَاخِرٍ يَعْدُو النَّاسَ مَفَاخِرَ [Many occasions of mockery, &c., men reckon occasions of boasting, or glorying]. (A.) And هُوَ مَسَخَرَةٌ [He is a cause of mockery, &c.]. (A.) [See also مَسَخَرَةٌ.] — Also One who mocks at, scoffs at, laughs at, derides, or ridicules, others. (A.) [See also مَسَخَرَةٌ.]

مُسَخَّرٌ Any one that is constrained, or compelled, [brought into subjection, or made subservient or submissive,] and managed, unable to free himself from constraint. (TA.) — وَأَتَسَخَّرُمُ وَالنَّجُومُ [in the Kur xvi. 12 means And the stars are made subservient, or submissive,] running their courses. (Az, TA.)

سخط

1. سَخَطَ, aor. سَخَطَ, inf. n. سَخَطٌ (S, Mgh, K) [and مَسَخَطٌ, (see سَخَطٌ, below,)] He was, or became, displeased, or discontented; (S, K, TA;) as also تَسَخَطَ; (K, TA;) syn. كَرِهَ and كَرِهَتْ [the latter of which, app. referring particularly to تَسَخَطَ, properly and generally signifies, when intrans., he expressed, or showed, dislike, displeasure, disapprobation, discontent, or hatred]: (TA:) he was, or became, angry; (S, Mgh, TA;) and تَسَخَطَ signifies the same; or he became angered; syn. تَغَضَّبَ. (TA.) You say, سَخَطَ عَلَيْهِ [He was, or became, displeased, or discontented, or angry, with him]. (Kur v. 83.) And سَخَطَهُ He was, or became, displeased, or discontented, with him; as also تَسَخَطَهُ; both expl. by لَمْ يَرْضَ بِهِ (Ham p. 502;) and the latter by تَكْرَمَهُ [which signifies as above, like كَرِهَهُ, and also he expressed, or showed, dislike of it, displeasure with it, disapprobation of it, discontent with it, or hatred of it]; (K, TA;) and لَمْ يَرْضَهُ (TA;) as in the saying, كُلَّمَا عَمِلْتُ لَهُ عَمَلًا تَسَخَطَهُ [Every time that I did for him a deed, he expressed, or showed, dislike of it, &c.]; and in like manner, أَعْطَاهُ قَلِيلًا فَتَسَخَطَهُ [He gave him little and he expressed, or showed, dislike of it, &c.]: (TA:) and [hence,] عَطَاهُ تَسَخَطَ He deemed his gift little, and it did not stand with him in any stead; expl. by لَمْ يَقَعْ مِنْهُ اسْتَقْلَالُهُ (S, K.) You say also, اللَّهُ يَسْخَطُ لَكُمْ كَذًّا, meaning God forbiddeth you such a thing: or will punish you for such a thing: or it may refer to the desire of punishing for it. (TA.)

4. اسْخَطَهُ [He displeased, or discontented, him:] he angered him; made him angry. (S, Mgh, K.)

5: see 1, in seven places.

سُخْطٌ (S, Mṣb, K,) a subst. from سَخَطَ (Mṣb,) *Dislike, displeasure, disapprobation, or discontent*; (TA;) *contr. of رَضِيَ*; (S, K, TA;) as also سُخْطٌ (Sgh, K) and سُخْطٌ (S, K) and مَسْخُطٌ: (Sgh, K:) [the last two of which are inf. ns.:] *anger*; (Mṣb;) as also سُخْطٌ. (TA.)

سَخَطَ: see سُخْطٌ, in two places.

سُخْطٌ: see سُخْطٌ.

سَاخِطٌ [*Displeased; discontented*:] *angry*. (S.)

مَسْخُطٌ: see سُخْطٌ.

مَسْخُطَةٌ [*A cause, or means, or an occasion, of dislike, displeasure, disapprobation, or discontent*: and, of *anger*: or a *cause, &c., of procuring dislike, &c.*: pl., app., مَسَاخِطٌ and مَسَاخِطَةٌ. Hence the saying,] *الْبِرُّ مَرْضَاةٌ لِلرَّبِّ مَسْخُطَةٌ لِلشَّيْطَانِ* [*Piety is a cause of approbation to the Lord; a cause of disapprobation, or anger, to the devil*]. (TA.)

مَسْخُوطٌ *Disliked, disapproved, or hated*: (A, K:) in this sense applied to a gift. (A, TA.) You say also, *هُوَ مَسْخُوطٌ عَلَيْهِ* *He is an object of anger*. (TA.) — [Hence,] *Transformed, or metamorphosed, into a worse, or more foul, or more ugly, shape*: [and hence applied by the Arabs in the present day to any idol or other image of ancient workmanship; such being regarded by them as metamorphosed in consequence of having incurred the wrath of God:] and *short*: but thus applied, it is a vulgar term. (TA.)

سَخَفَ

1. سَخَفَ, [nor. ٤,] inf. n. سَخَافَةٌ (Mgh, Mṣb, TA) and سَخَفٌ, or, accord. to Kh, the former only, (Mṣb,) said of a garment, or piece of cloth, (Mgh, Mṣb, TA,) *It was, or became, thin, flimsy, or unsubstantial*; (Mṣb;) *scanty in the yarn*; (Mgh, Mṣb;) or *thin in texture*. (TA.) And سَخَفٌ, (TA,) inf. n. سَخَافَةٌ, said of anything, *It was, or became, thin, slender, or unsubstantial*. (Mṣb, TA.) [See سَخَافَةٌ below, voce سَخَفٌ.] And سَخَفٌ, inf. n. سَخَفٌ, (K,) or rather سَخَافَةٌ, accord. to what is said below of a distinction between these two ns., (TA,) said of a skin for water or milk, *It was, or became, unsound, (K, TA,) altered for the worse, old, and worn out*. (TA.) — سَخَفٌ, aor. سَخَفَةٌ, [or سَخَفٌ, q. v. infra,] is also said of a man, meaning *He was, or became, slender, or shallow, or weak, in intellect*. (S, K, TA.) And it is also said of the intellect, meaning *It was, or became, slender, &c.* (K, TA.)

2. سَخَفَهُ, inf. n. تَسْخِيفٌ, [*It rendered him thin, lean, or emaciated*], said of hunger. (A, TA.)

3. سَاخَفَهُ (S, K,) inf. n. مَسَاخَفَةٌ (TA,) i. q. حَامَقَهُ [*He aided him in his foolishness, or stupidity*]. (S, K, TA.) — مَسَاخَفَةٌ signifies [also] *The showing, or making a show of, foolishness or stupidity*. (KL.)

4. اسْخَفَ, inf. n. إِسْخَافٌ, said of a man, *His property became little, or scanty*. (TA.)

مَا أَسْفَهُ *How [slender, shallow, weak,] deficient, or defective, is he in intellect!* (Sb, TA.)

[10. اسْتَخَفَهُ *He deemed him slender, shallow, or weak, in intellect*: but this is perhaps post-classical.]

سَخْفٌ *Slenderness of the means of subsistence*. (AA, K.) — See also the next paragraph.

سَخْفٌ (AA, JK, S, Mgh, Mṣb, K) and سُخْفٌ (JK, K) and سُخْفَةٌ and سُخْفَةٌ (K) *Slenderness, shallowness, or weakness, of intellect*, (AA, JK, S, Mgh, Mṣb, K,) *q. v.*: (K:) or, as some say, *a lightness [of body] incident to a man when he is hungry*: [but it is not clearly shown whether this refer to all of the foregoing words or only to the last, or last two, of them: (see سُخْفَةٌ, below:)] and some say that سُخْفَةٌ signifies *weakness of intellect*; or *deficiency thereof*: (TA:) or سُخْفٌ is in the intellect; and سُخْفَةٌ is [*thinness, &c.*, (see 1,)] in everything; (Kh, Mṣb, K, TA;) as, for instance, in clouds, and in a skin for water or milk, and in herbage, and in a garment, or piece of cloth, &c. (TA.)

سَخْفَةُ الْجُوعِ (S, K,) and سُخْفَتُهُ (JK, K,) *The thinness, and leanness, or emaciation, consequent upon hunger*. (JK, S, K.) One says, *بِهِ سَخْفَةٌ مِنَ الْجُوعِ* *In him is thinness, &c., consequent upon hunger*. (S, TA.)

سُخْفَةٌ: see سُخْفٌ, in two places: — and see the paragraph here next preceding.

سَخِيفٌ, applied to a garment, or piece of cloth, (JK, Mgh, Mṣb, K, TA,) *Thin, flimsy, or unsubstantial*; (Mṣb;) *scanty in the yarn*; (Mgh, Mṣb;) or *thin in texture*. (JK, TA.) It is also applied to anything, as, for instance, clouds (سَحَابٌ), and herbage, (JK,) in both of these cases meaning *Thin*; (TA;) and to a skin for water or milk [as meaning *unsound, altered for the worse, old, and worn out*; see 1]: (JK:) and to the iron head or blade of an arrow or a spear or the like as meaning *long and broad* [and app. *thin*]. (AHn, TA.) — Also, applied to a man, *Slender, or shallow, or weak, in intellect*: (JK, S, Mgh, Mṣb, K, TA.) and, thus applied, (K,) or سَخِيفُ الْعَقْلِ, (TA,) *lightnitted; or light, or unsteady, in intellect*: (K, TA:) from the same epithet applied to a garment, or piece of cloth. (Mgh, Mṣb.)

سَخَافَةٌ: see سُخْفٌ, in two places. [And see also 1, of which it is an inf. n.]

أَرْضٌ مُسَخَفَةٌ *A land in which is little herbage*: (ISH, K:) from سَخِيفٌ as an epithet applied to a garment, or piece of cloth. (TA.) [See also اَرْضٌ مُسَخَفَةٌ, in art. سَف.]

سَخَلَ

1. سَخَلَهُ, aor. ٤, (K,) inf. n. سَخْلٌ, (TA,) *He drove away, repelled, or banished, them*: (K, TA: [in the CK, تَقَاهَرٌ is erroneously put for تَقَاهَرٌ:]) and سَخَلَهُ signifies the same. (TA.) — And سَخَلَ الثَّيْبَ *He took the thing by deceit*

(K, TA) and by seizure: but not known to Az except on the authority of Lth; and its correctness is doubted by him, unless it be formed by transposition from سَخَلَ, like as they said جَذَبَ and جَبَذَ, and بَضَّ and بَضَّ. (TA.)

2. سَخَلَتِ التَّخْلَةُ, inf. n. تَسْخِيلٌ, *The palm-tree bore dates such as are termed* [سُخْلٌ, i. e.] *شَيْص*: (S, TA:) so in the dial. of El-Hijáz: (TA:) or *it was weak in its date-stones and its dates*: or *it shook off its dates*. (K, TA.) — And سَخَلَ (K,) or سَخَلَتِ التَّخْلَةُ (TA,) said of a man, *He shook the palm-trees in order that its dates might fall off*. (K, TA.) — And سَخَلَهُ (S,) or سَخَلَهُ, inf. n. as above, (K,) *He attributed, or imputed, to him, or them, a vice, fault, or defect*, (S, K, TA,) and *reckoned him, or them, weak*: of the dial. of Hudheyl. (S, TA.)

4. اسْخَلَهُ *It (an affair, or event, TA) kept him, or held him, back; delayed him, or retarded him*. (K, TA.)

سَخْلٌ: see سَخْلَةٌ. — Also † *An infant that is an object of love to his parents*: (IAṣr, O, TA:) originally, the “offspring of the sheep or goat” [app. as a sing. as well as a coll. gen. n.]. (TA.) — See also سَخْلٌ, in two places.

سَخْلَةٌ *A lamb, or kid, in whatever state it be*; (K;) *male or female*: (TA:) or *a lamb, or kid, when just born*; *male or female*: (S, M, O, Mṣb, K:) or, accord. to some, peculiarly applied to a lamb; and this is affirmed by 'Iyād and Er-Ráfi'ee: accord. to some, peculiarly to a kid; and so affirms IAth: (TA:) [see also سَخْلٌ, in three places:] pl. سَخْلٌ, (S, O, Mṣb, K,) [or rather this is a coll. gen. n.] like as تَمْرٌ is of تَمْرَةٌ, (Mṣb,) [and is app. also used as a sing., (see the next preceding paragraph,)] and [the pl. properly so termed is] سَخَالٌ (S, O, Mṣb, K) and سَخَلَةٌ, which is extr. [as a pl. form, so much so that Sb holds it to be a quasi-pl. measure, not a broken pl. measure, as is said in the TA voce جَبَاةٌ]. (K.)

سَخَلَ (Az, S, O, K) and سَخَلَهُ (Az, O, K,) applied to men, *Weak*; (S, O, K;) *bad, vile, or base*; (K;) or *low, ignoble, mean, or sordid*: (Az, O:) a pl. having no sing.: (Az, S, O:) or its sing. is سَخْلٌ: (K, TA: in the CK سَخْلٌ [like the former pl.]:) so says Khálid. (IJ, TA.) — Also سَخَلَ (CK,) or سَخَلَ (TK,) [in the TA without any syll. signs,] *Anything not completed*. (IJ, K.) — Also the former, (S, O, K,) in the dial. of the people of El-Medeneh, (S, O,) *The sort of dates termed شَيْص (S, O, K,) i. e. of which the stones do not become hard*: (TA:) or, accord. to 'Eesà Ibn-'Omar, *dates of which two or three grow together in one place, intermingling*. (O, TA.)

سَخَالَةٌ *Refuse*; syn. نَقَايَةٌ. (JK, O, K, TA: in the CK نَقَايَةٌ.)

سَخَالٌ: see سَخْلٌ.

مَسْخُولٌ *Pronounced to be low, base, vile, mean, or contemptible*: (K:) like مَسْخُولٌ. (TA.)

Unknown: (S, O, K:) and so مَسْخُولٌ. (O.) A poet says,
 وَأَتَمَّرَ كَوَاكِبُ مَسْخُولَةٌ تُرَى فِي السَّمَاءِ وَلَا تُعْلَمُ.
 [And ye are stars unknown, that are seen in the sky but not known]: or, as some relate it, مَسْخُولَةٌ. (S, O.)

سخن

2. سَخَّرَ وَجْهَهُ, [inf. n. تَسْخِيرٌ], He blackened his face (S, Mgh, Mṣb, K) with سَخَامٌ, i. e. crock of the cooking-pot, (Mṣb,) or it is from السَّخَامُ (Mgh;) like سَخِمَ, (Z, TA,) which is from الأَسْخَمُ. (Mgh.) 'Omar said of him who bears false witness, يَسْخَرُ وَجْهَهُ [His face shall be blackened]. (TA.) And one says, سَخَّرَ اللَّهُ وَجْهَهُ, i. e. May God blacken his face: (S:) [or † may God disgrace him:] or † may God hate him, or hate him in the utmost degree; and be angry with him. (Mṣb.) — سَخَّرَ الْمَاءَ, He heated the water, (IAqr, K, TA,) and made it to boil. (IAqr, TA.) — And سَخَّرَ بَصِيرَتَهُ, inf. n. as above, † He angered him. (K.) — سَخَّرَ اللَّحْمَ, (K,) inf. n. as above, (TA,) The flesh-meat became stinking; (K, TA;) became altered [for the worse]. (TA.)

5. تَسَخَّرَ عَلَيْهِ † He became affected with rancour, malevolence, malice, or spite, against him: (K:) or he became angered against him. (TA.)

سَخَرٌ: see what next follows.

سُخْمَةٌ, (S, TA, [so in both of my copies of the former, erroneously written by Golius and Freytag, in the first of the following senses, سُخْمَةٌ,]) with damm, (TA,) Blackness; (S, TA;) as also سَخَرٌ, (K, TA,) and سُخْمَةٌ and سَخَرٌ. (TA.) — And † Anger. (TA.) See also سَخِيَّةٌ.

سَخَامٌ Crock, or black matter, [that collects upon the outside] of a cooking-pot. (S, Mgh, Mṣb, K.) — And Charcoal: (K:) heard in this sense from a man of Himyer. (Aḡ, TA.) — [Hence,] Black hair. (TA.) And سَخَامٌ نَيْلٌ and سَخَامِيٌّ Black night. (Ham p. 38.) — Also Soft feathers beneath the upper feathers of a bird: (K,* TA:) n. un. with ʾ. (TA.) — And Soft to the feel, (K, TA,) and goodly; (TA;) applied to a garment, or piece of cloth; such as [the kind of cloth called] خَزٌّ and cotton; and the like: (K, TA:) you say ثَوْبٌ سَخَامٌ الْمَسِّ a garment soft to the feel; such as خَزٌّ and ريشٌ فُطُنٌ سَخَامٌ feathers soft to the feel: and سَخَامٌ [cotton soft to the feel]: it is not from the signification of "blackness." (S.) And hence, (S,) سَخَامٌ Wine that descends smoothly and easily [down the throat]; as also سَخَامِيَّةٌ (S, K) and سَخَامِيٌّ (K,) or, accord. to 'Alee Ibn-Hamzeh, only the former of these two: (TA:) and [in like manner] طَعَامٌ سَخَامٌ food that is soft, or smooth, and easy in descent. (IAqr.)

سَخِيرٌ, applied to water, Neither hot nor cold; as also سَخِينٌ. (AA, L in art. سخن.)

سَخِيَّةٌ (S, K) and سَخِيَّةٌ (K) Rancour,

malevolence, malice, or spite; (S, K;) and anger in the soul: (S, TA:) pl. of the former سَخَائِرٌ. (TA.) [See two exs. in the first paragraph of art. سل.] — And the former, by a metonymy, is used as meaning † Excrement, or dung: so in the trad., مَنْ سَكَ سَخِيمَتَهُ فِي طَرِيقِ الْمُسْلِمِينَ, لَعَنَهُ اللَّهُ † [Whoso voids his excrement in the road, or path, of the Muslims, him God curses]. (TA.)

سَخَامِيٌّ, and سَخَامِيَّةٌ: see سَخَامٌ, in three places.

أَسْخَرٌ Black; (S, K;) like أَسْخَرٌ. (TA.) — [The fem.] سَخِيَّةٌ is said to be applied to wine (سَخِيرٌ) as meaning Inclining to blackness: but what has been said above [app. as to the word and the meaning] is more approved. (TA.) — Also, applied to a [stony tract such as is termed] حَرَّةٌ, Of which what is smooth, or soft, or plain, thereof, is intermixed with what is rugged. (K.)

سَخِيرٌ One in whom is سَخِيَّةٌ, i. e. rancour, malevolence, malice, or spite. (K.)

سخن

1. سَخَنَ, (JK, S, MA, L, Mṣb, K,) aor. ʾ; (TA;) and سَخِنَ, (S, MA, L, Mṣb, K,) aor. ʾ; (TK;) and سَخِنَ, (L, Mṣb, K,) which is of the dial. of Benoo-ʿAmir, (L,) aor. ʾ; (TK;) inf. n. سَخْنَةٌ, (JK, S, MA, L, Mṣb, K,) which is of the first [agreeably with analogy] (JK, S, MA) and of the second also, (S,) and سَخْنَةٌ, (JK, L, K,) which is of the first, (JK,) and سَخْنٌ, (MA, L, K,) [accord. to some copies of the K, in which سَخْنٌ is put instead of سَخْنٌ after these three inf. ns., سَخْنٌ,) which is likewise of the first, (MA,) [or of the first and second,] and سَخَانَةٌ, (L, Mṣb, K,) [also of the first accord. to general analogy,] and سَخَنَ, (K,) [which is of the third verb,] It was, or became, hot, or warm; (JK, S, MA, L, K;) said of water, (JK, S, L, Mṣb,) &c. (S, MA, L, Mṣb.) And سَخِنَتِ النَّارُ, and سَخِنَ الْقِدْرُ, [and سَخِنَتِ] aor. ʾ, inf. n. سَخْنٌ and سَخْنَةٌ, [The fire, and the cooking-pot, became hot.] (L.) And سَخِنَتِ الْأَرْضُ and سَخِنَتِ السَّخْنُ [The ground became hot]. (L.) And سَخِنَتِ عَلَيْهِ الشَّمْسُ [The sun became hot upon him]: in the dial. of Benoo-ʿAmir سَخِنَتِ. (L.) And سَخِنَ الْيَوْمَ, (L, Mṣb,) and سَخِنَ, aor. ʾ, and some say سَخِنَ, aor. ʾ, inf. n. سَخْنٌ and سَخْنٌ, [The day was, or became, hot, or warm.] (L.) And سَخِنَتِ الدَّابَّةُ The beast, being made to run, became hot in its bones, and light, or agile, in its running; [or simply, became hot, or heated; (see EM pp. 172 and 173;)] as also سَخِنَتِ. (L.) And سَخِنَتِ عَيْنُهُ, with kesr, (JK,* S, MA, L, K,) and سَخِنَتِ, (JK, L,) or the former only, (L,) inf. n. سَخْنَةٌ (JK, S,* MA, L, K, [in the CK, erroneously, سَخْنَةٌ,]) and سَخُونٌ (JK, L, K) and سَخَنَ, (L, K, [accord. to the CK سَخِنَ, but this is a mistake,]) contr. of قَرَّتْ (S,* L, K*) [i. e.] His eye was, or became, hot, [or heated, or inflamed, by weeping, or by grief or sorrow; or hot] in its tears. (MA.)

2: see the next paragraph.

4. اسْخَنَ; (L, Mṣb, K;) inf. n. اسْخَانٌ, (S, L,) He heated it, or warmed it; made it hot, or warm; (S,* L, Mṣb,* K;) namely, water, (S, L, Mṣb,) &c.; (L, Mṣb;) as also اسْخَنَهُ, (L, Mṣb, K,) inf. n. تَسْخِينٌ. (S, L.) And اسْخَنَ اللَّهُ عَيْنَهُ, (S, L, K,) and اسْخَنَهُ, (L, K,) [God made his eye to become hot, or heated, or inflamed, by weeping, or by grief or sorrow; or, simply,] made him to weep. (S, L, K.)

سَخْنٌ: see سَخْنَةٌ. — [The signification of "calor aquæ aliarumve rerum," assigned to it by Freytag as on the authority of J, is a mistake, probably occasioned by a fault in his copy of the S.]

سَخْنٌ an inf. n. of 1 [q. v.]. (MA, L, K.) — Also Hot, or warm; (MA, PS;) i. q. حَارٌّ. (S, MA, Mgh, L, K;) contr. of هَارٌّ; (JK, L;) an epithet applied to water, (JK, MA, Mgh, L,) &c.; (Mṣb;) as is also (in the same sense, JK, MA, Mgh, L) سَخِينٌ, (JK, S, MA, Mgh, L, Mṣb, K,) and سَاخِنٌ, (Mṣb,) and مُسَخِنٌ, syn. with سَخِينٌ like as مُبَرِّزٌ is with بَرِّزٌ, &c., (IAqr, S, L,) or مُسَخِّنٌ, [which is syn. with مُسَخِنٌ as meaning heated, or warmed,] like مُعَظَّمٌ [in measure], (K,) and سَخِينٌ, (L, K,) and سَخَاعِينٌ, which is the only instance of the measure, (S, L, K, [which measure is said in the S to be فُعَاعِلٌ, but in the K فُعَالِيلٌ,]) and which is also applied to food; (L;) syn. حَارٌّ: (L, K:) or, accord. to AA, سَخِينٌ, applied to water, means neither hot nor cold; as also سَخِيرٌ. (L.) And سَخِنَ الْيَوْمَ and سَاخِنٌ (S, L, Mṣb, K) and سَخْنَانٌ or سَخَنَانٌ, (accord. to different copies of the S,) or both these, (K,) and سَخْنَانٌ, (L, K,* [in the CK and in my MS. copy of the K written سَخْنَانٌ, which is incorrect, and in like manner سَخْنَانٌ is there written سَخْنَانٌ, but this, as well as سَخْنَانٌ, may be correct, for it appears that سَخْنَانٌ has سَخْنَانٌ for its fem. as well as سَخْنَانَةٌ,]) and سَخَاعِينٌ signifies the same, [i. e. A hot, or warm, day,] or, accord. to IAqr, سَخِينٌ يَوْمٌ signifies a day that is [so hot as to be] hurtful, and painful: (L:) and لَيْلَةٌ سَخْنَةٌ (S, L, Mṣb, K) and سَاخِنَةٌ (L, Mṣb, K) and سَخْنَانَةٌ or سَخْنَانَةٌ, (S, accord. to different copies,) or both, (K,) and سَخْنَانَةٌ, (L, K,) [i. e. a hot, or warm, night,] or سَخِينٌ يَوْمٌ signifies a day intensely hot, and لَيْلَةٌ سَخْنَةٌ [the latter word being fem. of سَخْنَانٌ] a sultry night, or intensely hot so that it takes away the breath: (JK:) and it is said in a trad. of Mo'āwiyeh Ibn-Kurrah, سَخِنَ الشَّتَاءُ السَّخِينُ, meaning [The worst of winter is] the hot in which is no cold; in the "Ghareeb" of El-Harbee, سَخِينِ الشَّخِينِ, expl. as meaning the same, but this is probably a mistranscription. (L.)

سَخْنٌ an inf. n. of 1 [q. v., last sentence]. See also سَخْنَةٌ.

سَخْنَة: see the next paragraph.

سَخْنَة an inf. n. of 1 [q. v.]. (JK, S, &c.) [Hence,] one says, *إِنِّي لَأَجِدُ فِي نَفْسِي سَخْنَةً*, (L, K, *) as also *سَخْنَةً* (S, L, K, the only form mentioned in the S in this case) and *سَخْنَةً* (L, K) and *سَخْنَةً* and *سَخْنَةً* (K, or *سَخْنَةً*, (JK,) and *سَخْنَةً* (L) and *سَخْنَةً* (L, K) [and *سَخْنَةً* (in the JK erroneously written *سَخْنَةً*) contr. of *إِبْرَدَةً*], meaning [Verily I find, or experience, in myself,] an excess of heat arising from pain: (S, L:) or [simply] heat: or fever. (L, K.) [Hence also,] *سَخْنَةُ الْعَيْنِ* contr. of *قُرْنَهَا* [i. e. it signifies *A hot, or heated, or an inflamed, state of the eye, by reason of weeping, or of grief or sorrow; or heat in the tears of the eye: see 1, last sentence.*] (S, L, K.)

سَخْنَة: see the next preceding paragraph. — One says also, *عَلَيْكَ بِالْأَمْرِ عِنْدَ سَخْنَتِهِ*, meaning † [Keep thou to the affair] while it is in its first state, before it become cold [i. e. unmanageable, like cold iron]. (L.)

سَخْنَة: see سَخْنَة.

سَخْنَة [as fem. of سَخْنَان]: see سَخْن, latter part. — See also سَخْنَة.

سَخْنَان and سَخْنَان and سَخْنَان, and سَخْنَان in two places, and the same with ة: see سَخْن.

سَخُون Broth heated, or made hot. (S, L, K.)

سَخِين: see سَخْن, in three places. [See also a saying of 'Amr Ibn-Kulthoom cited in the first paragraph of art. سَخُو and سَعَى.] — Also, (K,) or سَخِين الْعَيْنِ, (S, MA, L,) A man whose eye is [hot, or heated, or inflamed, by weeping, or by grief or sorrow; or] hot in its tears. (S, MA, L, K.) — And سَخِين, (K,) or سَخِين, (L,) † A hot, [i. e.] painful, smiting. (L, K.) [Both are probably correct: that the latter is so is shown by what here follows.] Ibn-Mukbil says,

• ضَرْبًا تَرَامَتْ بِهِ الْأَيْطَالُ سَخِينًا •
[A smiting which the brave men cast, one at another, burning, or painful: the measure (بَيْط) requires us to read the last word thus, with tesh-deed to the خ]. (L.)

سَخِينَة: see سَخِينَة.

سَخُونَة an inf. n. of 1 [q. v.]. (JK, S, &c.) See also سَخْنَة.

سَخِينَة A certain thin food, made of flour; (K;) a kind of food made of flour, thinner than [the kind of gruel called] عَصِيدَة and thicker than [the soup called] حَسَاء; like نَفِيْة, it is eaten only in a time of straitness, and dearth, and leanness of the cattle; and Kureysh were taunted on account of their eating it; (S, L;) for they ate it much; and were called سَخِينَة: accord. to Az, it is also called سَخُونَة: accord. to AHeyth, on the authority of an Arab of the desert, it is flour thrown upon water or upon milk, and cooked,

and then eaten [with dates (see خَزِير)], or supped; and this is what is called حَسَاء: [it is said in the Mgh to be the same as حَسَاء:] accord. to others, hot food: or food made of flour and clarified butter: or, of flour and dates, thicker than حَسَاء and thinner than عَصِيدَة. (L.)

سَخِين: see سَخْن: and سَخِين, in two places.

— Also, (L, K,) in the S سَخِين, which is a mistake, (K,) A مِسْحَاة [or shovel, or spade]: or a curved مِسْحَاة: of the dial. of 'Abd-El-Keys: (S, L:) pl. سَخَاخِين. (L, K.) [And] The مَر [or shovel, or spade,] with which one works in earth or mud: (JK:) or the handle of the [implement called] مِحْرَاث [q. v.]; (L, K;) i. e., (L,) its مَر, which is also called مَعْرَق. (IApr, L.) And A knife: or a butcher's knife: pl. as above. (IApr, L, K.)

سَخَاخِين: see سَخْن, in three places. Also Rain coming in the intense heat of summer. (JK.)

السَّخَاخِين: see سَخْن, last sentence.

سَاخِن; and its fem., with ة: see سَخْن, in three places.

سَخْنَة contr. of إِبْرَدَة (K:) [see the latter word: and] see سَخْنَة.

سَخْنَان and سَخْنَان: see the next paragraph; the latter, in two places.

سَخَاخِين, accord. to Th, (Mgh, L, Mgh, K,) a pl. having no sing., (S, Mgh, L, Mgh, K,) like تَعَاثِب; (S;) or its sing. is سَخَان and سَخْن, (Mgh, L, Mgh, K,) Boots; syn. خَفَاف [pl. of خَفٌّ]: (JK, S, Mgh, L, Mgh, K:) occurring in a trad., in which it is said, *أَمْرُهُمْ أَنْ يَسْخَوْا عَلَى*, (S, L,) [expl. as] meaning [He ordered them to wipe] the turbans and the boots. (L.) [But see what here follows.] — Also A kind of thing like the طَيَالِس [pl. of طَيَلَس, q. v.]: (K:) Hamzeh El-Ishbahānce says, سَخَان is an arabicized word from [the Pers.] تَشْكَن [?], the name of a certain kind of head-covering, which the learned men, and the lawyers of the Persians, or the judges of the Magians, exclusively of other persons, used to put upon their heads; and by such as knew not its Pers. original, it has been expl. as meaning a boot. (IAth, L.) — Also i. q. مَرَاجِل [i. e. Cooking-pots, or copper cooking-pots, &c.; pl. of مَرَجَل, q. v.]. (L, K.) [In the CK, المَرَاجِلُ الْخَفَافُ is erroneously put for المَرَاجِلُ وَالْخَفَافُ. See also مَسْخَنَة.]

سَخْن: see سَخْن, second sentence.

مَسْخَنَة [A cause of heat or warmth]: see an ex. voce مَبْرَدَة [which signifies the contrary].

مَسْخَنَة A cooking-pot (قِدْر, JK, S, L) of the kind called بِرَام [pl. of بِرَمَة, q. v.], (L, K,) like the [vessel called] تَوْر [q. v.], (JK, S, L, K,) in which food is heated: or accord. to ISh,

a small cooking-pot in which one cooks for a child. (L.)

سَخْن: see سَخْن, second sentence.

سعى and سَخُو

1. سَخَا, aor. يَسْخُو; (S, Mgh, K;) and سَعَى, aor. يَسْعَى; (K;) and سَخَى, aor. يَسْخَى; and سَخُو, aor. يَسْخُو; (S, Mgh, K;) inf. n. سَخَا, (S, M, Mgh, K, TA,) of the first verb, (M, Mgh, TA,) and of the second, (TA,) and سَخُو, (M, K, TA, [in the CK سَخُو]) of the first verb, (M, TA,) or of the last, (TA,) and سَخُو, (M, K, TA,) of the first verb, (M, TA,) or of the third, (TA,) and سَعَى, (Mgh, K, TA,) of the third verb, (Mgh, TA,) and سَخَاوَة, of the last verb; (S, Mgh, TA;) He was, or became, liberal, bountiful, munificent, or generous; or he affected, or constrained himself, to be generous; (S, Mgh, K, TA;) syn. جَاد, and تَكْرَم; (TA;) the inf. ns. signifying جَوْد (S, Mgh) and كَرَم (Mgh) [or تَكْرَم]. And سَخَتْ نَفْسُهُ His mind was, or became, liberal, &c. (Mgh.) [Accord. to J,] the saying of 'Amr Ibn-Kulthoom, [relating to wine,]

• إِذَا مَا الْهَاءُ خَالَطَهَا سَخِينًا •
means [When the water mixes with it, and we drink it,] we are, or become, liberal, or bountiful, with our riches; and the assertion that سَخِينًا is from السَّخُونَة, in the accus. case as a denotative of state, is a mistake: (S:) the former is the saying of AA; and the latter, of As; but IB says, on the authority of IKtt, that the right explanation is that which J disallows; and Es-Safadee says the like. (TA.) [See also 5.] — [Hence,] سَخَيْتُ نَفْسِي عَنِ الشَّيْءِ I left, or relinquished, the thing. (S.) And سَخَا بِنَفْسِهِ عَنْهُ He left, or relinquished, it: (TA:) or he held himself far from it; or withdrew his heart from it; as also سَخَى بِنَفْسِهِ عَنْهُ and سَخَيْتُ نَفْسِي عَنْهُ (MA:) or سَخَيْتُ نَفْسِي عَنْ هَذَا الشَّيْءِ and سَخَيْتُ بِنَفْسِي عَنْهُ I left, or relinquished, this thing, and my soul did not strive with me to incline me to it. (JK.) And سَخَا قَلْبِي عَلَيْكَ [perhaps a mistranscription for عَنْكَ] I endured with patience the being debarred from thee. (JK.) — سَخَا, (K,) aor. يَسْخُو, inf. n. سَخُو, (TA,) He (a man) rested from his state of motion: (K:) from ISd. (TA.) — سَخَا اِثْنَارًا, aor. يَسْخُو, inf. n. سَخُو; (AA, S, K;) and سَخِيهَا, aor. يَسْخِي, inf. n. سَخِي; (AA, S;) and سَخَاهَا, aor. يَسْخَاهَا, inf. n. سَخَاهَا; (Sgh, K;) He made an opening in the live and extinct coals of the fire which had become collected together after it had been kindled: (T, S:) or he made a way [or vent] for the fire, beneath the cooking-pot: (M, K:) or فَتَحَ عَيْنَهَا سَخَا اِثْنَارًا [i. e. he made an opening in the live coals of the fire, that had become collected together, (as expl. in the TK in art. صَخَا), i. e., that had become compacted; in order that it might burn up well]; as also صَخَاوًا: or, as some say, he cleared, or swept, away the

live, or burning, coals of the fire; as also with ح : (TA: [see سَخَا:]) and النَّارُ سَخِيَتْ, inf. n. *سَخِيَتْ*, I opened the heart of the place where the fire was kindled, in order that it might burn up well. (JK.) And one says, اِسْخِ نَارَكَ meaning Make thou a place upon which to kindle thy fire. (S.)—And سَخَا الْقِدْرُ, (K,) aor. يَسْخُو, inf. n. سَخُو, (TA,) He made a way [or vent] for the fire beneath the cooking-pot; (K;) mentioned by ISd, who adds that one says also, سَخَا الْجَمْرُ مِنْ تَحْتِ الْقِدْرِ : (TA:) or the former phrase, [and app. the latter also,] he put aside the live coals from beneath the cooking-pot; (JK, TA;) as also سَخَا. (JK.)—سَخِيَ, aor. يَسْخِي, inf. n. سَخَا, said of a camel, (S, K,) and of a young weaned camel, (S,) He became affected with a limping, or halting, (S, K,) having leaped with a heavy load, in consequence of which a flatus had intervened between the skin and the shoulder-blade: (S:) the epithet applied to the animal in this case is سَخِي, (S, K,) mentioned by Yağkoob, (S,) and سَخِي, (JK, K,) this latter mentioned by Sgh, and anomalous, being of a measure proper to an epithet from a verb of the measure فَعْل, with damm to the medial radical; (TA;) and the pl. of this latter epithet is سَخَايَا and سَخَاوِي. (JK.)

2: see above, in four places.

5. تَسَخَّى He affected, or constrained himself, to be liberal, bountiful, munificent, or generous, (S, K,) عَلَى أَصْحَابِهِ [over and above his companions]. (S.)

سَخَو مِنْ كَلَامٍ Somewhat of speech. (JK.)

سَخِ: see سَخِي: and see also 1, last sentence.

سَخِي Liberal, bountiful, munificent, or generous; (S, Mgh, K;) as also سَخَا and سَخِي: (Mgh, TA:) fem. of the first with ة: pl. masc. سَخِيَّاتٌ and سَخَوَاتٌ: and pl. fem. سَخِيَّاتٌ and سَخَوَاتٌ. (K.)—[Hence,] one says, إِنَّهُ لَسَخِيٌّ [Verily he is content to leave, or relinquish, it]. (TA.)—See also 1, last sentence.

سَخَا A certain plant of the [season called] ربيع: n. un. with ة: (JK:) the latter, of which the former is [said to be] the pl., signifies a certain herb, or leguminous plant, (K, TA,) rising upon a stem, having what resembles in form an ear of wheat, in which are grains like those of the يَتَبَات [which is variously explained], and a heart, or kernel, (لُبَاب,) the grain of which is a remedy for wounds: it is also called سَخَاة; but the more approved pronunciation is with س. (TA in art. سَخُو.)

سَخَوَاتٌ: see the next paragraph.

سَخَاوِي applied to a place, and سَخَاوِيَّة applied to a land (أَرْض), Soft in the earth [thereof]; (S, TA;) to which is added in the S, وَفِي مَسْنُونَةٍ [and it is a rel. n.]; but in the handwriting of Abou-Zekereyya, وَفِي مَسْنُونَةٍ [i. e. and such as is

even, or level]: (TA:) or the former is pl. [or rather coll. gen. n.] of the latter, which signifies land soft in the earth [thereof]: or wide, or ample: as also سَخَوَاتٌ: (K:) or this last signifies a soft, or plain, and wide, or ample, land: (S:) and its pl. is سَخَاوِي and سَخَاوِي [or rather سَخَاوِي, when indeterminate]: (S, K:) [in the former, these two pls. are correctly written with the article السَّخَاوِي and السَّخَاوِي:] or, accord. to AA, سَخَاوِي signifies land, or lands, [for the explanation is ambiguous, app. meaning the latter,] in which is nothing; and in like manner سَخَاوِيَّة [but app. as a n. un.]: accord. to As and A'Obeid, land; but correctly lands: (TA:) or width, or wide extent, (JK, TA,) so some say, (TA,) of a desert, or waterless desert, and vehemence of heat thereof. (JK.)

سَخِي: see سَخِ.

أَسْخَى [More, and most, liberal, bountiful, munificent, or generous]: see an ex. voce لَفِظٌ.

مَسَخَى النَّارِ The place that is widened [or hollowed], in the fire, beneath the cooking-pot, in order that it may be able to burn up well: and hence, some say, is derived السَّخَا meaning الْجُود; because the bosom becomes expanded on the occasion of giving. (TA.)

سد

1. سَدَّ (S, M, A, Mgh, Mgh, K,) aor. سَدَّ, (S, M, Mgh, K,) inf. n. سَدَّ: (S, M, Mgh, Mgh;) and سَدَّدَ; (M;) [but the latter has an intensive signification, or relates to several objects;] He closed, or closed up, an interstice, or intervening space: (M:) and stopped, or stopped up, (M,) or repaired, and made firm or strong, (S, A, K,) a breach, or gap, (S, M, A, Mgh, Mgh, K,) and the like. (S, Mgh.)—[Hence one says,] سَدَّتْ عَلَيْهِ الطَّرِيقُ [The road, or way, became closed, or stopped, against him]. (K.) And سَدَّ طَرِيقَهُ مِنْ خَلْفِهِ [His road, or way, became closed, or stopped, before him and behind him]. (Zj, M.) And سَدَّ الْإِثْقَ [It obstructed the horizon]; said of a multitudinous swarm of locusts. (S, A, K.) And سَدَّ عَلَيْهِمُ, and سَدَّ, It closed, or obstructed, against them, the horizon; [the latter being understood;] said of a collection of clouds rising. (M.) And سَدَّ مَا وَرَاءَهُ [It barred, or excluded, what was behind it]. (M.)—[Hence also,] سَدَّدْتُ عَلَيْهِ بَابَ الْكَلَامِ [I closed, or stopped, to him the door of speech; i. e.] I prevented him from speaking; as though I closed, or stopped, his mouth. (Mgh.) And مَا سَدَّدْتُ عَلَى لَهَوَاتِ خَضِرٍ قَطُّ [I never stopped the way of speech of an adversary, nor prevented his saying what was in his mind. (Shureyḥ, Mgh.) And مَا سَدَّدْتُ عَلَى خَضِرٍ قَطُّ [I never stopped an adversary from speaking; (El-Fāik, Mgh, L;) on the authority of Esh-Shaabee: (Mgh:) occurring in a trad. (L.)—And هُوَ يَسُدُّ مَسَدَّهُ أَبِيهِ [He fills up, or supplies, the place of his father]:

and يَسُدُّونَ مَسَدَّهُمْ أَصْلَابَهُمْ [They fill up, or supply, the place of their ancestors]. (A, TA.) And يَسُدُّ بِهِ الْحَاجَةَ [Want is supplied thereby: (M, TA:) [whence the saying,] وَتَوَصَّلُوا بِمَمْرَةٍ فَإِنَّهَا تَسُدُّ مِنَ الْجَائِعِ [Give ye something as alms, though it be but a date, or a dried date; for it will supply somewhat of the want of the hungry]: a trad. (El-Jāmi' es-Sagheer.) And يَسُدُّ الرِّمَقَ [It stays, or arrests, the remains of life; as though it stopped the passage of the last breath from the body; or] it maintains, and preserves, the strength. (Mgh in art. رِمَق.)—And سَدَّهُ [He attributed, or imputed, to him, or he charged him with, or accused him of, a fault; [as though he thereby stopped his mouth; (see سَدَّ)] as also سَدَّهُ. (TA in art. سَدَّ.)—سَدَّ, aor. يَسُدُّ, (S, L, K,) with kesr, (S,) inf. n. سَدَادٌ and سُدُوذٌ, (L, the former inf. n. expl. in the S and K as signifying اسْتِقَامَةٌ,) said of a spear, and an arrow, (TA,) and a saying, (S,) and an action, (TA,) or a thing [absolutely]; (L;) or سَدَّ, [sec. pers. سَدَّدْتُ] aor. يَسُدُّ, with fet-h to the س, (A,) inf. n. سَدَّدَ, (TK,) expl. in the S and K as signifying اسْتِقَامَةٌ like سَدَادٌ, of which it is said in the S to be a contraction,) said of a saying, and an affair; (A;) or سَدَّ, aor. يَسُدُّ and يَسُدُّ, inf. n. سَدَّدَ; (MA;) i. q. صَارَ سَدِيدًا [i. e. It was, or became, right, direct, or in a right state; it had, or took, a right direction or tendency; it tended towards the right point or object]: (S, A, L, K, TA:) and [in like manner] سَدَّدَ is syn. with اسْتَقَامَ [which signifies the same]; (S, K;) as also سَدَّدَ and سَدَّدَ: (TA:) سَدَّدَ said of an affair signifies it was, or became, rightly ordered or disposed; in a right state. (Mgh.) You say, سَدَّدَ لَهُ and سَدَّدَ It was, or became, rightly directed towards it. (M.) And سَدَّدَهُ سَاعِدُهُ and سَدَّدَ His fore arm was, or became, in a right state, or rightly directed, عَلَى الرِّمَى [for shooting]; syn. اسْتَقَامَ. (A.) A poet says, أَعْلَيْهِ الرِّمَامَةُ كُلُّ يَوْمٍ فَلَمَّا آتَدَهُ سَاعِدُهُ وَمَا يَنِي [I teaching him the art of shooting every day; and when his fore arm became in a right state, he shot me]: As says that [the reading] سَدَّدَ, with ش, is not to be regarded. (S, TA.)—And سَدَّدَ, aor. يَسُدُّ, with kesr to the س, (A, Mgh, TA,) inf. n. سُدُوذٌ (Mgh) [and app. also, as above, سَدَادٌ, q. v. infra], is said of a man, (A, Mgh, TA,) in like manner meaning صَارَ سَدِيدًا [i. e. He was, or became, in a right state; he had, or took, a right direction or tendency; he tended towards the right point or object]: (A, TA:) or, (Mgh,) as also سَدَّدَ, (S, K, TA,) he hit the right thing (S, Mgh, K, TA) in his saying (S, Mgh, TA) and in his action: (Mgh:) or سَدَّدَ signifies he said, or did, what was right: (Mgh:) or he sought what was right; (L, K;) as also سَدَّدَ; (L;) or it has this last meaning also. (S, L.) You say, إِنَّهُ لَيَسُدُّ فِي الْقَوْلِ Verily he hits the right thing in the saying. (S, L.) And قَدَّ

أَسَدْتُ (S, L) is said to a man when he seeks [or has sought] what is right, (S,) meaning *Thou hast sought what is right*; whether the person thus addressed have hit the right thing or not. (L.) One says also, سَدَّ عَلَيْكَ الرَّجُلُ, aor. يَسُدُّ, inf. n. سَدَّ [app. a mistranscription for سَدَاد or سُدُود], *The man said, or did, what was right [against thee]*: so in the handwriting of Sh. (Az, TA.)

2: see 1, first sentence. — [Hence,] سَدَّ مَلَأَهُ [He filled it up]; namely, a vessel, and a watering-trough. (Aboo-Sa'eed, TA in art. خَنْق.) — And سَدَّ عَلَيْهِمْ كُلَّ شَيْءٍ قَالُوا: *He annulled, in opposing them, everything that they said.* (Jābir, as related by Aboo-Adnān.) — سَدَّاهُ (S, A, L, Mṣb, K,) inf. n. تَسْدِيدٌ (K,) *He directed it*, (A, L, Mṣb, K,) namely, an arrow, (A, Mṣb,) إِلَى الصَّيْدِ or it, (A,) or إِلَى الصَّيْدِ towards the game; (Mṣb;) and سَدَّاهُ, with ش, is a dial. var. thereof: (Towsheeh, TA:) and [in like manner] his spear; contr. of عَرَضَهُ (S, Mṣb,) or عَرَضَهُ. (L.) — And *He taught him the art of shooting.* (TA.) — Also, (M, A, K,) inf. n. as above, (S,) *He directed, accommodated, adapted, or disposed, him (S, M, A, K) to that which was right, of words and of actions: (S, K: [and the like is implied in the M and A:] said of God. (M, A.) And you say, سَدَّ صَاحِبِكَ Teach thou thy companion, and direct him to the right course. (Sh, TA.) — And [hence,] سَدَّ مَالِكَ Act thou well with thy property, or cattle. (L.) And سَدَّ الْإِبِلِ, inf. n. as above, He gave the camels easy access to every pasturage, and to every place where the ground was soft and spacious. (L.) = See also 1, near the end of the paragraph.*

4: see 1, near the beginning: = and see also the latter half of the same paragraph, in five places.

5: see 1, in the latter half of the paragraph, in three places.

7. اَسَدَّ, said of an interstice, or intervening space, *It became closed, or closed up*; as also اسَدَّ: (M:) and both, said of a breach, or gap, (M, A,) *it became stopped, or stopped up, (M,) or repaired, and made firm or strong. (A.)* اسَدَّتْ and اسَدَّتْ signify the same [i. e. *The punctures made in the sewing of the skin became closed*]; (S, K;) expressing a consequence of pouring water into a skin. (S.)

8: see the next preceding paragraph, in two places: = and see also 1, in the latter half of the paragraph, in five places.

سَدَّ and سَدَّ Any building, or construction, with which a place is closed or closed up, or stopped or stopped up: (M: [see also سَدَاد:]) a dam: (Mṣb:) a thing intervening, as a separation, a partition, a fence, a barrier, a rampart, or an obstacle, or obstruction, between two other things: (S, Mṣb, K:) and a mountain: (S, M, K: [in the last it seems that this meaning is restricted to the former word; but if restricted to either, it should be to the latter:]) or, as some say, anything that faces one,

Bk. I.

or is over against one, and bars, or excludes, (يَسُدُّ,) what is behind it: whence goats are said to be سَدَّ بَرِيٍّ مِنْ وَرَائِهِ الْفَقْرُ [a barrier behind which is seen poverty]; meaning that they are not of great utility: (M:) or سَدَّ signifies what is made by man; and سَدَّ, what is created by God, (Zj, M, Mṣb, K,) as a mountain: (Mṣb:) in the Kur xviii. 92 and 93, and xxxvi. 8, some read with fet-h, and some with damm: (M, TA:) the pl. is اَسْدَادُ, [a pl. of pauc.,] (A, Mṣb,) or اَسْدَةٌ, [also a pl. of pauc.,] and سُدُودُ, [a pl. of mult.,] the latter of these two agreeable with general analogy, and the former of them anomalous, or, [ISd says,] in my opinion, this (اَسْدَةٌ) is pl. of سَدَاد. (M.) You say, سَدَّ ضَرْبَ بَيْنَهُمَا and سَدَّ [A barrier, or an obstacle, was set between them two]: and ضَرْبَتِ الْاَسْدَادُ [Barriers, or obstacles, were set between them two]. (A.) And سَدَّاهُ اَرْضَهُ عَلَيْهِ [The earth, or land, set barriers, or obstacles, against him]; meaning, the ways became closed, or stopped, against him, and the courses that he should pursue became obscure to him: (K: in the CK ضَرْبَتِ:) the sing. of اَسْدَادُ [accord. to general analogy] is سَدَّ. (TA.) — [Hence,] the former (سَدَّ) also signifies, (Fr, S, M, L, K,) or سَدَادُ, (A,) or the former and سَدَادَةٌ, (L,) A fault, or defect, (Fr, S, M, A, &c.) such as blindness and deafness and dumbness, (S,) or such as closes, or stops, one's mouth, so that he does not speak: (A:) pl. of the first, (S, M, K,) or of the second, (A,) اَسْدَةٌ, [a pl. of pauc.,] (S, M, A, K,) accord. to analogy سُدُودُ (S, M, K,) or اَسْدُ [which is a pl. of pauc.]. (M.) You say, مَا بِهِ سَدَادُ There is not in him any fault &c.: and فَلَانَ بَرِيٍّ مِنْ اَسْدَةٍ Such a one is free from faults &c. (A.) And مَا بِلَانٍ سَدَادَةٌ تَسُدُّ فَاَهَ عَنِ الْكَلَامِ There is not in such a one a fault that stops his mouth from speaking. (Aboo-Sa'eed, L.) And لَا تَجْعَلَنَّ بِجَنِّكَ الْاَسْدَةَ By no means render thou thy bosom contracted so that thou shalt be unable to return an answer, like him who is deaf or dumb. (S, K.) — See also سَدَّ — سَدَّ [so in the TA, i. e. either سَدَّ or سَدَّ] also signifies A she-camel by which the sportsman conceals himself from the game; also called ذَرِيْعَةٌ and ذَرِيْعَةٌ: whence the saying, رَمَاهُ فِي سَدِّ نَاقَتِهِ [He shot him, or shot at him, by his she-camel whereby he was concealing himself]. (IAqr, TA.) — And سَدَّ (M,) or سَدَّ (O, K,) is also syn. with ظِلٌّ [as meaning Shade, or shadow; or cover, or protection]. (IAqr, M, O, K, TA.) A poet cited by IAqr says,

فَعَدْتُ لَهُ فِي سَدِّ نَقْصِ مَعْوَدٍ

لِذَلِكَ فِي صَحْرَاءَ جَدْمٍ ذَرِيْعَتَا

[I sat for him, i. e. lay in wait for him, in the shade, or cover, of a camel rendered lean by travel, accustomed to that, in a desert whereof the dry herbage was old]: i. e. I made him a cover, or screen, to me, in order that he might not see me:

and by جَدْمٍ he means "old," because الْجَدْمُ signifies الْأَصْلُ, and there is nothing older than the أَصْل; and he uses it as an epithet because it implies the meaning of an epithet. (M.) — سَدَّ also signifies A thing, (S, K,) [i. e.] a [basket such as is called] سَلَّةٌ, (M, TA,) made of twigs, (S, M, K,) and having covers (أَطْبَاق): (S, K: [but this addition in the S and K seems properly to apply to the pl., as will be shown by what follows:]) pl. سَدَادُ and سُدُودُ: (M, TA:) or, accord. to Lth, سُدُودُ signifies [baskets such as are called] سَلَالُ, [pl. of سَلَّةٌ,] made of twigs, and having covers (أَطْبَاق); one of which is called [not سَدَّ but] سَدَّةٌ: and it is said also on other authority that the سَلَّةُ is called سَدَّةٌ and طَبْلٌ. (L, TA.)

سَدَّ: see the next preceding paragraph, passim. — Also + A swarm of locusts obstructing the horizon: (M:) or so جَرَادٌ مِنْ سَدَّ: (TA:) and جَرَادٌ سَدَّ locusts (S, M, A, K) that have obstructed, (S, K,) or obstructing, (M, A,) the horizon, (S, M, A, K,) by their multitude: (S, A, K:) in which case, سَدَّ is either a substitute for جَرَادٌ and therefore a substantive, or it is pl. of سُدُودُ signifying that which obstructs the horizon and therefore an epithet. (M.) — And + A black cloud, (AZ, S, K, TA,) that has risen in any tract of the sky: (TA:) or a collection of clouds rising, obstructing the horizon: (M:) pl. سُدُودُ: (S, M, K:) [or] سَدَّ and سَدَّ, but the former is the more approved, signify + a cloud, or collection of clouds, rising high, and appearing like a mountain. (M and L in art. صَد.) — And A valley: (K:) so called because it becomes closed, or stopped up. (TA.) — And A valley containing stones and masses of rock, in which water remains for some time, or a long time: pl. سَدَدَةٌ: (S, L, K:) or you say, اَرْضٌ بِهَا سَدَدَةٌ [a land in which are valleys containing stones and masses of rock, &c.]; and the sing. is سَدَّةٌ. (L.) — And + The departure [or loss] of sight: (IAqr, M:) from the same word in the first of the senses expl. in the next preceding paragraph. (M.)

سَدَّ: see سَدِيدٌ.

سَدَّةٌ: see سَدَّ, last sentence.

سَدَّةٌ A certain disease in the nose, (S, M, L, K,) which stops it up, (M, L,) attacking the passage of the breath, (L,) and preventing respiration; (S, L;) as also سَدَادُ. (S, M, L, K.) A thing that obstructs the passage of the humours, and of the food, in the body. (KL.) [And Any obstruction in the body: pl. سَدَدُ.] — See also سَدَّ. = Also [A vestibule, or porch, for shade and shelter, before the door of a house: this is a common signification of the word, and is app. what is meant by its being said that] the سَدَّةُ is what is before the door of a house: (M, A:) or, as some say, a سَقِيْفَةٌ [i. e. roof, or covering, such as projects over the door of a house &c.; or a place roofed over]: (M:) or a ظِلَّةٌ [i. e. roof, or cover-

ing, for shade and shelter,] over a door: (Mgh:) or it is [a thing, or place,] like a *سُقَيْفَة* [or *سُقَيْفَة*] before a *بَيْت* [or house, or perhaps here meaning tent]: and a *سُقَيْفَة* at the door of a house (دار): (AA, TA:) or, accord. to Abou-Sa'eed, (TA,) in the language of the Arabs [of the desert] it signifies [a space such as is termed] a *فَتْة* pertaining to a tent of hair-cloth and the like; and those who make it to be like a *سُقَيْفَة*, or like a *سُقَيْفَة*, explain the word accord. to the way in which it is used by the people of the towns and villages: (Mgh, TA:) or it signifies the door [itself]: (S, A, Mgh, K:) or it has this meaning also: (Mgh:) some thus apply it to the door itself: (A'Obeid, L:) and the surrounding portico [of the interior court] of the largest, or larger, mosque: (M, TA:) pl. *سُدُود*. (S, L, Mgh, K.) You say, *رَأَيْتُهُ قَاعًا بِسُدَّةٍ بَابِهِ* [I saw him sitting in the vestibule of his door]: (S, TA:) and *بِسُدَّةٍ دَارِهِ* [in the vestibule before the door, or at the door, of his house]. (TA.) Abu-d-Dardà said, *مَنْ يَغْشَى سُدَّ السُّلْطَانِ يَغْمَرُ وَيَقْعَدُ* (S, L,) or *مَنْ يَأْتِ الدَّارَ*, i. e. [He who comes to the vestibules, or gates, of the Sulṭān] experiences returns of recent and old griefs, disquieting him so that he is not able to remain at rest, but stands up and sits down: (Mgh in art. *قَدَم*.) this he said when he came to the gate of Mo'āwiyeh and did not receive permission to enter. (L.) And it is said in a trad., *الشُّعَثُ الرُّؤُوسِ الَّذِينَ لَا تَقْتَحُ لَهُمُ السُّدُودُ*, (S, A,) meaning *الْأَبْوَابُ* [i. e. The shaggy, or dishevelled, and dusty, in the heads are those to whom the doors will not be opened]. (A.) — Hence, Umm-Selemeh, addressing 'A'ishah, termed her a *سُدَّة*, i. e. a *بَاب* [meaning † A means of communication], between the Prophet and his people. (L, from a trad.) — Also *Palm-sticks*, i. e. *palm-branches stripped of their leaves, bound together, [side by side,] upon which one sleeps*. (M.)

سُدَّة: see the next paragraph, in four places: — and see also *سَدِيد*.

سَدَاد [an inf. n. of the intrans. verb *سَدَّ*; as also *سَدَّد*]. [Hence,] one says, *إِنَّهُ لَذُو سَدَادٍ* Verily he has a faculty of hitting the right thing, or his object or aim, in speaking, and in the managing or disposing of affairs, and in shooting. (TA.) — [Hence also, as a subst.,] A thing that is right, syn. *صَوَابٌ*. (S, A, Mgh, K,) and *قَصْدٌ*, (S,) of what is said and of what is done; (S, A, Mgh, K;) as also *سَدَّد*, (S, A,) which is a contraction of the former. (S.) One says, *قَالَ سَدَادًا مِنَ الْقَوْلِ* He said a right thing [lit. of what is said, i. e., a right saying]; (S, A;) as also *سَدَّدَا*. (A.) And *سَدَادَ السَّيْبِ* He hits the right thing in speech [or action]. (S.) And *هُوَ عَلَى سَدَادٍ مِنْ* [He is following a right course of action in respect of his affair]. (A.) And *أَمْرٌ فَلَانٍ يَجْرِي عَلَى السَّدَادِ* The affair of such a one goes on according to that which is right. (S.) — [And hence the saying,] *أَتَتْنا رِيحٌ مِنْ سَدَادِ أَرْضِهِمْ* A wind came to us from the direc-

tion of their land. (A, TA.) — It is also used as an epithet, syn. with *سَدِيد*, q. v. (L.) — And *السَّدَادُ* [as though meaning *The right projector*] is a name that was given to a bow belonging to the Prophet, as ominating the hitting of the object aimed at by that which was shot from it. (TA.) — See also *سَدَاد*, in three places.

سُدَاد: see *سُدَّة*, first sentence.

سَدَاد A thing with which an interstice, or intervening space, is closed, or closed up: (AO, M, L: [see also *سَدَّ*]) and a thing with which a breach, or gap, (M, A,) is stopped, or stopped up, (M,) or repaired, and made firm or strong: (A:) pl. *أَسَدَّة*. (M.) Primarily, accord. to ISh, (Meyd, in explanation of a prov. mentioned in what follows,) *Somewhat of milk that dries up in the orifice of a she-camel's teat*; (Meyd, K;) because it stops up the passage of the milk. (Meyd.) Also A stopper of a bottle (S, Mgh, Mgh, K, TA) &c.: (Mgh:) in this sense [as well as in those before mentioned] with *kesr* (S, Mgh, Mgh, K) only [to the س]: and so in the sense next following. (S, K.) A body of horse and foot serving as blockaders of the frontier of a hostile country. (S, K, TA.) — *سَدَادٌ مِنْ عَوَازٍ* and *سَدَادٌ*, (ISk, S, M, Mgh, K,) but the former is the more chaste, (S,) and it alone is mentioned by most authors in this saying, because it is from *سداد* as meaning the “stopper” of a bottle; (Mgh;) and some say that *سَدَاد*, with *fet-h*, is a corruption; (Mgh, K;) expressly disallowed by Aḡ and ISh; (Mgh;) a prov.; (Meyd;) meaning † A thing by which want is supplied, (S, M, Mgh, K,) and by which life is preserved; accord. to ISh, if incomplete; and accord. to Aḡ, a thing by which somewhat of the entire wants of one's case is supplied. (Mgh.) One says also, *أَصَبْتُ بِسَدَادٍ* and *بِهِ سَدَادًا مِنَ الْعَيْشِ* I attained thereby a thing by which want was supplied; (S, K, TA;) or a means of sustaining life. (AO, L.) — See also *سَدَّ*, in two places.

سَدُود: see *سُدَّ*.

سَدِيد, applied to a spear, *Seldom missing*; and [to the same, and] to an arrow, *that hits the mark*; (TA;) and to a saying, (S, M, L,) as also *سَدَادٌ* (M, L) and *سَدَّد*; (L;) and an action; (TA;) and an affair, as also *أَسَدٌ*; (S, A, L;) right, direct, or in a right state; having, or taking, a right direction or tendency; tending towards the right point or object: (S, M, A, L, TA:) and *سَدَّ*, applied to speech, signifies the same; (TA;) and true. (K, TA.) — And applied to a man, meaning *Who pursues a right course*; as also *أَسَدٌ*; (M;) and [in an intensive sense] *سَدَادٌ*: (TA:) or, (Mgh,) as also *مُسَدِّدٌ*, (S,) who hits the right thing in his saying (S, Mgh) and in his action. (Mgh.)

سَدَادَة: see *سَدَّ*, in two places.

سَدِيد: see *سَدِيد*.

سَادَة † An eye (عَيْنٌ) of which the sight has

gone; (A;) that has become white, and with which one does not see, but which has not yet burst: (Az, A, L, K:) or that is open, but does not see strongly: (IAḡ, L, K:) pl. *سُدُود*, (IAḡ, L,) or *سُدُود*. (K.) — Also † An old and weak she-camel. (IAḡ, K.)

أَسَدٌ: see *سَدِيد*, in two places.

مَسَدٌ [properly A place of closing, or stopping, &c.]: see 1, in two places.

مُسَدِّدٌ: see *سَدِيد*.

مُسَدَّدٌ Directed; pointed in a right direction. (S, TA.) — And A man directed, accommodated, adapted, or disposed, to that which is right [of words and of actions]; (L;) who does that which is right, *يَعْمَلُ بِالسَّدَادِ وَالْقَصْدِ*, (S, L,) keeping to the right way; in which sense it is related by some with *kesr*, *مُسَدِّدٌ*. (L.) [Golius explains it as meaning, on the authority of the S, who executes his affairs with sure and good judgment, and with happy success: and Freytag thus explains *مُسَدِّدٌ*, as from the S.]

مُسَدَّدٌ: see the next preceding paragraph, in two places.

سَدَج

1. *سَدَجَهُ بَشِي*, (O, K,) aor. ʔ, inf. n. *سَدَجَ*, (TK,) He thought a thing to be in him; (O, K;) i. e. he suspected him of a thing: (TA:) or *سَدَجَ بَشِي* he imagined, or thought, a thing. (L.) — See also what next follows, in two places.

5. *تَسَدَجَ*; (S, L, K;) and *سَدَجَ*, inf. n. *سَدَجَ*; (L;) He lied, affected lying, or lied purposely; and forged, or fabricated: (S, L, K: [in the CK, *تَخَلَّفَ* is erroneously put for *تَخَلَّقَ*]) he forged and uttered false and vain tales: (L:) or *سَدَجَ*, aor. ʔ, signifies [simply] he lied; (O, in the present art. and in art. *سَرَج*;) like *سَرَجَ*. (O in art. *سَرَج*.) [See also *تَسَرَجَ*.]

7. *انْسَدَجَ* He fell prostrate; fell upon his face; (O, K, TA;) like him who is prostrating himself in prayer: (TA:) [it may perhaps be a mistranscription for *انْسَدَحَ*; which seems to be better known in this sense: but it is said to be] formed by transposition from *انْسَدَجَ* and [so] *انْسَدَحَ*. (TA.)

سَدَاجَة, used by Ibn-El-Khaṭṭeb and others of the people of El-Andalus, [and by post-classical writers of other countries,] as meaning *Easiness, and goodness of nature or disposition, [or rather simplicity, or plainness, of mind or manners,] is from سَدَاجَ, an arabicized word from [the Pers.] سَادَة, signifying, with them, “free in intellect,” and “easy in nature or disposition:” frequent usage occasioned the change of the ʔ into ʔ. (TA. [See De Sacy's Chrest. Ar., 2nd ed., ii. 292.])*

سَدَاجٌ A great, or habitual, liar, (S, O, L, K,) who will not tell thee truly whence he comes, but will tell thee lyingly. (L.) [See also *سَرَاجٌ*.]

سدر

1. سَدَرَ, aor. ٤, inf. n. سَدَرٌ and سَدَارَةٌ, (S, K.) He became dazzled by a thing at which he looked, so that he turned away his face from it: or became confounded, or perplexed, and unable to see his right course: syn. تَحَيَّرَ: (K:) and he (a camel) became dazzled by a thing at which he looked, so that he turned away his face from it, by reason of intense heat: (S, K:) also, (TA,) or سَدَرَ بَصْرَهُ, (M,) he [app. a man or any animal] was hardly able to see: (M, TA:) or سَدَرَ بَصْرَهُ he was dazzled, or confounded or perplexed, and did not see well; as also اسْدَرَتْ. (A, TA.) [See also سَدَرَ, below.] سَدَرَ, (M, K,) or سَدَرَتْ, (S,) aor. ٤, inf. n. سَدَرٌ, (M,) He, or she, let down, let fall, or made to hang down, his, or her, hair; (S, M, K:) and in like manner, a curtain, or veil, (M,) and a garment; (Lh;) a dial. var. of سَدَلٌ. (S, K.) — Also سَدَرَ, aor. ٤, inf. n. سَدَرٌ and سَدَرٌ, He rent his garment. (Yaq-kooḥ, M.)

4. اسْدَرَتْ الشَّمْسُ عَيْنَهُ [The sun dazzled his eye, and confused his sight]. (K in art. جهر.)

5. تَسَدَّرَ بِثَوْبِهِ He covered himself with his garment. (AA.)

7. انسَدَرَ It (hair, S, M, K, and a curtain or veil, M) hung down; (S, M, K:) a dial. var. of انسَدَلَ. (S, K.) — انسَدَرَ يَعْدُو He was somewhat quick, or made some haste, running: (S, M, K:) or he went down, or downwards, and persevered (A'Obeyd, K) in his running, going quickly. (A'Obeyd.) [In the CK, for يَعْدُو, is put by mistake يَبْعُد.]

Q. Q. 4. اسْدَرَتْ بَصْرَهُ His sight became weak, in the manner described below, voce سَادِرٌ. (S in art. سدر, and M and K in art. سدر.) It is of the measure افْعَلٌ, from السَدَرُ; (IKt;) the م being augmentative. (S.) See also سَدَرَ. — اسْدَرَتْ عَيْنَهُ His eye shed tears; accord. to Lh; but this is not known in the classical language. (M in art. سدر.)

سَدَرٌ [a coll. gen. n., The species of lote-tree called by Linnæus *rhamnus spina Christi*; and by Forakāl, *rhamnus nabeca*;] the tree, or trees, of which the fruit is called نَبَقٌ and نَبَقٌ: (S, M, Mgh, Mṣb, K:) sing., (Mṣb,) or [rather] n. un., (S, M, K,) سَدْرَةٌ: (S, M, Mṣb, K:) and sometimes سَدَرٌ is used as meaning the smallest or smaller of numbers [generally denoting from three to ten inclusively]: (Ibn-Es-Surrūj, Mṣb:) AHn says, accord. to Aboo-Ziyād, the سَدَرٌ is of the kind called عِضَاهُ, and is of two species, عَبْرِيٌّ and ضَالٌّ: the عَبْرِيٌّ is that which has no thorns except such as do not hurt: the ضَالٌّ has thorns [which hurt]: the سَدَرٌ has a broad round leaf: and sometimes people alight and rest beneath a tree of this kind; but the ضَالٌّ is small: the best نَبَقٌ that is known in the land of the Arabs is in Hejer (هَجَر), in a single piece of land which is appropriated to the Sultān alone: it is the sweetest of all in taste and odour: the mouth of him

who eats it, and the garments of him who has it upon him, diffuse an odour like that of perfume: (M, TA:) it is [also] said that the سَدَرٌ is of two species; whereof one grows in the cultivated lands, and its leaves are used in the ablution termed غُسْلٌ, and its fruit is sweet; and the other grows in the desert, and its leaves are not so used, and its fruit is juicy: the زُعُرُورٌ is so described that it may be supposed to be the wild نَبَقٌ: (Mṣb:) when سَدَرٌ is used absolutely, with relation to the ablution termed غُسْلٌ, it means the ground leaves of the tree so called: (Mgh, Mṣb:) the pl. of سَدْرَةٌ is سَدَرَاتٌ and سَدَرَاتٌ and سَدَرَاتٌ (S, K) and سَدَرٌ (S, M, K) and سَدُورٌ (M, K,) which last is extr. (M.) — سَدْرَةُ الْمُنْتَهَى is said to be The lote-tree in the Seventh Heaven; (Lth, K, °) beyond which neither angel nor prophet passes, and which shades the water and Paradise: (Lth:) in the Ṣaheḥ it is said to be in the Sixth Heaven: 'Iyād reconciles the two assertions by the supposition that its root is in the Sixth, and that it rises over the Seventh: accord. to IATH, it is in the furthest part of Paradise to which, as its furthest limit, extends the knowledge of ancients and moderns. (MF, TA.)

سَدَرَ [see 1]. You say, فِي بَصَرِهِ سَدَرٌ, and سَادِرٌ, In his sight is a confusedness, so that he does not see well. (A.) — Some say that it signifies An affection resembling vertigo, common to a voyager upon the sea: or [simply] vertigo. (TA in art. بقل.)

سَدَرَ Having his eyes dazzled by a thing, so that he turns away his face from it: or in a state of confusion or perplexity, and unable to see his right course: syn. مَتَحَيَّرَ: (K:) as also سَادِرٌ: (S, K:) and the former, a camel having his eyes dazzled by a thing, so that he turns away his face from it, by reason of intense heat: (S:) and also one having his eyes dazzled by snow; as well as by intense heat. (IAqr.) — عَيْنُهُ سَدْرَةٌ His eye is confused in its vision, or dazzled, so that he cannot see well. (A.) — And سَدْرَةٌ means An old and weak she-camel. (IAqr, TA in art. سد.) — Also سَدَرٌ The sea: (S, M, K:) one of the [proper] names thereof; (S;) occurring only in a poem of Umeiyeh Ibn-Abi-ṣālt: (M:) he says,

فَكَانَ بَرْقِعٌ وَالْبَلَاثُ حَوْلَهُ
سَدَرٌ تَوَاكَلَهُ الْقَوَائِمُ أَجْرَدُ

[And as though the first heaven, with the angels around it, were the sea, the winds deserting it, and smooth]: (S, M, TA: [but in the M and TA, for حَوْلَهُ, we find حَوْلًا; and in the S, for أَجْرَدُ, we find أَجْرَبُ, which is inconsistent with the rhyme of the poem:]) by القَوَائِمُ he means the winds; and by تَوَاكَلَهُ, [for تَتَوَاكَلَهُ], or rather تَتَرَكَّضَهُ: he likens the sky to the sea when calm: (TA:) Th quotes thus:

وَكَاثٌ بَرْقِعٌ وَالْبَلَاثُ تَحْتَهَا
سَدَرٌ تَوَاكَلَهُ الْقَوَائِمُ أَرْبَعُ

and says that the poet likens the angels, with respect to their fear of God, to a man affected

with a vertigo [lit., turning round, though it would seem more appropriate had he said, the poet likens them to a camel so affected, whom his four legs failed: he prefaces this explanation with the words, سَدَرٌ يَدُورُ وَقَوَائِمُ أَرْبَعُ هُمُ الْمَلَائِكَةُ; to which he or ISd adds, لَا يَدْرِي كَيْفَ خَلَقَهُ, but (using a common phrase of ISd) I can only say, but (using a common phrase of ISd) I can only say, لَا أَدْرِي كَيْفَ هَذَا; unless there be some omission in the transcription]: (M, TA:) Sgh says that the correct reading is سَدَرٌ, meaning the kind of tree so called, not the sea; and the author of the Nāmoos adopts his opinion; but MF rejects it: (TA:) some read رَقْعًا [in the place of بَرْقِع] and explain it as meaning the seventh heaven. (TA in art. رقع.)

سَدِرِيٌّ One who grinds and sells the leaves of the سَدَر. (TA.) [See also سَدَار.]

سَدَارٌ A thing resembling a [curtain of the kind called] خَدَرٌ: (K:) or resembling a كَلَّةٌ, which is put across a [tent of the kind called] حِجَابٌ. (M.)

سَدَارٌ A seller of the leaves of the سَدَر. (TA.) [See also سَدِرِيٌّ.]

سَادِرٌ see سَدَرَ. — Also Losing his way: you say, إِنَّهُ سَادِرٌ فِي الْغَيِّ Verily he is losing his way, in error. (A.) And أَتَى أَمْرَهُ سَادِرًا i. e. [He entered into, or did, his affair] in a wrong way. (Ham p. 432.) — A man without firmness, or deliberation. (M.) You say, تَكَلَّمَ سَادِرًا He spoke without deliberation. (A.) — A man who cares not for anything, nor minds what he does: (S, M, K:) or one who occupies himself with vain or frivolous diversion. (TA.)

سَدُورٌ A cloudiness of the eye; (K;) and weakness of sight: (TA:) and سَادِرٌ [originally pl. of the preceding, app.,] weakness of sight, (S, M, K,) or something appearing to a man by reason of weakness of his sight, (M, K,) on the occasion of, (S, M,) or [arising] from, (K,) intoxication (S, M, K) by drink &c., (M,) and from [or if the reading in the CK be correct this prep. should be omitted] the insensibility arising from drowsiness and vertigo. (S, K.) The م is augmentative. (S: but the word is mentioned in the M and K in art. سدر.) See also سَدَرَ. — Also A king: because the eyes become weak, or dazzled, in consequence of looking at him. (K in art. سدر.)

الْأَسْدَرَانِ The shoulder-joints, (S, M, A, K,) and the sides: (S, K:) or (so in the M, but accord. to the K “and”) two reins (M, K) in the eye, (M,) or in the two eyes: (K:) or beneath the temples. (M.) Hence the saying جَاءَ يَضْرِبُ جَاءَ أُسْدَرِيَّةً He came beating (with his hands, TA) his shoulder-joints (S, A, K) and his sides; (S, K;) meaning, he came empty, (S, A, K,) having nothing in his hand, (S,) or having no occupation, (M,) and without having accomplished the object of his desire: (S, K:) and in like manner, أَصْدَرِيَّةً: (S:) and أَصْدَرِيَّةً, جَاءَ يَنْفُضُ أُسْدَرِيَّةً

(AZ,) and أَصْدَرِيه (TA,) and أَزْدَرِيه (ISK,) *he came shaking his shoulder-joints*: (AZ:) or *his sides*: meaning as above. (TA.)

مَسْدُور Hair [let down, or made to hang down, or] hanging down; like مَسْدُول. (TA.)

مُسْدَر A dazzled eye. (TA in art. مَسْدَر.) = A long and direct road. (K ibid.) — And hence, (TA ibid.), + Right speech or language. (K and TA ibid.)

سَدَس

1. سَدَسُ الْقَوْمِ (S, M, Mgh, K, °) aor. ٤, (S, M, Mgh,) inf. n. سَدَسَ (M, Mgh, TA,) *He took the sixth part of the possessions of the people.* (M, Mgh, K.) — And سَدَسُ الْقَوْمِ, aor. ٤, (S, M, Mgh, K,) inf. n. سَدَسَ (Mgh, TA,) *He was, or became, the sixth of the people*: (M, Mgh, K:) or *he made them, with himself, six.* (S in art. ثَلَاث.) And *He made the people, they being fifty-nine, to be sixty with himself.* (A'Obeid, S in art. ثَلَاث.) And سَدَسَ also signifies *He made fifteen to be sixteen.* (T in art. ثَلَاث.)

2. سَدَسَ, inf. n. تَسْدِيسُ, *He made it six.* (Esh-Sheybānec, and K voce وَحَدَهُ.) — *He made it to be six-cornered; six-angled; hexagonal: or six-ribbed.* (Sgh, TA.) — سَدَسَ لِمَرْأَتِهِ, or عِنْدَهَا, *He remained six nights with his wife*: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَعَ.)

4. اِسْدَسَ الْقَوْمِ *The party of men became six*: (S, M, Mgh:) also *the party of men became sixty.* (M and L in art. ثَلَاث.) — اِسْدَسَ الْبَعِيرَ *The camel cast the tooth after the رِبَاعِيَّة*; (S, Mgh, K;) *cast the tooth called سَدِيس*; (M, A;) *which he does in his eighth year*: (S, IF, A, Mgh:) and in like manner one says of a sheep or goat. (M.) — اِسْدَسَ الرَّجُلَ *The man was, or became, one whose camels came to water on the sixth day, counting the day of the next preceding drinking as the first.* (S, °K, °TA.) [See سَدِيس.]

سَدَسَ: see سَدِيس.

سَدَسَ is the original form of سَدَسَ (M, K,) fem. of سَدَسَ, which is originally سَدَسَ (M,) [meaning *Six*; for] the dim. [of سَدَسَ is سَدِيسَ, and that] of سَدَسَ is سَدِيسَ; and the pl. is أَسْدَاسُ. (S in art. سَدَسَ, q. v.) — Also [The drinking of camels on the sixth day, counting the day of the next preceding drinking as the first; as will be seen from what here follows;] the period of the drinking of camels [next] after that called خَمْسَ: or after six days and five nights: (M, TA:) or their being kept from the water five days, and coming to it on the sixth: (S:) but Sgh says that this is a mistake, and that the correct meaning of the term is, *their being kept from the water four days, and coming to it on the fifth*; and so it is explained in the [A and] K: (TA:) or *their drinking one day, then being kept from the water four days, then coming to it on the fifth day*; so [by the application of the term سَدِيسَ] they include in their reckoning the first

day in which the camels drink: (Aboo-Sahh, TA:) or *their remaining in the place of pasture four days [after drinking], then coming to the water on the fifth*: (TA:) pl. أَسْدَاسُ. (M, Sgh, TA.) You say, *وَرَدَتْ إِلَيْهِ يَدَا* [His camels came to the water on the sixth day, counting the day of the next preceding drinking as the first]. (S, A, K.) [Hence the saying,] ضَرْبُ أَخْمَاسٍ [which see expl. voce خَمْسَ]. (A.) — Also The sixth young one, or offspring. (A in art. ثَلَاث.)

سَدَسَ: see سَدِيسَ, in three places: — and, as an epithet applied to a calf, see عَضَبٌ.

سَدَسَ (S, M, A, Mgh, K) and سَدِيسَ (S, Mgh, K) A sixth part; (S, M, A, Mgh, K;) as also سَدِيسَ (S, Mgh, K,) a form used by some, like as one says عَشْرَ and عَشِيرَ: (S:) pl. أَسْدَاسُ. (M, Mgh, TA.) — [Henec, app., the saying, ضَرْبُ أَخْمَاسٍ, which see expl. voce خَمْسَ.]

[سَدَسَ as meaning *Six and six together*, or *six at a time and six at a time*, seems not to have been heard: see عَشَارٌ. But Freytag mentions سَدَسَ as used by El-Mutanabbee for سَدَسَ.]

سَدَسَ: see the next paragraph.

سَدَسَ (Sh, S, M, K) and سَدِيسَ (Sh, M, K,) A [garment of the hind called] طَيْلَسَان (M:) or a طَيْلَسَان (S, M, K,) or any garment, (Sh,) of the colour termed خَضْرَاءُ [here app. meaning a darh, or an ashy, dust-colour]. (Sh, S, M, K.) — And the former, (K,) or the latter, (M,) Smoke-black of fat; or lamp-black; syn. نِيلَتِج. (M, K.)

سَدِيسَ: see سَدَسَ: — and see سَدَاسِي. — Also The tooth that is before that called the رِبَاعِيَّة; (S, K;) after that called the رِبَاعِيَّة (M, L, TA;) as also سَدِيسَ (S, K;) masc. and fem., because the fem. names of teeth are all with ة, except سَدَسَ and سَدِيسَ and بَازِل (S:) the pl. (of the former, S,) is سَدَسَ and (of the latter, S,) أَلْقَى سَدِيسَهُ. (S, K.) You say, of a camel, *سَدِيسَ* and سَدَسَ [He cast his tooth called the سَدِيسَ and سَدَسَ]. (A.) — And hence, (Mgh,) A camel, (M, A, Mgh, Mgh,) and a sheep or goat, (M, TA,) casting his سَدِيسَ (M, A, TA,) or his tooth that is after the رِبَاعِيَّة; (Mgh;) i. e., in the eighth year; (A, Mgh, Mgh;) as also سَدِيسَ: (A, Mgh, TA:) masc. and fem.: (M, TA:) or a sheep or goat six years old: (S, K:) pl. سَدِيسَ. (M.) A poet, (S,) namely, Manṣoor Ibn-Misjah, speaking of a fine for homicide, taken from among selected camels, (TA,) says,

فَطَافَ كَمَا طَافَ الْمَصْدِقُ وَسَطَهَا
يُخَيَّرُ مِنْهَا فِي الْيَوَازِلِ وَالسَّدِيسِ

[And he went round about, as the collector of the poor-rate went round about, amid them, preferring certain of them, among the nine-year-old and the eight-year-old camels]. (S, TA.) — Also A sort of measure, or a sort of مَكْوَك, [in some copies of

the كُ مِنَ الْكَابِلِ K, and in others and in the O ضَرْبُ مِنَ الْكَابِلِ K,] (O, K,) with which dates are measured. (O.) = سَدِيسَ in the saying سَجِيسَ لَا آتِيكَ سَدِيسَ عَجِيسَ, q. v. (S.)

سَدِيسَ and سَدِيسَ: see سَدِيسَ.

سَدَاسِي, applied to a garment of the kind called إِزَار (S, A, K,) Six cubits in length; (A, K;) as also سَدِيسَ. (S, °A, Mgh, K.) — Also [as meaning *Six spans in height*, said to be] applied to a slave. (Mgh in art. خَمْسَ.) [But see خَمَاسِي.] — [Also A word composed of six letters, radical only, or radical and augmentative.]

سَادِسَ [Sixth]: fem. with ة. (S, K, &c.) See also سَادِسَ, in art. سِت. — سَادِسَ عَشْرَ, and the fem. سَادِيسَ عَشْرَةَ, meaning *Sixteenth*, are subject to the same rules as ثَالِثَ عَشْرَ and its fem., expl. in art. ثَلَاث, q. v.]

سَدَسَ: see art. سَدِيسَ.

مَسْدُوسَ A thing composed of six layers or strata, or of six distinct fascicles or the like. (TA in art. ثَلَاث. [See also مَسْدُوسَ, below.]) — [Hexagonal; a hexagon.] — A verso composed of six feet. (M.)

مَسْدُوسَ A rope composed of six strands. (M in art. ثَلَاث.)

سَدَغ

سَدَغَ a dial. var. of صَدَغَ (K,) which is the more common. (TA. [See the latter.])

مَسْدَغَ: see what follows.

مَسْدَغَةَ a dial. var. of مَصْدَغَةَ [q. v.]; (TA;) as also مَزْدَغَ; (L and TA in art. زَدَغ;) and مَسْدَغَ and مَزْدَغَ signify the same [as dial. vars. of مَصْدَغَ]. (TA.)

سَدَف

2. سَدَفَهُ (M, TA,) inf. n. تَسْدِيفُ (TA,) *He cut it in pieces*; namely, a camel's hump. (M, TA.)

4. اِسْدَفَ It (the night) became dark; (S, M, K;) accord. to some, after the جَنَح [app. as meaning the first part thereof; or about the half; or a great, or the greater, part]: (M:) or let down its curtains, and became dark: and اَزْدَفَ and اِسْدَفَ signify the same. (AO, TA.) — And اِسْدَفَ الْقَوْمَ *The people, or party, entered upon the [period of the night called] سَدَفَةَ*. (M.) — And اِسْدَفَ *He slept*; (AA, K, TA;) as also اَزْدَفَ. (AA, TA.) — And † *His eyes became dark by reason of hunger or age*: (K, TA:) said of a man. (TA.) — Also, said of the daybreak, or dawn, *It shone*: (S, K, TA:) [thus,] as AQ says, it has two contr. significations. (TA.) — And *He lighted the lamp*: (K:) or one says, in the dial. اَسْرَجُوا, i. e. اَسْرَجُوا [Light

ye a lamp, or with a lamp]; from السراج: (S, TA:) or one says in that dial., اُسْدُوا لَنَا, i. e. اُسْرَجُوا [They lighted for us a lamp, or with a lamp]. (M.) — Also He moved away or aside [in order that the light might enter a place]. (K.) When a man is standing at a door or an entrance, one says to him, اُسْدِي, i. e. Move thou away or aside from the door, or entrance, in order that the chamber, or tent, may become light. (AA, TA. [See also the last sentence of this paragraph.]) — [In all of these senses, perhaps excepting one, it is intrans.: in others, trans.] — You say of a woman, اسدفت القناع, (S, TA,) and الحجاب, (TA,) She let down [the head-covering, and the veil, or curtain]. (S, TA.) — And اسدفت الستر He raised [the veil, or curtain]. (K.) — One says also, اُسْدِي الباب Open thou the door, or entrance, in order that the chamber, or tent, may become light. (S.)

سَدَف: see سُدْفَة, in three places. — Also The night. (S, TA.) — And The daybreak, or dawn: (AA, S, K:) and the advent thereof: (Fr, S, K:) and the whiteness of day. (TA.) — Also A eve: (Ibn-'Abbād, K:) or such as has a blackness like that of night. (TA.) — And سَدَف سَدَف is A call to the eve to be milked. (K.)

سَدْفَة: see the next paragraph.

سَدْفَة and سَدْفَة i. q. سَدَف, (As, S, M, K,) as meaning The darkness, (As, S, K,) in the dial. of Nejd, (As, S,) or of Temem; (K;) or as meaning the darkness of night; or, as some say, after the جَنَح [which here app. means the first part of the night; or about the half; or a great, or the greater, part]: (M:) and also as meaning the light, (As, S, K, and M in explanation of the first word,) in the dial. of others, (As, S,) or of Keys: (K:) thus having two contr. significations; (S, K;) or the darkness and the light are called by one and the same name because each of them comes upon the other: (K:) or the first, (S, M, K,) and second, (K,) the commingling of the light and the darkness, (S, M, K,) as in the time between the rising of the dawn, (S,) or as in the time between the prayer of the dawn, (M,) and that when the sun becomes white, (S, M,) accord. to some, as is said by A'Obeyd; (S;) or, as 'Omárah says, the first signifies darkness in which is light, of the former part of the night and of the latter part thereof, between the redness after sunset and the darkness and between the dawn and the prayer [of the dawn]; And Az says that this is the correct explanation: (TA:) and the first and second, a portion of the night: (M, K:) or the first, a remaining portion of the night: (Ibn-Habeb, TA:) or the first of five divisions of the night: (TA in art. خَدَر: see خُدْرَة, voce خَدَر:) and the first, (K, TA,) i. e. with damm, (TA,) or the second, (CK,) as also سَدَف, the blackness of night: (K:) the pl. of the first is سَدَف; as in the saying of 'Alce, كَشَفْتُ عَنْهُمْ سَدَفَ اللَّيْلِ I removed from over them the darknesses of night: (TA:) and the pl. of سَدَف is سَدَفَات. (M, TA.) You say also, رَأَيْتُ سَدْفَةً شَخِصٍ مِنْ بَعْدِ رَأَيْتُ

I saw the blackness of his body, or form, from a distance. (TA.) — Also the first, A door, or an entrance: (M, K:) or its سُدْفَة [i. e. vestibule, or porch, &c.]: (K:) and a sort of covering over a door to protect it from the rain. (K, TA.)

سَدَف [a pl. of which the sing. is app. سَدَف, like سَدَف,] The corporeal forms or figures or substances of men or other things which one sees from a distance: (K:) accord. to Sgh, (TA,) correctly with ش: (K, TA:) but the truth is, that they are two dial. vars. (TA.)

سَدِف A camel's hump: (S:) or a camel's hump cut into pieces: (M, TA:) or pieces [or slices] of a camel's hump: (Ham p. 258:) or the fat of a camel's hump: (M, K, and Ham p. 257:) [or a very fat hump of a camel: (Freytag, from the Deewán of Jereer:)] pl. سَدَائِف and سَدَائِف. (TA.)

سَدَائِف A veil, or covering; a thing that veils, conceals, covers, or protects: whence the saying of Umm-Selemeh to 'Aishah, (O, K, TA,) when she desired to go forth to El-Basrah, (TA,) أَخَذْتُ وَجْهَهَا i. e. فَتَكْتُ السِّتْرَ i. e. وَجْهَ سَدَائِفِهِ [i. e. وَجْهَ سَدَائِفِهِ (JM in art. وَجْه) Thou hast rent open his veil, or covering, meaning the Prophet's, as is shown in the TA]: (O, K, TA:) or thou hast removed his veil, or covering: (O, TA:) or thou hast removed his veil, or covering, from its place, to which thou wast commanded to keep, and hast placed it before thee: (O, K, TA:) but the saying is also related otherwise, i. e. وَجْهَتْ سَدَائِفَهُ, mentioned before [in art. سَجَف]. (TA.) One says also, وَجْهَ فَلَانٍ سَدَائِفَهُ, meaning Such a one quitted his veil, or covering, and came forth from [behind] it. (TA.)

أُسْدِي, as an epithet applied to night, Dark, (M, [as also مُسْدِي,]) or black. (K.)

مُسْدِي Darh: [like أُسْدِي:] and also light: having two contr. significations. (M, TA.) — And Entering upon the [period called] سَدْفَة. (TA.)

سَنَامُ مُسْدِي A camel's hump cut into pieces [or slices]. (M.)

جِجَابُ مُسْدِي A veil, or curtain, let down. (TA.)

سدل

1. سَدَلَة, aor. ٤, (S, M, Mgh, Msh, K,) and ٤, (M, K,) inf. n. سَدَل, (S, M, Mgh, Msh,) He let it loose, let it down, lowered it, or let it fall; (S, M, K;) namely, his garment, (S, M,) and hair, (Fr, M, K,) and a veil, or curtain; (M;) and سَدَلَة signifies the same; (Fr, TA;) as also اسدله; (M, K;) or this latter is a mistake; (Mgh; [but this the author asserts because, he says, he had searched through books without finding it except in the "Nahj-el-Balaghah;"] not allowable; (Msh;) and the former signifies he let it down, or let it fall, namely, the garment, without drawing together its two sides: (Mgh, Msh;) or, as some say, he threw it upon his head,

and let it loose, let it down, or let it fall, upon his shoulders: (Mgh:) and he let it down, or let it fall, namely, hair, not مَعْقُوف [i. e. made recurvate at the extremities], nor tied in knots: (Lth, TA:) and one says also, يَزْدُلُ ثَوْبَهُ, changing the س into ز. (Sb, M.) The سَدَل that is forbidden in prayer is The letting down one's garment without drawing together its two sides: or the enveloping oneself with his garment, and putting his arms within, and bowing the head and body, and prostrating oneself, in that state; as the Jews used to do; and this applies uniformly to the shirt and other garments: or the putting the middle of the إزار [or waist-wrapper] upon the head, and letting fall its two ends upon one's right and left, without making it to be upon his two shoulder-blades. (TA.) سَدَلٌ عِمَامَتُهُ بَيْنَ كَتِفَيْهِ is said in a trad. [as meaning He made the end of his turban to hang down between his two shoulder-blades]. (Mgh.) And one says also, سَدَلٌ شَعْرُهُ عَلَى عَاتِقَيْهِ وَنَعْتُهُ, [meaning He let his hair fall down abundant and long upon his shoulders and his neck,] inf. n. تَسْدِيل. (ISh, TA. [See its pass. part. n., voce مُتَسَدِّل.]) — Also, aor. ٤, (M, K,) inf. n. as above, (TA,) He slit it, or rent it; namely, his garment. (M, K.) — And سَدَلٌ فِي الْبِلَادِ, (O, K,) inf. n. as above, (TA,) He went away into the countries, or provinces. (O, K.)

2: see 1, last sentence but two.

4: see 1, first sentence.

5: see the next paragraph.

7. انسدل [and accord. to Freytag ٤ تَسْدِل also, but he names no authority for this, and I have not found it in any MS. lexicon, but it is agreeable with analogy as quasi-pass. of 2,] It was let loose, let down, lowered, or let fall; said of hair [&c.]. (MA, KL.) — And انسدل يَعْنُو He was somewhat quick, or made some haste, running; like انسر; the ر and ل being app. interchangeable. (Har p. 576.)

Q. Q. 1. سَوْدَل He (a man) had long mustaches, (IAar, TA,) or he had a long mustache. (As, K.)

سَدَل and سَدَل [the former written in a copy of the M سَدَل, but said in the K to be with damm,] A veil, or curtain: pl. [of mult.] سَدَلَات and [of pauc.] سَدَلَات (M, K) and سَدَلَات. (K.) In a verse of Homeyd Ibn-Thowr, as it is related by Yaḥkoob, السَدَل is used as a sing., because it is of a measure which is [in some instances] that of a sing., such as السُدُوس, meaning a sort of garment: but others relate it differently, saying السَدِيل, which is correctly a sing. (M.) [See also سَدَل.]

سَدَل A string of gems or jewels: (S:) or a string of pearls or large pearls, reaching to the breast: (M, K:) pl. سَدَلَات. (S.) — See also سَدَل.

سَدَل An inclining. (M, K.) [See أُسْدَل.]

سَدَلِي, of the measure فِعْلِي, an arabicized

word, originally, in Pers., *سه دلته* ["three-hearted"], as though it were three chambers in one chamber *حَارِي بِكَمِين* (كَانَتْ ثَلَاثَةً بَيُوتٍ فِي بَيْتٍ) [i. e., I suppose, "like the garment of El-Heerch with two sleeves;"] app. meaning that it signifies *An oblong chamber with a wide and deep recess on either hand at, or near, one extremity thereof; so that its ground-plan resembles an expanded garment with a pair of very wide sleeves: in the present day, it is commonly applied to a single recess of the kind above mentioned, the floor of which is elevated about half a foot or somewhat more or less above the floor of the main chamber, and which has a mattress and cushions laid against one or two or each of its three sides.* (S.) [Golius explains it, as on the authority of the S, (in which is nothing relating to it but what I have given above,) thus: *Pers. سِدَّة seu سِدَره*, i. q. سُدَر.]

سَدِيل The thing [or hanging] that is let down, or suspended, upon the [kind of camel-vehicle for women called] *فَوْدَج* (S, O, K:) pl. [of mult.] *أَسْدَال* and *سَدَائِل* and [of pauc.] *أَسْدَال* (S, O:) the first of which pls. is expl. by *As* as meaning the pieces of cloth with which the *هودج* is covered; as also *سُدُون*. (TA.) — Also *A thing* [app. a hanging or curtain] that is extended across, or sideways, (*يُعْرَضُ*) in the space from side to side of the [tent called] *خَبَاء* *خَبَاء*: and (some say, M) the curtain of the *حَجَلَة* [or bridal canopy, &c.,] of a woman: (M, K:) pls. as above. (TA.)

سَدَل, or *سَمَدَل*, (accord. to different copies of the S,) *A certain bird, that eats [the poisonous plant called] بَيْش* [generally applied to the common wolf-sbane, *aconitum napellus*]: on the authority of El-Jahidh. (S.) [See also art. *سَمَدَل*.]

سَوْدَل The mustache. (S, IAqr, K.) You say, *طَلَّ سَوْدَلُهُ*, (Aq, K,) or *سَوْدَلُهُ*, (IAqr,) *His mustache, or mustaches, became long.* (Aq, IAqr, K.)

ذَكَرٌ أَسْدَلٌ An inclining penis: (M, K:) pl. [by rule *سَدَل*, but it is said to be] *سَدَل*, i. e. like *كُتَب*. (K.)

سَدَل and *مَسَدَل*: see what follows.

مَسَدَل Hair let loose, let down, lowered, or let fall: (S:) or *lank*, or *long*, and *pendent*; (M, K;) as also *مَسَدَل*: (TA:) or *abundant and long*, (Lth, TA,) and so *مَسَدَل*, (ISh, TA,) *falling upon the back.* (Lth, TA.)

سدم

سَدِمَ, (S, M, K,) aor. *سَدِمَ*, (K,) inf. n. *سَدَمَ*, (S, M, K,) *He repented and grieved*: (S:) or *he was, or became, affected with anxiety*: or *with anxiety together with repentance*: or *with wrath, or rage, together with grief.* (M, K.) [Hence,] one says, *مَا لَهُ هَمٌّ وَلَا سَدَمٌ إِلَّا ذَاكَ* [*He has no object of anxiety nor of repentance and grief except that*: or this saying may be from what next follows]. (S.) — *سَدِمَ بِالشَّيْءِ*, aor. and

inf. n. as above, *He desired the thing vehemently, eagerly, greedily, very greedily, or excessively; hankered after it, or coveted it; and he was, or became, devoted, addicted, or attached, to it*: (TK:) [but these meanings of the verb are perhaps only inferred from the saying that] *السَّدَمُ* is syn. with *الْحِرْصُ*: and *السَّدَمُ*, (M, K, [in the CK *السَّدَمُ*]) and *السَّدَمُ* (TA.) Hence the trad., *هَمٌّ وَسَدَمَةٌ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ* [*To whomsoever the present state of existence is the object of his anxiety and of his eager desire &c., God places his poverty before his eyes*]. (TA.) — And *سَدِمَ*, [i. e. *سَدِمَ*, as is indicated by the form

of the part. n. *سَدِمَ*, and by *سَدِمَ* as an inf. n. used in the sense of that part. n.,] said of water, *It became altered [for the worse] by reason of long standing, and overspread with [the green substance termed] طَحْلِب*, and choked with dust and other things that had fallen into it. (A, TA.) — [And *سَدِمَ* said of a stallion, *He was withheld from covering*: so in the Deewán of Jereer, accord. to Freytag: it is said of a stallion-camel: see *سَدِمَ*.] — *سَدِمَ الْمَاءُ طَوْلَ الْعَهْدِ* [*The length of time that had elapsed since the coming thereto of the drinkers*] altered the water [for the worse]. (A, TA.) — And *سَدِمَ الْبَابَ* *He shut, or closed, the door*; syn. *رَدَّهُ*: (IAqr, M, TA;) in the K, erroneously, *رَدَّهُ*: and so *سَطَبَهُ*. (TA.) — See also *سَدِير*.

2. *تَسْدِيمٌ* [inf. n. of *سَدِمَ*] The binding, or closing, the mouth of a camel [with a muzzle; i. e. the muzzling of a camel: see the pass. part. n., below]. (KL.)

4. *أَسَدِمَ*, said of water, *It was prevented from flowing by dust and wind*: so in the Deewán of Jereer, accord. to Freytag.]

7. *انْسَدَمَ دَبْرُ الْبَعِيرِ* The galls, or sores, on the back of the camel became healed. (K, TA.)

سَدِمَ, as a sing. epithet: see *سَدِمَ*, last sentence. It is also a pl. of *سَدُومٌ*. (M, TA.)

سَدِمَ inf. n. of *سَدِمَ*. (S, M, K.) [See 1, first four sentences.] — See also *سَدِمَ*, in two places.

سَدِمَ: see the latter half of the next paragraph.

سَدِمَ [is a part. n. of *سَدِمَ*: and is also app. used as an imitative sequent to the other; and *سَدِمَ* and *سَدِمَانٌ* (M, K, TA) meaning *Repenting and grieving*: (TA:) or *affected with anxiety*: or *with anxiety together with repentance*: or *with wrath, or rage, together with grief*: (M, K, TA:) and *سَدِمَ نَدِمَ*, in which one is used as an imitative sequent to the other; and *نَدِمَ* and *سَدِمَانٌ*, [app. in like manner,] *سَدِمَ* being seldom used without *نَدِمَ*: (TA:) or *نَدِمَ سَدِمَ*, and *نَدِمَانٌ سَدِمَانٌ*; in which one is said to be an imitative sequent to the other: (S:) or, accord. to IAmb, *سَدِمَ* in the phrase *نَدِمَ سَدِمَ* means, as some say, *altered [for the worse] in*

intellect in consequence of grief; from *سَدِمَ*, i. e. "water that has become altered [for the worse]:" or, as others say, *grieving, not able to go nor to come.* (TA.) You say also *رَجُلٌ سَدِمَ* *A man affected with wrath, or rage.* (S, TA.) — And *عَانِقٌ سَدِمَ* *Affected with amorous, or passionate, desire, in a vehement degree.* (AO, K.) — And in like manner, (TA,) *فَعْلٌ سَدِمَ* (S, M, K) and *سَدِمَ* [which is an inf. n. used as an epithet] and *مُسَدِمٌ* and *مُسَدُومٌ* (M, K) *A stallion [camel] excited by lust for the female*: (S, M, K:) or one that is sent among the she-camels, and that brays amidst them, and, when they have become excited by lust, is taken forth from them, because what he begets is disesteemed; (M, K, TA;) therefore, when he is excited by lust, he is shackled, and pastures around the dwelling; and if he attacks the she-camels, he is muzzled: (TA:) or one that is in any manner debarred from covering; (K:) or the last two epithets have this last signification. (M.) — And *نَاقَةٌ سَدِمَةٌ* *An old and weak she-camel.* (AO, TA.) — *سَدِمَ* and *سَدِمَ* and *سَدِمَ* (M, K) and *سَدِمَ* (K) and *سَدُومٌ* (M, TA) and *سَدُومٌ* and *سَدُومٌ* (TA) i. q. *مُنْدَفِقٌ* [i. e. *Water filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind*]: (M: [in the K and TA, erroneously, *مُنْدَفِقٌ*]) pl. *أَسْدَامٌ* [a pl. of pauc.] and *سَدَامٌ* [a pl. of mult.]; or the sing. and pl. are alike; (M, K;) [i. e.] you say *مَاءٌ أَسْدَامٌ* and *سَدَامٌ*, applying pl. epithets to a sing. noun; (Z, TA;) as well as *مِيَاهُ أَسْدَامٍ* (IAmb, TA, and Ham p. 102) and *سَدَامٍ* (IAmb, TA) meaning *waters altered [for the worse]* (IAmb, TA, and Ham ubi suprà) in consequence of long standing, and so *سَدِمَ*: (Ham:) this last is pl. of *سَدُومٌ*, as also *سَدِمَ*: (M, TA:) [and each of these two is also used as a sing.; i. e.] you say also *رَكِيَّةٌ سَدِمٌ* and *سَدِمٌ* meaning *a well filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind*: (S, K, TA: [in the CK, *مُنْدَفِقَةٌ* is erroneously put for *مُنْدَفِقَةٌ*]) or into which varieties of small rubbish, and dust, or small pebbles, whirled round by the wind, have fallen, so that it is nearly choked up: (Lth, TA:) and *مَاءٌ سَدِمٌ* is expl. as meaning *water that has become altered [for the worse]*: (IAmb, TA:) *مُسَدِمٌ*, also, applied to water, signifies the same as *سَدِمَ*; (M, K;) and so does *مُسَدُومٌ*: (TA:) [or the former of these, so applied, prevented from flowing by dust and wind. (Freytag, from the Deewán of Jereer.)]

سَدِمَ, as a sing. epithet: see the latter half of the next preceding paragraph, in three places. It is also a pl. of *سَدُومٌ*. (M, TA.)

سَدِمَانٌ: see *سَدِمَ*, second sentence, in three places.

سَدُومٌ and *سَدُومٌ*: see *سَدِمَ*, in the latter half of the paragraph; the former word, in two places.

سَدِيرٌ: see *سَدِمَ*, in the latter half of the para-

graph. = Also *Mist*; syn. ضَبَاب: or *such as is thin*. (M, K.) = And i. q. كَثِيرُ الذُّكْرِ (K) [app. as meaning *Remembering God, or celebrating Him, much, or frequently*: for SM adds], hence the saying,

لَا يَذْكُرُونَ اللَّهَ إِلَّا سَدَمًا

[app. *They remember not, or celebrate not, God, otherwise than doing so much, or frequently*: from which it seems that one says, سَدَمٌ الله, inf. n. سَدَمٌ, meaning *He remembered, or celebrated, God, &c.*] (TA.) = And i. q. تَقَبُّ [Fatigue: but I incline to think that this explanation is a mistranscription]. (TA.)

سَادِمٌ: see سَدَمٌ, second sentence, in four places.

مُسَدَّمٌ: see سَدَمٌ, in the former half of the paragraph. — Also A camel left to pasture by itself (K, TA) around the dwelling. (TA.) — And A [camel of generous race, such as is termed] قَبِيقٌ having a muzzle put upon his mouth. (S.) — And A camel having galls, or sores, upon his back, and therefore exempted from the saddle until his galls, or sores, have become healed. (K.) = See also سَدَمٌ, last sentence, in two places.

مُسَدُّومٌ: see سَدَمٌ, in the former half of the paragraph: = and again in the last sentence. — Also A door shut, or closed. (TA.)

سَدَن

1. سَدَنٌ (S, L, K,) aor. ٤, (S, L,) inf. n. سَدَنٌ and سَدَانَةٌ [or the latter, accord. to the Mghb, seems to be a simple subst.,] *He acted as minister, or servant, of the Kaqbeh, and [so in the S and L, but in the K "or"] of the temple of idols*; (S, L, K;) and performed the office of door-keeper, or chamberlain. (K.) [And] الكعبة سَدَنٌ. aor. ٤, inf. n. سَدَنٌ, has the former meaning. (Mghb.) A'Obeid says, (L,) سَدَانَةُ الكعبة signifies *The ministry, or service, of the Kaqbeh, (Mgh, L,) and the superintendence thereof, and the opening and locking of its door.* (L.) The سَدَانَةُ and the لَوَاءُ [q. v.] belonged to [the family named] Benoo-'Abd-el-Dár in the Time of Ignorance, and the Prophet confirmed it to them in El-Islám: (S, L:) [in the first age of El-Islám,] the سَدَانَةُ of the Kaqbeh belonged to the sons of 'Othman Ibn-Talhah [of the family of Benoo-'Abd-el-Dár]. (Mghb.) السَدَانَةُ signifies [also (L)] الْحِجَابَةُ [which seems to be properly a subst., meaning *The office of door-keeper, or chamberlain, but here seems, from the context, to be used as an inf. n., meaning the performing that office*]: you say, سَدَنَةٌ, aor. as above, [app. meaning *He acted as door-keeper, or chamberlain, to it, namely a temple, or for him*:] (M, L:) or سَدَنَةٌ, inf. n. سَدَانَةٌ, signifies *he served it, or him.* (MA.) = سَدَنٌ ثَوْبُهُ (S, L, K,) and السَّرُّ (S, L,) aor. ٤, (K,) *He (a man, S, L) let down, or lowered, his garment, (S, L, K,) and the curtain, or veil, (S, L,) and the hair*; like سَدَنَةٌ [which is held by some to be the original, the ن being held by them to be a substitute for ل: see سَدَنٌ]. (Fr, TA in art. سَدَل.)

سَدَنٌ: see what next follows, in two places.

سَدَنٌ (L, Mghb,) or سَدَنٌ (so in a copy of the M,) or سَدَنٌ, and سَدَانٌ (K,) as also سَدِينٌ (AA, L, K,) *A curtain, or veil*: (AA, M, L, Mghb, K:) [like سَدَلٌ and سَدَلٌ] pl. of the first (L) or second (M) [and app. of the last also, like as سَدَالٌ is pl. of سَدَلٌ or سَدَلٌ and also of سَدِيلٌ], سَدَانٌ; in which the ن is said by some to be a substitute for ل: (M, L:) or سَدَانٌ is a dial. var. of سَدَالٌ signifying the سَدُولُ of the [hind of camel-vehicles for women called] هَوَاجِجٌ; (S, L;) [i. e.,] accord. to ISk, it signifies the pieces of cloth with which the هَوَاجِجٌ is covered; (L;) as also سَدُونٌ; (As, TA voce سَدِيلٌ;) and its sing. is [سَدِينٌ, like سَدِيلٌ, or] سَدَنٌ. (L. [The last word is there thus written, in this instance, with fet-l.])

سَدَنٌ: } see the next preceding paragraph.
سَدَانٌ: }

سَدِينٌ: see سَدَنٌ. — Also *Fat*, as a subst. (AA, L, K.) — And *Blood*. (K.) — And *Wool*. (K.)

سَدَانَةٌ *Ministry, or service.* (Mghb.) [And particularly *The ministry, or service, and superintendence, of a temple of idols*; and afterwards, of the Kaqbeh: see 1.]

سَادِنٌ *A minister, or servant, of the Kaqbeh, (S, Mgh, L, Mghb, K,) and [so in the S and L, but in the K "or"] of the temple of idols*; (S, L, K;) and one who performs the office of door-keeper, or chamberlain: (K:) pl. سَدَنَةٌ (S, Mgh, L, Mghb, K:) or سَدَنَةٌ signifies the door-keepers, or chamberlains, (حُجَّابٌ, [pl. of حَاجِبٌ]) of the House [of God, i. e. the Kaqbeh]; and the intendants of the idols in the Time of Ignorance; the latter being the primary application: (M, L:) but IB says that there is this difference between the سَادِنٌ and the حَاجِبٌ; that the latter precludes, and his license to do so belongs to another; whereas the سَادِنٌ precludes, and his license to do so belongs to himself. (L.)

سدى and سَدُو

1. سَدَا بِيَدَيْهِ (M,) or بِيَدَيْهِ (K,) [aor. سَدُو (S, M, K,) inf. n. سَدُو (S, M, K,) *He stretched forth (S, M, K) his arms or hands, or, as when said of a camel, his fore legs, (M,) or his arm or hand, or his fore leg, (S, K, TA,) إِيَّاهُ [towards him or it], (CK,) or نَحْوَ الشَّيْءِ [towards the thing], like as do camels (الْإِبِلُ) in their going along; (TA;) as also استَدَى (M, K, TA,) in [some of] the copies of the K, اسدى (TA.) You say of a man, سَدَا, aor. سَدُو, *He stretched forth his arm, or hand, towards a thing*: and of a camel, سَدَا, inf. n. سَدُو, *he stretched forth his fore leg in going along*: (Mghb:) or of a she-camel, سَدَتْ (S, K,) aor. تَسَدُو, inf. n. تَسَدُو (S,) *she went with wide steps*; (K;) or *she stretched forth her arms in going along, and went with wide steps*:*

and مَا أَحْسَنَ سَدُوَ رَجُلِيهَا وَأَتَوْا يَدَيْهَا [How good, or beautiful, is her stretching forth of her hind legs, and her returning of her fore legs in her going!]. (S.) See also سَدَا — سَدَا (M,) or سَدُو (S,) سَدُو (S, M,) *He went, (M,) or he goes, (S,) towards, or in the direction of, such a thing*; (S, M;) said of a man. (S.) — سَدُو also signifies *The going at random, heedlessly, or in a headlong manner, without consideration, or without any certain aim, or object, not obeying a guide to the right course, in journeying*; (S, M;) said in relation to camels and horses. (M.) — Hence, (M,) سَدَا بِالْجَوَزِ (K,) aor. يَسَدُو (TA,) inf. n. سَدُو (M, TA,) *He (a boy, or child,) played with walnuts, (M, K, TA,) throwing them into a hole*; (TA;) a dial. var. of زَدَا (K;) or, accord. to the T, the latter is of the dial. of children; (TA;) as also استدى (M, K, TA,) in [some of] the copies of the K, erroneously, اسدى (TA.) See also سَدَيْتٌ, in art. دَحُو. = See also 5. = سَدَيْتُ The land was, or became, moistened by much dew, (S, Mghb,) either from the sky or from the ground. (S.) And سَدَيْتُ اللَّيْلَةَ The night was, or became, moist with much dew. (M, TA.) — سَدَيْتُ الْبَرْزَ (S, K,) or ابْلَحُ (M,) inf. n. سَدَى (TA;) and استدى (M;) *The duties in the state in which they are termed برز, or بلح, [see these words,] were, or became, lax in their ثَقَارِيْق [or bases, so as to be easily detached therefrom], (S, M, K,) and moist.* (M.)

2: see 4, first three sentences, in four places. — [Hence,] one says of honey, يَسَدِيهِ الشَّحْلُ [The bees make, prepare, or produce, it]. (M.) — See 4, again, in two places. = See also 5.

4. سَدَى (S, Mghb, K,) and استاه (S;) as also سَدَاهُ (K,) inf. n. تَسَدِيَةٌ (TA;) and تَسَدَاهُ (K;) *He set, or disposed, the warp (السدى) of the garment, or piece of cloth*; (S, Mghb, K, TA;) *he made a warp (سَدَى) in the garment, or piece of cloth*: (Har p. 241:) or تَسَدَاهُ means *he did so for another*; and تَسَدَاهُ, *he did so for himself.* (M, TA.) [Golius explains سَدَى as signifying also "Ohlirit telam viscosiore aqua, ut cui mistus fuerit panis, quod fit roboris conciliandi ergo;" as on the authority of the KL; in my copy of which I find only its inf. n., تَسَدِيَةٌ, expl. as meaning the weaver's making a warp in a garment, or piece of cloth (تار در جامه) and Freytag adds, as a signification assigned to the same verb by Jac. Schultens, "Cirris s. fimbriis ornavit vestem." — [Hence,] one says, هُوَ يَسَدِي الْأُمُورَ وَيَبْرِمُهَا (A in art. نِير) or يَسَدِي (TA in that art.) [meaning † *He commences things, or affairs, and completes them*]. And أَكْمَرَ مَا أَسَدَيْتُ † Complete what thou hast commenced (S and K in art. لَحْمَر) of beneficence. (S in that art.) — Hence also, اسدى بَيْنَهُمُ حَدِيثًا [i. q. تَسَجَةً [i. e. † *He wove, or composed, or he forged, a discourse between them*]. (M, TA.) — And اسدى بَيْنَهُمَا i. q. أَصْلَحَ [i. e. † *He effected a*

tioned above, is arabicized;] but in some of the books on plants it is written with the unpointed د; (TA;) i. q. قَبْلُ (K,) which is an ancient Greek word, (TA,) [i. e. πύργον, meaning *Rue*;] a well-known بَقْل [or kind of herb], (K,) having properties described in the medical books. (TA.)

سَدَابِي A seller of سَدَاب [or rue]. (K,* TA.)

سذج

سَذَج and سَذَج, mentioned under this head in the O and K: see art. ساذج.

سو

[1. سَوَة, accord. to the TA, has two contr. significations: for it is there stated that "one says سَوَتُهُ meaning كَتَمْتُهُ and سَوَتُهُ meaning أَعْلَنَتُهُ" and it is added that "it will occur again soon:" but it does not again occur in that work, nor have I found it in any other lexicon: I therefore think that it is a mistranscription, for سَوَتُهُ, first pers. of سَوَى, q. v.] = سَوَى (S, O, Mgh, K, &c.) aor. ٤, (MS,) inf. n. مَسَوَى (S, O, K) and سَوَر [which latter, from the explanations of it which will be found below, seems to be generally, if not only, as an inf. n., that of سَر], and سَر [which is also syn. with سَوَر in the senses assigned to the latter below] and سَوَى and سَوَى [which last may be also an inf. n. of سَوَى expl. by Freytag as syn. with سَوَى in the sense here following, but without an indication of any authority], (O, K,) *He, or it, rejoiced him; gladdened him; or made him happy; syn. أَفْرَحَهُ*: (Mgh, K:) [or made him to experience a pleasure, or delight, and dilatation of the heart, of which there was no external sign: see سَوَر below.] And سَر, [inf. n. سَوَر, (see above,)] *He rejoiced; was joyful, or glad; or was happy*: (S,* A,* K:) [or he experienced a pleasure, or delight, and dilatation of the heart, of which there was no external sign; accord. to an explanation of سَوَر:] you say, سَرِيه and اسْتَسَرِيه [He rejoiced, was joyful or glad, or was happy, by reason of him, or it]. (A.) — سَوَى (K,) aor. as above, (TA,) also signifies *He saluted him with [the offering of what are termed] الْمَسَوَى, i. e. the extremities of sweet-smelling plants.* (K.) = Also سَوَى (S, M,) aor. as above, inf. n. سَوَى (S,) or سَوَى (so in a copy of the M,) *He cut his (a child's) سَوَر, or سَر, i. e. navel-string.* (S, M.) And سَر *He (a child) had his navel-string cut.* (K.) — And سَوَى, aor. as above, *He pierced him, or thrust him, [with a spear or the like,] in his سَرَة [or navel]: a poet says,*

نَسْرُهُمْ إِنْ هُمْ أَقْبَلُوا * وَإِنْ أَدْبَرُوا فَبِهِمْ مَنْ يُسَبِّ *
[We pierce them in the navel if they advance; and if they retreat, they are those who are pierced in the podex; يُسَبِّ being for يُسَبِّ]. (S.) = سَر, aor. as above, inf. n. سَر, *He put a piece of wood, (M, K,) or a little piece of wood, (S,) in the interior of the زَنْد [or piece of stick, or*

wood, for producing fire], (M,) or in its extremity, (S, K,) inserting it in its interior, (S,) in order that he might produce fire with it. (S, M, K.) One says, سَرَزَنْدَكَ فَاتَهُ أَسْرُ Fill up the interior of thy زَنْد, that it may produce fire, (AHn, M,) for it is [morn] hollow. (S, K.) = سَر, [sec. pers. سَوَرْتُ,] aor. سَرَوْتُ, (IAqr, Sgh, L, K,) inf. n. سَرَوْتُ, remarked upon by MF as extr., [though it is agreeable with a general rule,] said of a man, (TA,) *He had a complaint of the سَرَة [or navel].* (IAqr, Sgh, L, K.) — Also, aor. and inf. n. as in the next preceding case, said of a camel, *He had the pain, or disorder, termed سَرَر* [q. v.]. (IAqr, M.)

2: see 1, second sentence. = سَرَوْتُهُ in the phrase سَرَوْتُهُ سَرِيَةً *I gave him, or caused him to take, a concubine slave, doubly trans., is [said to be] changed to سَرِيَةً for alleviation of the pronunciation. (Mgh.) = سَرَوْتُهُ, inf. n. تَسْرِير, said of water, It reached his سَرَة [or navel]. (K.)*

3. سَارَى, inf. n. مَسَارَى and سَرَارَ (S, M,) [He spoke, or discoursed, secretly to him or with him;] he acquainted him with a secret. (M.) You say, سَارَى فِي أُذُنِهِ *He spoke secretly to him in his ear.* (S,* K,* TK.) And كَانَ يَحْدِثُهُ كَأَخَى السَّرَارِ occurs in a trad., meaning *He (Moḥammad) used to talk to him ('Omar) in a low voice, like him who is telling a secret.* (TA.) — بَيْعُ السَّرَارِ is *The selling in which one says, "I will put forth my hand and thou shalt put forth thy hand, and if I produce my signet-ring before thee, it is a sale for such a price; and if thou produce thy signet-ring before me, for such a price:"* if they produce together, or do not both produce, they do thus again. (Mgh.)

4. اسْرَارَ (S, M, A, Mgh, Mgh, K,) inf. n. اسْرَارَ; (Mgh;) [and accord. to the TA سَرَوَى; but see the first sentence of this art.;] *He concealed it; suppressed it; kept it secret*; (S, M, A, Mgh, Mgh, K;) namely, a story, or the like: (A, Mgh, Mgh;) and, contr., *he manifested it; revealed it; published it; made it known.* (S, M, Mgh, K.) Both of these significations have been assigned to the verb in the phrase وَأَسْرُوا التَّوْبَةَ, in the Kur [x. 55 and xxxiv. 32]: (S:) some say, that the meaning is *They will manifest repentance*: Th says, *they will conceal it from their chiefs*: the former [says ISd] is the more correct: (M:) the former meaning is also given on the authority of AO; but Sh says, I have not heard it on the authority of any other; and Az says that the lexicologists most strongly disapprove of the saying of AO; and it is said that the meaning is, *they, the chiefs of the polytheists, will conceal repentance from the lower class of their people, whom they shall have caused to err; and in like manner say Zj and the [other] expositors.* (TA.) In like manner also the two contr. significations are assigned to the verb in the saying of Imra-el-Kays, [in his Mo'allakah,] مَقْتَلِي لَوْ يُسَرُونَ مَقْتَلِي لَوْ يُسَرُونَ, which Aq used to quote with ش, thus, لَوْ يُسَرُونَ, meaning that they might publish, or make known, my slaughter. (S.) You say also, أُسَرِ إِلَيْهِ حَدِيثًا *He revealed unto him a story* (S, K) secretly. (TA.) An ex. occurs in the Kur lxvi. 3. (TA.) And أُسَرْتُ إِلَيْهِ الْمَوَدَّةَ, and بِالْمَوَدَّةِ, I showed, or manifested, to him love, or affection. (S.) It is said in the Kur [lx. 1], تُسَرُونَ إِلَيْهِم بِالْمَوَدَّةِ, meaning, *Ye reveal to them the news of the Prophet by reason of the love that is between you and them; the objective complement of the verb being suppressed: or the مَوَدَّةَ may be an objective complement, the ب being a redundant corroborative, as in أَخَذَ الْخَطَامَ and أَخَذَ بِهِ* (Mgh:) and this interpretation is correct; for إِسْرَارُ to a person necessarily implies revealing a secret to him and at the same time concealing it from another. (B.) — وَأَسْرُوهُ بِضَاعَةً, in the Kur xii. 19, signifies *And they concealed, or kept secret, his case, making him as an article of merchandise*: (Jel:) or *they conjectured in their minds that they should obtain, by selling him, merchandise.* (TA.) [See also an ex. voce بِالْفَاتِحَةِ, in art. رَغَوُ — اسْرَ الْفَاتِحَةِ, and اسْرَ الْفَاتِحَةِ, He recited the Fātiḥah [or First Chapter of the Kur-ān] secretly, or inaudibly: (Mgh:) or the latter form of expression is a mistake. (Mgh.) — نَسَبْتُهُ إِلَى السَّرِّ also signifies *I attributed it to secrecy, or, like many phrases of this kind, by inversion, I attributed to him secrecy, or mystery.* (Mgh.)

5. اسْتَسَرَّ (K,) and تَسَرَّى (M, K,) and تَسَرَّى *He took to himself a concubine-slave.* (M,* K,* TA.) And تَسَرَّتْ جَارِيَةٌ, and تَسَرَّتْهَا, (S,) and اسْتَسَرَّتْهَا, (TA,) *I took to myself a girl, or young woman, as a concubine-slave.* (S,* TA.) تَسَرَّتْهَا is [said to be] thus changed to تَسَرَّتْهَا, (T, S, Mgh,) for alleviation of the pronunciation, (Mgh,) on account of the three rs following one another, (T,) being like تَطَنَّنَتْ and تَطَنَّنَتْ. (T,* S.) Lth says that تَسَرَّتْ is a mistake; but Az says that it is correct. (TA.) اسْتَسَرَّنِي occurs in a trad. as signifying *He took me to himself as a concubine-slave*; but by rule one should say تَسَرَّنِي, or تَسَرَّنِي: as to اسْتَسَرَّنِي, it [more properly] signifies "He revealed to me his secret." (TA.) — تَسَرَّرَ فُلَانٌ بِنْتُ فُلَانٍ [as though signifying *Such a one took to himself the daughter of such a one as a concubine-slave*] is said when a man of low birth takes as his wife a woman or girl of high birth because of the abundance of his property and the littleness of hers. (M.)

6. تَسَارَوْا *They spoke, or discoursed, secretly together; acquainted one another with secrets.* (S, K.) [See also 3.] = تَسَارَى إِلَى ذَلِكَ *He experienced pleasure, or delight, at that*: as, for instance, at his scratching a part of his body, or pressing, or kneading, it; and at a thing disliked by another person. (A, TA.) [But I am in some doubt as to the correctness of this, and incline to think that it is a mistake for اسْتَسَرَّ.]

10. اسْتَسَرَّ *He, or it, became concealed; or he,*

or it, concealed himself or itself: (K:) it (a thing, or an affair,) became hidden or concealed or secret: (A, Mṣb:) it (the moon) became concealed (S, M, A, TA) by the light of the sun, (TA,) [i. e. by its proximity to the sun,] for one night, or for two nights. (AO, S.) **استسورة** He took extraordinary pains in concealing it, or keeping it secret. (TA.) — See also **س**, in four places. — **استسرتني** He revealed to me his secret. (TA.) — See also **س**; and see **س**, last sentence.

سر A man who rejoices, or gladdens, another; or makes him happy; (S, K;) [and so **سار**:] fem. **سورة**; with which **سارة** is syn. (Lh, M, K.) You say **سر رجل بر سر** A man who treats with goodness and affection and gentleness, and rejoices &c., (S, K, TA,) his brethren: (TA:) pl. **برون**. (S, K.)

سر see **سور**: and **سر**, last sentence but one. — It is also a contraction of **سور**, pl. of **سوير**. (Sh, M.) — Also, and **سور**, (S, M, K,) and **سور**, (S, K, in the CK **سور**.) The navel-string of a child; i. e. the thing that the midwife cuts off from the navel (**سورة**) of a child; (S, K;) the thing that hangs from the navel (**سورة**) of a newborn child, and that is cut off: or **سور** signifies the part that is cut off thereof, and that goes away: (M:) pl. (of **سور**, S, [or of **سر** or **سور**],) **أسورة**, (Yanḡoob, S, M, K,) which is extr. (M.) One says, **عرفت ذلك قبل أن يقطع سورك** [I knew that before thy navel-string was cut]: one should not say **سرتك**; for the **سورة** is not cut. (S.) And **وأجد ولدت ثلاثة في سري** She brought forth three [boys] consecutively, or one at the heels of another. (M.) [See also **سر**, last sentence.]

سر A secret; a thing that is concealed, or suppressed, (S, M, A, Mgh, Mṣb, K,) in the mind; (TA;) as also **سيرة**: (S, M, A, K:) or the former has the above-mentioned signification, and the latter signifies a secret action, whether good or evil: (Lth:) [and the former, also, a mystery:] pl. of the former, **أسرار**; (S, M, A, Mgh, Mṣb, K;) and of the latter, **سراير**. (S, A, K.) It is said in a prov., **ما يؤفر حليمه بسر** [The day of Halemech is not a secret]: applied to anything commonly known: alluding to Halemech the daughter of El-Hārith the son of Abou-Shehir El-Ghassānee; for, when her father sent an army to El-Mundhir the son of Mā-es-Semū, she took forth for the soldiers some perfume in a vessel (**مركن**), and perfumed them with it. (S.) [You say also, **هو موضع سري** He is the depository of my secret, or secrets.] The words of the Kur [lxxxvi. 9] **يَوْمَ تَبْلَى السراير** signify In the day wherein the secret tenets and intentions shall be tried and revealed: (Jcl:) or by **السراير** is here meant fasting, and prayer, and alms-giving, and ablution on account of the pollution termed **جناية**. (TA.) [See also a verse cited in the third paragraph of art. **عرض**.] — A thing that is revealed, appears, or is made manifest: thus it has two

contrary significations. (MF.) **محل السر** [for **محل السر**] **السر**, †The heart; the mind; the recesses of the mind; the secret thoughts; the soul;] is a syn. of **الضمير**. (K in art. **ضمير**. [See also **سيرة**.]) **لا تتعب برك** †Weary not thy heart, or mind, is a common modern phrase. And one says, of a deceased holy man, **قدس الله سورة** †May God sanctify his soul. — **سر** also signifies Secrecy; privacy; contr. of **علانة**. (S in art. **علن**.) You say **سرا وعلاية** [Secretly and openly; or privately and publicly]. (Kur ii. 275, &c.) — Concealment. (S.) — Suppression; contr. of **إعلان**. (Mṣb.) [So in the phrase **تكلم سرا** He spoke with a suppressed, or low, voice; softly.] — [One having private knowledge of a thing. You say,] **فلان سر هذا الأمر** †Such a one has [private] knowledge of this thing. (TA.) — †The penis (T, S, M, K) of a man: (T:) and †the vulva, or external portion of the organs of generation, of a woman. (K.) One says, **التقى السران** †The two pudenda met. (A.) — †Concubitus. (AHeyth, S, Mgh, K.) — †Marriage: (M, A, Mṣb, K:) pl. **أسرار**. (TA.) You say, **وعدتها سرا** †He promised her marriage, she promising him the same. (A.) So, accord. to some, in the Kur ii. 235. (TA.) — †Plain declaration of marriage: (K:) i. e., a man's offering himself in marriage to a woman during her **عدة**: so expl. as occurring in the Kur ubi suprā: (TA:) or a man's demanding a woman in marriage during her **عدة**. (Mujāhid.) — †Adultery, or fornication: (AHeyth, K:) so, accord. to Abou-Mijlez and El-Ḥasan, in the Kur ubi suprā. (TA.) Hence the saying, **لا يرجى من ولد السر** †One does not hope for filial piety from the offspring of adultery, or fornication. (TK.) — †Origin; syn. **أصل**; (M, K;) as in the phrase **هو كريم السر كثير البير** He is of generous origin, of much filial piety. (TK.) — †The commencement, or first night, of a lunar month: (K, TA:) or its middle; (K;) app. meaning what are called **الأيام البيض**: (TA:) but Az says, I know it not in this sense. (IAth.) — †The interior of anything; its heart. (K.) Whence **سر الشهر** and **الليل** †[The middle of the lunar month and of the night]. (TA.) — The marrow of anything. (TA.) — †The pure, or choice, or best, part of anything. (Fr, M, K.) You say, **أعطيتك سورة** †I gave thee the pure, or choice, or best, part of it. (A.) — †The pure, or genuine, quality of race, or lineage: (S, A, K:) its best quality: (S, K:) and the middle sort thereof; (S;) and of rank, or quality, or the like: (M:) as also **سار** and **سورة**. (M, K.) One says, **هو في سر قومه** †He is of the best [in race or family] of his people: (TA:) or of the middle sort of them. (S.) — †The lam, or depressed, part of a valley: (K:) the best, (S, K,) or most fruitful, (Ag, M, TA,) part thereof: (Ag, S, M, K:) as also **سار** (M, K) and **سورة** (Ag, S, M, K) and **سورة**: (M, K:) or the last signifies the middle of a valley: (S:) the pl. of **سر** is **سور** and

سور (M) and **أسرة**, like as **أقنة** is of **قن**, (S,) or the last is pl. of **سار**, like as **أقنة** is of **قن**; (M;) and that of **سورة** is **سار**, (S,) or [this is a coll. gen. n., and the pl. is] **سراير**: (M:) also **سورة** †the middle of a city: and **أسرة** the middles of meadows. (TA.) And **أرض سر** †Fruitful, good, land; (M, K;) as also **سورة**. (K, TA.) — Also †Goodness; excellence. (Mṣb.) — Also, and **سور**, (M, K,) and **سور**, (S, M, K,) and **سور**, (K,) and **سار**, (S, M, K,) A line of the palm of the hand, (M, K,) and of the face, (M,) and of the forehead: (S, M, Mgh:) pl. (of **سر**, TA, or of **سار**, S,) **أسرة**, (M, TA,) and (of the same, K, or of **سور**, S, Mgh,) **أسرار**; (S, M, Mgh, K;) and pl. pl., [i. e. pl. of **أسرار**], **أسراير**: (S, M, Mgh, K:) this last, accord. to AA, signifies the lines in the forehead, from the shrivelling of the skin; and its sing. is **سور**: (TA:) some also apply the pl. **أسرة** to †lines, or streaks, of herbage; as being likened to the lines of the hand and of the face, but this is not of valid authority: (M:) and **أسراير** (as pl. of **أسرار**, which is pl. of **سور**, TA) also signifies the beauties of the face, and of the cheeks, and of the elevated parts of the cheeks. (K, TA.) — **وولد له ثلاثة على سر**, (K,) and **على سر**, (K, TA,) means Three children were born to him, whose navel-strings were cut in a similar manner, without any female among them. (K. [See also **سر**.])

سورة The navel; i. e. the place from which the navel-string (**سر**) has been cut off; (S;) the small cavity, or hollow, of the belly, (M, TA,) in the middle thereof; (TA;) what remains of the **سور**: (M:) [see **سر**:] pl. **سور** [in the CK erroneously **سور**] and **سراير**. (S, K.) — [Hence,] **سورة الفرس** †[The navel of the horse,] the star, of Pegasus, that is in the head of Andromeda. (Kzw.) — [Hence likewise] **سورة** also signifies †A perforation in the middle of a jar such as is termed **مزملة** [q. v.], in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.) — And †The place where the water rests, in the furthest part, of a watering-trough, or tank. (K, TA.) — See also **سر**, in two places, in the latter part of the paragraph.

سور n subst. from **سار** [like its syn. **نجوى** from **ناجاة**, signifying Secret discourse, or a secret communication, between two persons or parties]. (M.) — See also **سار الشهر**: and **سر**, last sentence but one: — and **سر**, in two places. — Also A pain which a camel suffers in his **كركرة** [or callous projection upon the breast], arising from a gall, or sore: (S, K:) or sores in the hinder part of the **كركرة** of a camel, nearly penetrating into his inside, but not mortal: or a disease that attacks the horse: (M:) it is said by Lth to be a pain in the navel; but Az and others say that this is a mistake. (TA.) — Also Hol-
lowness of a spear-shaft [&c.]. (S, K.) [See **أسر**.]

سُرُور: see سُر, last sentence but one: — and سُرُور. — It is also a pl. of سُرُور [q. v.]. (S, M, Mgh, K.)

سُرُور: see سُرُور الشَّهْرِ: — and سُر, last two sentences, in three places: — and سُر, in two places. — Also The coats, or coverings, and earth, that are upon truffles; (S, K;) and سُرُور signifies the same, (TA,) or the sand (K, TA) and earth and coats or coverings (TA) upon truffles: (K, TA:) here, and in some copies of the Tekmileh, for كُنَاة, is put أَكَاة: (TA:) or both signify the earth that is upon truffles: (M:) or the former signifies the round clod of earth in which a truffle grows: (ISH, TA:) pl. of the former, (ISH, S,) and of the latter, (TA,) أَسْرَارُ. (ISH, S, TA.)

سُرُور الشَّهْرِ and سُرُورُ (S, M, K,) but the latter is not approved by the lexicologists [in general], (A,) and سُرُور (S, M, K) and سُرُور (M,) and سُرُور (S) [or السَّرَار &c.], The last night of the lunar month: (S, K:) or when the month is twenty-nine, it is the twenty-eighth night; and when the month is thirty, it is the twenty-ninth night: (Fr:) or the night in which the moon becomes concealed by the light of the sun: (M:) sometimes this is the case one night, and sometimes it is two nights. (AO, S.) [See also الدَّعْجَة, voce أَدْعَجَ] — سُرُور is also syn. with سُر, in two senses: see سُر, in the latter part of the paragraph, in four places. — It signifies also [Dates in the unripe state in which they are termed] سُرَاب [q. v.]. (K.)

سُرُور: see the next preceding paragraph, in two places: — and سُر, last sentence but one, in two places: — and سُرُور.

سُرُور: see what next follows.

سُرُور (S, M, A, Mgh,) or سُرُور, when used as a simple subst., (IAar, Sgh, K,) but this is strange, and, accord. to MF, unknown, whether as a simple subst. or as an inf. n., (TA,) and سُر (M, Mgh) and سُرَة and سُرَة, (M,) Happiness, or joy, or gladness; syn. فَرَح; (M, K;) contr. of حَزَن: (S:) or dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; whereas فَرَح is dilatation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; but فَرَح is sometimes called سُرُور, and vice versa: (Er-Rághib, TA in art. فَرَح:) or سُرُور signifies pleasure, or delight, and dilatation of the heart, of which there is no external sign; distinguished from حُبُور, which is cheerfulness, i. e., pleasure, or delight, or dilatation of the heart, which has a visible effect in the aspect. (TA.) — Also sing. of سُرُور, (TA,) which signifies The upper extremities of the stems of plants. (K, TA.) See also مَسْرَة.

سُرُور [A couch-frame; a bedstead: a raised

couch, or couch upon a frame: a throne:] a thing upon which one lies; syn. مَضْطَجَع. (M, K:) or a thing upon which one sits: (TA:) pl. [of pauc.] أَسْرَة and [of mult.] سُر (S, M, Mgh, K,) and some, for the latter, say سُر, as more easy of pronunciation, (S, Mgh,) and make the same change in other similar pls., (S,) and he who says صَيْد [for صَيْد, pl. of صَيْوَد] says سُر for سُر. (Sb, M.) It is said to be derived from سُرُور, because it generally belongs to persons of ease and affluence and of authority, and to kings. (MF.) — Hence, and as an appellation of good omen, (Er-Rághib,) A bier, before the corpse is carried upon it: (K:) when the corpse is carried upon it, it is called نَعَش [and] جَنَازَة. (TA.) — [Hence,] سُرُور بَنَات نَعَش [The bier of Benát-Naash;] the seven stars that are upon the neck and breast and two knees of the Greater Bear, resembling a semicircle; [app. r, h, v, f, e, and f; (as in Freytag's Lex.):] also called الحَوْض. (Kzw.) — [Hence likewise] سُرُور also signifies † Dominion, sovereignty, rule, or authority: and ease, comfort, or affluence: (S, K:) [in some copies of each of which, we find النِّعْمَة in the place of النِّعْمَة:] and settled means of subsistence. (M, TA.) You say, زَالَ عَنْ سُرُورِهِ † He ceased to enjoy authority, or power, and ease, comfort, or affluence. (A.) [See also an ex. in a verse cited in art. دَغْل.] — And † The part where the head rests upon the neck: (S, M, K, TA:) pl. سُرَائِر and سُرَائِر. (TA.) — See also سُر, in two places: — and مَسْرَة.

سُرَة: see سُر, in the latter part of the paragraph, in three places. It signifies also † The best of the productive parts of a meadow (TA.) — And hence, (TA,) † Purity, choiceness, or excellence, of anything: (M, K:) purity, and excellence, of race, or lineage. (S.) It has no verb. (M.) You say, هُوَ فِي سُرَة مِنْ عَيْشَةٍ † [He is in the best condition, or mode, of life]. (A.) And لَهَا عَلَيْهَا سُرَة † She possesses superiority over her. (Fr.)

سُرَة; and its pl. سُرَائِر: see سُر, first and fourth sentences, in three places. — Also The heart, or mind. (KL. [And so سُر, q. v.]) And One's inner man; syn. جَوَانِي: opposed to عَلَانِيَة and بَرَانِي [q. v.]. (T in art. بَرَانِي)

سُرَة Ampleness, or freedom from straitness, of the means, or circumstances, of life; syn. رِخَاء; [or a happy state or condition:] contr. of ضَرَاء; (S;) i. q. مَسْرَة and سَارُورَة [contr. of مَسْرَة and ضَارُورَة]. (K.) — See also سُرُور: — and see سُر, near the end of the paragraph. — Also i. q. بَطْحَاء [q. v.]. (TA.)

سُرِي [rel. n. from سُر; Of, or relating to, anything secret: a secret, or mysterious, thing. — And] A man who does things secretly: pl. سُرِيُون. (M.)

سُرِيَة A concubine-slave; a female slave whom

one takes as a possession and for concubitus; (M;) a female slave to whom one assigns a house, or chamber, in which he lodges her, (S, K,) and whom he takes as a possession and for concubitus: (TA:) of the measure فُعْلِيَة, (S, M, Mgh, Mgh,) from سُر as signifying "concubitus," (S, M, Mgh, Mgh, K,) or as signifying "concealment," because a man often conceals and protects her from his wife; (S;) altered from the regular form of a rel. n., (S, M, Mgh, K,) by its having damm [in the place of kcsr]; (S, Mgh;) for the rel. n. is sometimes thus altered, as in the instances of الْإِزْضُ السَّهْلَة from السَّهْلِي and الْدَّخْرُ دُخْرِي: (S:) or it is with damm to distinguish it from سُرِيَة, which is applied to "a free woman with whom one has sexual intercourse secretly," (Mgh,) or "one who prostitutes herself:" (TA:) or it is from سُر in the sense of سُرُور; because her owner rejoices in her; (Akh, S, Mgh;) and if so, it is agreeable with analogy: (Mgh:) so says AHeyth; and this is the best that has been said respecting it: (TA:) or it is of the measure فُعْلِيَة, from سُرُور, (M, Mgh,) the latter و being changed into ي for euphony, and then the [other] و being incorporated into it and thus becoming ي like it, after which the dammeh is changed into a kcsreh because the ي is next to it: (M:) the pl. is سُرَائِي (ISK, S, TA) and سُرَائِي; (ISK, TA;) the latter, by poetic license. (Ham p. 304.)

سُرِيَة A free woman with whom one has sexual intercourse secretly, (Mgh, TA,*) or who prostitutes herself: (TA:) distinguished from سُرِيَة [q. v.]. (Mgh, TA.)

سُرُور Intelligent; knowing; skilful; (S, M, K;) entering much into affairs, (S, K,) by means of his good artifices or artful contrivances. (TA.) You say, هُوَ سُرُورٌ مَالٍ He is one who manages well, or takes good care of, property, or cattle, (AA, M, K, TA,) knowing what is conducive to the good thereof. (AA, TA.) And هُوَ أَبْنٌ سُرُورِي He is the knowing with respect to it. (T in art. بَنِي.) — A person beloved, or a friend; a special, or choice, companion; (K;) as also سُرُورَة. (TA.) — Also The نَضْل [or spun thread, that has come forth,] of the spindle. (K.)

سُرُورَة: see the next preceding paragraph.

سُر; and its fem., with ة: see سُر.

سُرَة: see سُرَة.

سُر An adventive; one abiding among a people to whom he is not related; syn. دَخِيل. (S, K.) Lebeed says,

• وَجَدْتِي فَارِسُ الرِّعَاءِ مِنْهُمْ •
• رَبِّيسٌ لَا أَسْرَ وَلَا سَيْدَ •

[And my grandfather, the rider of Er-Raqshd, was of them; a chief, not an adventive, nor of suspected origin]. (S.) — Also a camel having a gall, or sore, in the كَرْكْرَة [or callous projection upon the breast]: (S:) or having a pain therein, arising from a gall, or sore: (K:) or

having sores in the hinder part thereof, nearly penetrating into his inside, but not mortal: or having the disorder termed ضَبّ, which is a tumour in the breast: (M:) fcm. سَرَاة. (M, K.) [See سَرَزَ.] زَنْدٌ أَسْرَ [or piece of stick, or wood, for producing fire,] that has become hollow [by wear]. (AHn, S, M, K. [See 1, near the end of the paragraph.]) And قَنَاةٌ سَرَاةٌ A hollow spear-shaft. (S, M, K.)

سُرُورٌ: see تَسْرُورٌ.

سَرَاةٌ an inf. n. of سَرَاةٌ [q. v.] (S, O, K.) — [And A cause of سُرُور, i. e. happiness, or joy, or gladness;] a thing whereby one is made happy, or joyful, or glad: pl. مَسَارٌ. (Mgh.) — See also سَرَاةٌ. — Also, [perhaps as being a cause of pleasure,] The extremities of sweet-smelling plants; (M, O, K;) and so سُرُورٌ: (O, K;) or the latter, the upper halves of the stems of plants; (Lth, M, O; [but see سُرُور;]) properly, the parts of a lotus-plant that are concealed [by the water] and are consequently succulent and soft and beautiful: and سُرِيرٌ, the root, or lower part, of a lotus-plant, whereon it rests: (O:) or this last, the pith of the lotus-plant; (M, K;) and so سِرَارٌ: (TA:) [accord. to Az,] اِبْنُ السَّرَاةِ signifies the branch [or sprig] of رِيحَانٍ [or of a sweet-smelling plant]. (T in art. بَنَى.)

مَسْرَاةٌ An instrument in which one speaks secretly, like a طُومَار [i. e. a roll, or scroll] (S, K) &c. (TA.)

مَسْرُورٌ Happy, or joyful, or glad; or affected with سُرُور [q. v.] (S, TA.) — Having the navel-string cut. (TA, from a trad.) — And with سَرَاة, applied to the kind of jar termed مَزْمَلَةٌ, Having a سَرَاة, meaning a perforation in the middle, in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.)

وَقَفْتُ عَلَى مُسْتَسْرَةٍ I became acquainted with his hidden, or secret, affair. (A, TA.)

سَرَاةٌ

1. سَرَاةٌ (S, K,) aor. ٤, inf. n. سَرَاةٌ; (S, TA;) and سَرَاتٌ, inf. n. تَسْرَاتٌ; (K;) said of the female locust, (S, K,) and of the female of the [lizard called] ضَبّ, (TA,) [and of a fish, and the like, (see سَرَاة,)] She laid eggs: (S, K, TA:) and سَرَتْ, inf. n. سَرُو, is a dial. var. thereof. (TA in art. سَرُو.) [And accord. to El-Kanānee, as cited in the TA, it seems that one says also, of locusts (جَرَاد) سَرَاةٌ and سَرَاةٌ بِه.] — Also, each of these two verbs, (K,) the former mentioned by IDrd, and the latter by Fr, (TA,) said of a woman, She bore many children. (K.)

2: see above, in two places.

4. سَرَاتٌ, said of a female locust, [and app. of a female of the lizard called ضَبّ, and a fish, and the like, (see سَرَاة,)] She attained the period of laying eggs. (S, K.)

سَرَاةٌ and سَرَاةٌ (M, K) and سَرَاةٌ (K [for ويكسر]) in the CK should be سَرَاةٌ, referring to the second form,]) and سَرَاةٌ, (TA, [accord. to which ويكسر refers to the س in the first and second, but this I think improbable,]) or سَرَاةٌ is with kesr [only, i. e. سَرَاةٌ, (S, K, [supposing that in the latter the pronoun هِيَ refers to سَرَاةٌ, but accord. to the TA it means السَرَاة, so as to refer to سَرَاة, also,]) and most hold this to be correct, (TA,) The egg, (S, K,) or eggs, (M,) of the locust, (S, M, K,) and of the [lizard called] ضَبّ, (M, TA,) and of fish (M, K, TA) and the like; (M, TA;) and سَرَاةٌ signifies the same, but is originally with ٤: (S:) accord. to 'Alee Ibn-Hamzeh El-Iṣbahānee, سَرَاةٌ and سَرَاةٌ signify the eggs of the locust; but some say, only when laid: accord. to Lth, سَرَاةٌ [app. سَرَاةٌ] signifies the eggs of the fish and the like, as also سَرَاةٌ; [the former as a coll. gen. n., and the latter as its pl., agreeably with analogy;] and one is called سَرَاةٌ [app. سَرَاةٌ as a n. un., agreeably with analogy; or it may be سَرَاةٌ]. (TA. [See also سَرَاةٌ in art. سَرُو: and see دَبَى.])

سَرَاةٌ: see the next preceding paragraph.

سَرَاةٌ: see سَرَاةٌ, in two places.

سَرَاةٌ: see سَرَاةٌ, in four places.

سَرَاةٌ, originally سَرَاةٌ [q. v., voce سَرَاةٌ]. — Also A dust-coloured arrow: in this sense likewise originally with ٤: thus expl. by 'Alee Ibn-Hamzeh. (TA.) [See also art. سَرُو.]

سَرَاةٌ A species of tree, of which bows are made: n. un. with ٤. (TA.) [See art. سَرَى.]

سَرَاةٌ, applied to a female locust, (El-Iṣbahānee, K,) and to the female of the [lizard called] ضَبّ, (Lth, TA,) [and to a fish and the like, (see سَرَاة,)] Laying eggs: (El-Iṣbahānee, K, TA:) or having eggs in her belly; not yet laid: (Lth, K, TA:) pl. سَرَاةٌ (Lth, El-Iṣbahānee, K) and سَرَاتٌ, which latter is extr. in form as pl. of a sing. of the measure فَعُولٌ (K,) and سَرَاةٌ [which is also extr., like هَجُودٌ as pl. accord. to some of هَجُودٌ]. (MF.)

سَرَاةٌ (S, K,) or مَسْرُورَةٌ, (TA,) A land containing سَرَاةٌ [meaning locusts' eggs]: (El-Iṣbahānee, S:) or abounding with locusts (K, TA) [or with locusts' eggs: for the explanation in the K is ambiguous].

سَرَاةٌ and سَرَاتٌ

إِسْرَائِيلُ a surname of [the patriarch] Jacob; (Ksh and Bd* and Jel* in ii. 38;) also pronounced إِسْرَائِيلُ, (Ksh and Bd ibid.) and إِسْرَائِيلُ, (Ksh ibid.) and إِسْرَائِيلُ, and إِسْرَائِيلُ. (Bd ibid.) — And the name of A certain angel; also pronounced إِسْرَائِيلُ; in which the ن is asserted by Yaākoob to be a substitute for the ل. (TA.) — [But the ل is more properly to be regarded as a radical letter.]

سَرَبٌ

1. سَرَبٌ aor. ٤, inf. n. سَرُوبٌ, He went forth:

and he went away. (M.) You say, سَرَبَ فِي الْأَرْضِ, (M, A, Mgh, Mgh,) aor. as above, (M, Mgh,) and so the inf. n., (M, A, Mgh,) He went away [into the country, or in the land]. (M, A, Mgh, Mgh.) And سَرَبَ فِي حَاجَتِهِ He went, or went away, (A'Obeyd, M,) or, as some say, during the day, (M,) for the accomplishment of his want. (A'Obeyd, M.) And هُوَ يَسْرُبُ الثَّيَّارَ كُلَّهُ فِي حَوَائِجِهِ [He goes, or goes away, all the day, accomplishing his wants]. (A.) — سَرَبَ [or rather سَرَبَ فِي الْأَرْضِ] also signifies He (a man) went away at random into the country, or in the land. (Har pp. 448 and 511.) A poet says, (S,) namely, Keys Ibn-El-Khatem, (TA,)

أَتَى سَرَبَتْ وَكُنْتُ غَيْرَ سَرُوبٍ *
[i. e. Whence hast thou gone away at random? for thou wast not one wont to go away at random:] (S, TA:) thus, سَرَبَتْ, as related by IDrd: accord. to others, [سَرَبَتْ] with ي. (TA.) — سَرَبَتْ الْإِبِلُ, aor. and inf. n. as above, The camels went away into the country, or in the land, going forth whithersoever they would: and in like manner سَرَبَ is said of a stallion [camel]: (Az, TA:) or سَرَبَ, (S, K,) said of a stallion [camel], aor. as above, (S,) and so the inf. n., signifies he repaired, or betook himself, to the place of pasture: (S, A, K:) and سَرَبَ الْهَيْلُ, aor. ٤, inf. n. سَرَبَ, the camels, or cattle, pastured during the day without a pastor. (Mgh.) — سَرَبَ الْهَيْلُ, (A, Mgh, Mgh,) aor. as above, (Mgh,) inf. n. سَرُوبٌ; (Mgh, Mgh;) or سَرَبَ, [aor. ٤,] inf. n. سَرَبَ; (M;) The water ran (A, Mgh) upon the surface of the ground: (A:) or flowed; as also سَرَبَ: (M:) [or the latter signifies it ran swiftly: (see Har p. 586:)] and in like manner one says of the سَرَاب [or mirage], يَسْرُبُ, inf. n. سَرَبَ, it runs. (AHeyth, TA.) And سَرَبَتْ الْعَيْنُ, inf. n. سَرَبَ; and سَرَبَتْ, aor. ٤, inf. n. سَرُوبٌ; The عين [or source, or perhaps eye, (see مَسْرُوب,)] flowed; as also سَرَبَتْ: so says Lh. (M.) And سَرَبَتْ الْمَزَادَةُ, aor. ٤, (S, K,) inf. n. سَرَبَ, (S,) The مزادة [or leathern water-bag] flowed. (S, K.) And خَرَجَ الْهَيْلُ سَرَبًا The water came forth from the punctures made in sewing the skin. (TA.) [Or] سَرَبَتْ said of a new [water-skin such as is termed] قَرَبَةٌ, or of a مزادة, signifies It had water poured into it in order that the thong [with which it was sewed] might become moistened, so as to swell, and fill up the holes made in the sewing. (M.) — See also سَرَبَ, below. — [Golius explains سَرَبَ, inf. n. سَرَبَ, as on the authority of the KL, as signifying "Ingressus fuit in rem, totum subivit implevitque locum:" but this is a mistake, evidently occasioned by his finding سَرَبَانَ, explained in this sense, instead of سَرَبَانَ, the reading in my copy of the KL.] — سَرَبَ [as an inf. n.] is [also] syn. with خَرَزَ [signifying The sewing of a skin or the like]. (Kr, K, TA. [In a copy of the M, I find السَّرَبُ الخَرَزُ erroneously written for السَّرَبُ الخَرَزُ]) You say, سَرَبَتْ الْقَرَبَةُ, inf. n. سَرَبَ, I sewed the قَرَبَةُ [i. e. water-skin, or milli-skin]. (TK.) —

سَرَب (M, K,) like عَنَى [i. e. pass. in form but neuter in signification,] (K,) said of a man, (TA,) *He became affected with suppression of the feces, or constipation of the bowels, أَخَذَهُ حَصْرٌ* accord. to different copies of the K, by the entrance of the fume of [molten] silver [see أَنْزَبَ] into the innermost parts of his nose, and other passages, (K,) or into his mouth, and the innermost parts of his nose, and his anus, (M, TA,) and other passages: (TA:) the epithet applied to a man thus affected is سَرُوبٌ (K:) sometimes he recovers, and sometimes he dies. (TA.)

2. [سَرَب app. signifies, primarily, *He sent camels in a herd or drove, together, to pasture.* And hence, —] سَرَب عَلَى الْإِبِلِ † *He sent [against me] the camels [app. with armed riders], one detached number after another:* (A, S, A, K, TA:) and in like manner, الْخَيْلِ † [the horsemen]. (S, A, Mgh, TA.) It is said in a trad. of 'Aishah, [referring to girls who were her playmates,] † *He used to send them to me [app. party after party, and they would play with me].* (TA.) And one says, سَرَبْتُ إِلَيْهِ الشَّيْءَ † *I sent to him the thing, one by one; or rather, portion by portion.* (L, TA.) And سَرَبْتُ إِلَيْهِ الْأَشْيَاءَ † *I gave him the things, one after another.* (A, TA.) And سَرَبَهُ *He sent him back in his سَرَب [i. e. سَرَب], meaning way [by which he had come].* (Har p. 20.) — See also 4. — سَرَب سَرَبًا *He made a subterranean excavation.* (M, A.) — سَرَبَ انْحَاوَرٌ (A, S, TA,) inf. n. سَرِبٌ (S, K,) *The digger [of a well], in digging, took [i. e. dug] towards the right and left:* (A, S, K, TA:) in some copies of the K, [and in the S,] *right or left:* but the former is the correct explanation. (TA.) — سَرَب الْقِرْبَةِ (S, M, A,) inf. n. as above, (K,) *He poured water into the قِرْبَة [i. e. water-skin, or milk-skin], in order that the holes made in the sewing might become filled up (S, M, A, K) by their being moistened, (S, K,) or by the moistening, and consequent swelling, of the thong [with which it was sewed]; the قِرْبَة being new.* (M.)

4. اسرَب *He made water to flow; as also سَرَب. (M.)*

5: see 1, near the middle of the paragraph. — [Hence, app.,] † *They followed one another continuously in it; namely, a road.* (M.) — See also 7. — سَرَب مِنَ الْمَاءِ *He became full of water.* (TA.)

7: see 1, near the middle of the paragraph. — سَرَبَ *He entered into it; (S, M, K;) i. e., a wild animal, into his سَرَب, (S, M, Mgh,) meaning his subterranean habitation, (S, Mgh,) or his place of abode; (M;) and a fox, (S,) into his burrow; as also سَرَب. (S, K.)*

سَرَب Pasturing مَال, (M, A, TA,) i. e. camels: (M, TA:) or camels, and مَال [here meaning cattle in general], that pasture: (S:) or مَال [i. e. camels or cattle] pasturing during the day without a pastor; an inf. n. used as a subst. in this sense; and سَارِبٌ [meaning مَال سَارِبٌ] signifies

the same: (Mgh:) or, accord. to IAAr, (M,) any مَاشِيَةٌ [i. e. camels and other cattle]; (M, K;) thus say IJ and Ibn-Hishām El-Lakhme: and accord. to Kz, سَرَبٌ also, [q. v.,] with kesr, signifies مَالٌ [syn. with مَاشِيَةٌ]; and IO says the like: (TA:) pl. of the former سَرُوبٌ, (M, TA,) and some say أَسْرَابٌ [which is a pl. of pauc.]. (TA.) Hence the saying, اذْهَبِي فَلَا أُنْذِرُكَ سَرَبَكَ, i. e. *Go thou away, for I will not drive back thy [pasturing] camels;* (S, Mgh;) they shall go, (S,) or I will leave them to pasture, (Mgh,) where they will; (S, Mgh;) meaning, I have no need of thee: (S:) in the Time of Ignorance, they used to divorce by saying thus, (S, M, Mgh,) اذْهَبِي فَلَا أُنْذِرُكَ سَرَبَكَ. (S, M, A.) — [Freytag also explains it, from the Deewān el-Hudhaleeyen, as meaning *A sheep-fold.*] — Also *A way, or road;* (AZ, S, M, A, Mgh, Mgh, K;) and so سَرَبٌ, with kesr; (M, K;) the latter accord. to Abou-'Omar and Th, but disallowed by Mbr, who knew only the former in this sense; said by Ibn-Es-Seed to have been pronounced by AZ with fet-h, and by Abou-'Omar with kesr: (TA:) and one's way, or course; (M, K, TA;) the way by which one goes. (T, TA. [See also سَرَبَة, and سَرَب.] One says, خَلِّ سَرَبَهُ Leave thou free, or unobstructed, his way (T, M, Mgh, Mgh, TA) by which he goes, (T, TA,) and his course; (M, TA;) and so سَرَبَهُ, with kesr; (M, TA;) accord. to Abou-'Omar: (TA:) or خَلِّ لَه سَرَبَهُ leave thou free, or unobstructed, to him his way. (S, A.) And أَطْلَقَ الْأَسِيرَ وَخَلَّى سَرَبَهُ [He loosed the captive and left free to him his way]. (A.) Hence, in a trad., مَنْ أَصْبَحَ آمِنًا فِي سَرَبِهِ, meaning *secure in his scope, or room, for free action:* or, accord. to one reading, the last words are فِي سَرَبِهِ, meaning, † *in respect of his wives, or women under covert, and his household, or family; a metaphorical sense, from the سَرَب of gazelles &c. (A, and so in the Fáik. [See also سَرَب.] Hence also the saying, إِذَا كَانَ مَخْلًى السَّرَبِ, meaning When he is made to be in ample circumstances; not straitened. (Mgh.) And you say سَارِبٌ وَاسِعٌ السَّرَبِ, instead of السَّرَبِ; meaning Whose way that he pursues is ample. (TA. [But see what follows.]) — Also The bosom, or breast; or the mind; syn. صَدْر. (Mbr, M, K.) إِنَّهُ سَرِبٌ لَوَاسِعٌ means Verily he is of ample bosom, or mind; and judgment; and love: (M, TA:) or, as some say, ample of bosom, or mind; slow of anger. (M. [The latter meaning is assigned in the Mgh and TA to وَاسِعٌ السَّرَبِ: see the next paragraph.]*

قَطِيع: see سَارِبٌ. — [Hence, app.,] *A قَطِيع, (S, M, K,) or جَمَاعَةٌ, (Mgh, Mgh,) [i. e. herd,] of gazelles, (S, M, A, Mgh, Mgh, K,) and of oxen, (M, Mgh, Mgh,) [app. meaning wild oxen,] and of [wild] asses, (M,) and of wild animals [in general], (S, Mgh,) and [a flock or herd] of sheep or goats, (M,) and [a flock] of the birds called قَطَا, (S, Mgh,) and of birds [in general], (M,) and [a party, or bevy,] of women, (S, M, Mgh, K,) &c.; (K;) and, as used by El-'Ajjāj, it is of men also: (Sh, TA:) and a poet of the Jinn, as they assert, used it metaphorically in speaking of a سَرَب of the [lizards called] عَقْلَاءَ: (M:) it signifies also † a collection of palm-trees; (M, K; in some copies of the latter of which السَّرَب is erroneously put for التَّخْل; TA;) so says AHn; and Abu-l-Hasan thinks it to be by way of comparison: and سَرَبَةٌ is like it [in its meanings]: (M: [particularly mentioned in the K as used in the last of the senses above mentioned:]) each of these words is said to be applied to a قَطِيع of the birds called قَطَا, and of gazelles, and of sheep or goats, on the authority of Aq; and the latter [or each] of them is applied to a قَطِيع of women as being likened to gazelles: (TA:) the pl. of the former is أَسْرَابٌ; (Sh, M, Mgh, TA;) and of † the latter, سَرَبٌ, (K, accord. to the TA,) with two dammehs, (TA,) [in the CK سَرُوبٌ,] or سَرَبٌ, (so in my MS. copy of the K, [either a contraction of the former pl. or a coll. gen. n. of which سَرَبَةٌ is the n. un.,]) or both. (TA. [See also سَرَبَةٌ below, where the pl. is said to be سَرَبٌ.]) — [Hence, as some explain them, two phrases mentioned below in this paragraph.] — See also سَرَبٌ, first sentence. — It is also syn. with سَرَبٌ as meaning *A way, or road: and a course:* see سَرَب in two places. — Also i. q. بَالٌ [app. as syn. with حَالٌ, i. e. State, or condition]. (S, Mgh, K.) One says, فُلَانٌ وَاسِعٌ السَّرَبِ, meaning رَخِيٌّ [i. e. Such a one is in an ample, or unstraitened, state or condition: or the meaning may be, such a one is easy, or unstraitened, in mind: see what follows, and see also بَالٌ]: (S, Mgh:) or, as some say, ample of bosom, or mind; slow of anger: (Mgh, TA:) [see also وَاسِعٌ السَّرَبِ, in two places near the end of the next preceding paragraph:] MF thinks that for بَال we should read مَال, agreeably with an explanation of a phrase in what here follows. (TA.) — Also The قَلْب [meaning heart, or mind]: (M, K:) and the نَفْس [meaning self]. (IAAr, M, Mgh, K.) One says, هُوَ آمِنٌ فِي سَرَبِهِ *He is secure in, or in respect of, his heart, or mind: or, himself:* (M:) but IDrd disallows this latter explanation; and says that the meaning is, his family, and his مَال [or camels, or cattle, or other property], and his children; as though the phrase آمِنٌ فِي سَرَبِهِ were originally used in relation to the pastor, and the stallion [camel], and then extended in its relation to others, metaphorically: (TA:) or the meaning is [simply], his مَال: or, his people, or party: (M, TA:) or as expl. above, voce سَرَبٌ, q. v.: or, accord. to Kz, his way. (TA.) The pl. is سَرَابٌ. (El-Hejerce, M, TA.) — See also سَرَبَةٌ.*

سَرَبٌ A subterranean excavation: (M, K:) or a habitation (S, Mgh, Mgh, TA) of a wild animal, (S, Mgh,) in, (S, Mgh, Mgh,) or beneath, (TA,) the earth, or ground, (S, Mgh, Mgh, TA,) having no passage through it; also called وَكْرٌ: (Mgh:) such as has a passage through it is

termed نَفَقَ: (Mgh, Mshb:) the *burrow*, or *hole*, (M, K,) of a wild animal, (K,) or of a fox, and likewise [the *den*] of a lion, and of a hyena, and of a wolf; and the *place into which a wild animal enters*: (M:) pl. أُسْرَابٌ. (M, A, Mshb.) In the saying in the Kur [xviii. 60], فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا [And it (the fish) took its way into the sea &c.], Fr says that when the fish was restored to life by the water that came upon it from the fountain [of life], and fell into the sea, its way became congealed, and like a سَرَب [or *subterranean excavation*, &c.]: Zj says that سَرَبًا may be considered as put in the accus. case in two ways; either as a second objective complement of the verb, or as an inf. n. [of سَرَبَ, q. v.]: and AHāt thinks that it here means ذَهَابًا [going away]: or, accord. to IĀth, سَرَبٌ signifies a secret, or hidden, place of passage: or, as used by El-Moṣṭariḍ Edh-Dhifaree, it means [simply] a road, or way. (TA.) It signifies also A subterranean channel or conduit, by which water enters a حَائِط [or garden, or walled garden of palm-trees]. (M, K.) And طَرِيقُ سَرَبٍ means A way, or road, in which people follow one another continuously. (M.) — Also Flowing water: (M, K: [see also سَرَب:]) or water flowing from a مَزَادَةٌ [or leathern water-bag] and the like: (S:) or water dropping from the punctures made in the sewing of a water-skin. (A.) — And Water that is poured into a قَرِيَّة [or skin for water or milk], (M, K,) when it is new, or into a مَزَادَةٌ [or leathern water-bag], (M,) in order that the thong [with which it is sewed] may become moistened, (M, K,) so as to swell, and fill up the holes made in the sewing. (M.)

سَرَبٌ Flowing water. (S, *M. [See also سَرَب:]) You say also مَزَادَةٌ سَرِبَةٌ, i. e. [A leathern-water-bag] flowing. (S, K.)

سَرِبَةٌ: see the next paragraph. — I. q. خُرْزَةٌ [A single puncture, or stitch-hole, made in sewing a skin or the like]. (K. [There expressly said to be, in this sense, with fet-h; but I think that we should read سَرِبَةٌ, and خُرْزَةٌ: see, again, the next paragraph.])

سَرِبَةٌ A short journey; (IĀq, M;) or so سَرِبَةٌ. (K. [But I think that the former is the right.]) You say, إِنَّكَ تَتَرَبَّصُ سَرِبَةً Verily thou desirest a short journey. (IĀq, M.) A long journey is termed سَبَاةٌ. (TA.) — And i. q. مَذْهَبٌ (S, M, A, K) and طَرِيقَةٌ (A, K) [i. e. A way by which one goes or goes away, a proper meaning of the former word; and a way, course, mode, or manner, of acting or conduct or the like, which is a meaning of both of these words]. One says, فُلَانٌ بَعِيدُ السَّرِبَةِ (S, A, TA,) meaning [Such a one is] one who takes a distant way into the country, or land: (TA:) or meaning بَعِيدُ الْمَذْهَبِ (S, A) and الطَّرِيقَةِ (A) [i. e., who follows a distant, or remote, way in journeying, and a long way, course, mode, or manner, of acting or conduct or the like. See also سَرَبٌ, and مَسَرَبٌ]. Esh-Shenfirā says,

• عَدَوْنَا مِنَ الْوَادِي الَّذِي بَيْنَ مِشْعَلٍ •
• وَبَيْنَ الْحِشَا هَيْهَاتَ أَنْسَأْتُ سَرِبَتِي •

[We passed from the valley that is between Mish'al and El-Hashā: distant was it: I made my way to lead me far off]; meaning, how distant was the place from which I commenced my journey! (TA.) And one says also, إِنَّهُ قَرِيبُ الْمَذْهَبِ [i. e. Verily he is one who pursues a near way]; who hastens, or is quick, in accomplishing his want. (Th, M.) — Also A portion, or detached number, (S, Mgh, Mshb,) of what compose a سَرَب, (Mgh, Mshb,) i. e., of a collection [or herd] of gazelles, and of [wild] oxen, (Mgh,) or [of a flock] of the birds called قَطَا and of horses, and asses, and gazelles: (S:) pl. سَرَبٌ, like غُرْفٌ pl. of غُرْفَةٌ. (Mshb.) See also سَرَبٌ, in two places; in the latter of which the pl. is said to be سَرَبٌ and سَرَبٌ. — A collection of خَيْلٌ [i. e. horses, or horsemen], from twenty to thirty, (M, K,) or from ten to twenty. (M.) — A company of men who steal away from an army, and make a hostile incursion into the territory of a people, and return. (IĀq, TA.) — A row of grape-vines: (M, K:) and any طَرِيقَةٌ [meaning row or line]. (M.) — See also مَسْرَبَةٌ. — Also i. q. خُرْزَةٌ [i. e. A seam, or a stitch, or a puncture, or stitch-hole, of a skin or the like]. (M. [See also سَرِبَةٌ:])

سَرَابٌ [The mirage;] i. q. آل: (As, M, TA:) or the semblance of water, (S, M, A, K,) of running water, (M,) at midday, (S, M, A, K,) cleaving to the ground, (M,) and [in appearance] lowering everything so that it becomes [as though it were] cleaving to the ground, having no شخص; (TA:) whereas the آل is that which is in the ضَحَى [or early part of the day when the sun is yet low], raising figures seen from a distance, and making them to quiver: (M:) [several other distinctions between the سَرَاب and the آل, mentioned here in the TA, see voce آل:] سَرَابٌ has no pl. (S and K voce نَهَارٌ). One says أَخْذَعُ سَرَابٍ [More deceitful than a midday-mirage]. (A.) — سَرَابٌ, like قَطَامٌ, (A, K, TA,) i. e. indecl., with kesr for its termination, as also سَرَابٌ, imperfectly decl., (TA,) determinate, (K, TA,) as a proper name, not having the article ال prefixed to it, (TA,) is the name of The she-camel of El-Basoos (البَسُووس), (K,) or the she-camel El-Basoos, (A, TA,) for El-Basoos was her surname: (TA:) whence the saying أَشْأَمُ مِنْ سَرَابٍ [More inauspicious than Sarābi]: (A, K, TA:) a celebrated prov.: for she was the cause of a famous war. (TA.)

سَرَوْبٌ [Went to go away at random]: see 1, near the beginning of the paragraph.

سَرِيَّةٌ A sheep, or goat, (سَفَاةٌ) which one drives back, or brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow. (M, TA. [See also سَرِيَّةٌ:])

سَارِبٌ Going forth: and going away; as also سَرِبٌ; the latter expl. by IĀq as syn. with

سَارِبٌ and مَاضٍ: (M: [in one place in the TA the latter is erroneously written سِيرِب:]) or going away at random into the country, or in the land. (S, K.) See also سَرَبٌ, first sentence. You say مَالٌ سَارِبٌ, (A,) and فَحْلٌ سَارِبٌ, (TA,) i. e. [Camels, or cattle, and a stallion-camel,] repairing to the place of pasture: (A, TA:) and فَلْبِيَّةٌ سَارِبَةٌ (M) or سَارِبَةٌ (TA) [a she-gazelle] going away in her place of pasture. (M, TA.) A poet says, (S, M,) namely, El-Akhnas Ibn-Shihāb El-Teghlibee, (TA,)

• وَكُلُّ أَنْاسٍ قَارَبُوا قَيْدَ نَحْلِهِمْ •
• وَنَحْنُ خَلَعْنَا قَيْدَهُ فَهُوَ سَارِبٌ •

[And all other men have contracted the shackles of their stallion-camel; but we have pulled off his shackles, and he is going away whithersoever he will in his place of pasture]: (S, M, TA: but in the last, خَلَعْنَا is put in the place of خَلَعْنَا: [in the Ham (p. 347) it begins thus: أَرَى كُلَّ قَوْمٍ:] this, says As, is a prov.; meaning [other] men have abode in one place, not daring to remove to another, and have contracted the shackles of their stallion, that is, confined him, that he may not advance, and be followed by their [other] camels; fearing a hostile attack upon them: but we are people of might, wandering about the land, and going whithersoever we will; and we have pulled off the shackles of our stallion, that he may go whither he will; and whithersoever he hastes away to herbage produced by the rain, thither we follow him: (IB, TA:) or it may be that by tho فعل he means the chief, whom, Abu-l-'Alā says, he likens to the stallion-camel. (Ham p. 347.) And hence the saying in the Kur [xiii. 11], مُتَخَفٍ بِاللَّيْلِ سَارِبٍ بِالنَّهَارِ (S, M, TA,) i. e. [Hiding himself by night, and] appearing by day: (S:) or appearing by day in his way, or road, or in the roads: or, as is related on the authority of Akh, appearing by night, and hiding himself by day; and Kṯr says the same of سَارِب. (TA.)

أَسْرَبٌ (M, K,) and أَسْرَبٌ (M, Mshb, K,) the former mentioned by Sh, (TA,) [the latter the more common,] a Pers. word, (M, TA,) arabicized, (Mshb, TA,) originally أَسْرَبٌ (M,) [or أَسْرَفٌ, or أَسْرَفٌ, (Mshb, MF, TA,) [and in the TA سَرِبٌ] i. q. رَصَاصٌ [i. e. Lead], (M, Mshb,) or أُنْكَ [which signifies the same, or black lead, or tin, or pewter]. (K.) — And the latter, The fume of [molten] silver. (M. [See 1, last sentence.])

سَرَبٌ A way by which one goes; [like سَرِبٌ and سَرِبَةٌ] syn. مَذْهَبٌ: (Har p. 448:) a place in which the مَال [i. e. camels, or cattle,] go to pasture (تَسَرَّبُ); (Ham p. 99;) and مَسْرَبَةٌ signifies [the same, or] a place of pasture: (S, K:) pl. of the former مَسَارِبُ, (Ham ubi suprā,) and so of the latter. (S, K.) — And A channel of water. (A, and Har ubi suprā.) [Hence,] one says, أَخْضَلَّتْ مَسَارِبَ عَيْنَيْهِ i. e. † The channels of the tears [of his eyes became moist so as to scatter drops]. (A.)

مَسْرَبَة: see the next preceding paragraph. — Also The *passage*, and *place of exit*, of the *dung*; (Mgh, Msh, TA;) in this sense with fet-h (Mgh, Msh) only [i. e. to the ر]; or so and likewise **مَسْرَبَة**: and both signify the *upper part of the anus*. (TA.) — See also the next following paragraph. — Also [A *sitting-place*] like a **صَفَة** [q. v.], before a [chamber such as is called] **غُرْفَة**: not **مَسْرَبَة**; for this is a **غُرْفَة** [itself]. (TA.)

مَسْرَبَة, (S, M, A, Mgh, Msh, K,) with damm to the ر, (S, Mgh, Msh,) and **مَسْرَبَة**, (M, Msh,) with fet-h, (Msh,) i. e. to the ر, (TA,) and **مَسْرَبَة**, (M, K,) The *narrow hair that extends from the breast to the navel*: (S:) or the *hair growing in the middle of the breast, extending to the belly*: (M, K:) or the *hair extending from the breast to the pubes*: (A, Mgh:) or the *hair of the breast, extending to the pubes*: (Msh:) and **مَسْرَبَة**, also, signifies the *hair of the breast*. (TA.) [See an ex. in a verse cited voce **جَذَر**.] — The **مَسْرَبَة** of beasts are The *soft parts of their bellies*: (M, TA:) or the *مسرة* of any beast means the *upper parts, from the part next the neck to the root of the tail*: and the *soft parts of the belly, and the groins, or any similar parts*. (A'Obeyd, TA.) — See also **مَسْرَبَة**.

مَسْرَبَة: see 1, last sentence.

مَسْرَبَة Very tall; (K, TA;) applied to a man: and very long; applied to hair. (TA.)

سرب

Q. 1. **سَرْبَة**, inf. n. **سَرْبَة**, I walked, or marched, an hour, or a while: (JK:) [or in the middle of the day: and gently, or in a leisurely manner: for] — **سَرْبَة** signifies The walking, or marching, in the middle of the day. (K.) And The walking, or marching, gently, or in a leisurely manner. (JK, K.) — And The being light, or agile, or active; light in any work or action, or unsteady or lightwitted, or so on an occasion of anger, or hasty, with foolishness or ignorance; syn. **خَفَّة** and **نَزَق**. (K.)

سَرْبَة A wide, or spacious, land: (S, K:) or one far extending: (TA:) and a land in which one cannot find his way. (K, TA.)

سَرْبَة A desert, or waterless desert, wide, or spacious, (K, TA,) in the sides: (TA:) and **سَرْبَة** a desert, or waterless desert, far extending, (K, TA,) wide, or spacious: so in a verse of Abou-Duwūd cited voce **مَرْوُون**, q. v. (TA.)

سَرْبَة: see what next precedes.

سربل

Q. 1. **سَرْبَلَة**, (S, K,) or **سَرْبَلَة**, (M, Msh,) inf. n. **سَرْبَلَة**, (KL,) He clad him with a **سَرْبَلَة**. (S, Msh, K.)

Q. 2. **تَسَرْبَل**, (S,) or **تَسَرْبَل**, (Msh) or **سَرْبَل**, (M, K,) He clad himself, or became clad, with a **سَرْبَلَة**: (S, M, Msh, K:) and so **تَسَرْبَل**, in

which, accord. to Yaḥkoob, the ن is a substitute for the ل of the former. (M.)

سَرْبَلَة Broken, or crumbled, bread, (**سَرْبَلَة**, M, K,) or a mess of broken, or crumbled, bread, (**سَرْبَلَة**, AA, TA,) having, (K,) or moistened with, (AA,) grease, or dripping, or gravy, (AA, K,) or having much thereof. (M.)

سَرْبَلَة A shirt: (S, M, Msh, K:) and [so in the M, and in the Ham p. 65, but in the Msh and K "or"] a coat of mail: (M, Msh, K:) the former is the primary signification: (Ham p. 349:) or anything that is worn: (M, K:) pl. **سَرْبَلَات**, (Msh, TA,) which occurs in the Kur xvi. 83 [in the first and also in the second of the senses mentioned above]: (TA:) and **سَرْبَلَة** signifies the same as **سَرْبَلَة**, the ن being, accord. to Yaḥkoob, a substitute for the ل. (M.) — In the following words of a trad. of 'Othmān, **لَا أَخْلَعُ سَرْبَلًا سَرْبَلِيهِ اللَّهُ** [I will not pull off a garment with which God has invested me], it is metonymically applied to the office of *Khaleefeh*. (TA.)

سرج

Q. 2. **تَسَرْجَن**: see **تَسَرْجَن**.

سَرْجَان: see **سَرْجَان**.

سرج

1. **سَرْج**, (O, K,) aor. **سَرَجَ**, (K,) inf. n. **سَرْج**, (TK,) + He lied; as also **سَرْج**, (O, K,) aor. **سَرَجَ**; (K;) but the latter is outweighed [in authority]; (TA;) like **سَرْج**: (O:) and so **سَرْج**: (TA:) and **سَرْج**. (O and K* in art. **سَرْج**.) You say, **تَكَلَّمَ فُلَانٌ بِكَلِمَةٍ فَسَرَجَ عَلَيْهَا بِالسُّوْجَةِ** [Such a one spoke a word, or sentence, and followed it with a lie]. (O.) — And **سَرْجَ الْكَذِبِ**, aor. **سَرَجَ**, inf. n. **سَرْجَ**, + He forged the lie. (TA.) [See also 2.] = **سَرْج**, as an inf. n., signifies The being bright, or shining. (KL.) — [And hence,] **سَرْجَ**, (O, K,) aor. **سَرَجَ**, (K,) inf. n. **سَرْجَ**, (TK,) said of one's face, + It was, or became, beautiful: (O:) or, said of a man, (TA,) + he was or became, beautiful in his face: (K, TA:) but said by some, to be post-classical; and by some, to be strange. (TA.) = **سَرْجَتَ شَعْرًا**, (O, K, TA, but not in the CK,) and **سَرْجَتَ**, (K, TA, but not in the O,) [thought by SM to be a mistranscription for **سَرْجَتَ**, with the unpointed ح,] She (a woman, O) plaited her hair; (O, K;) like **سَرْجَتَهُ**. (O.) = [سَرْجَ, aor. **سَرَجَ**, expl. as signifying "Ephippio instruxit instravitque equum" by Goliath and Freytag, by the latter as on the authority of the S and K, I do not find in either of those lexicons, nor in any other. The verb having this meaning is **سَرْجَ** only.]

2. **تَسَرْجَن**, (K,) inf. n. **تَسَرْجَن**, (A, K,) + He rendered it beautiful; (A, K;) namely, a person's face; said of God: (A:) + he adorned, ornamented, decorated, or embellished, it; namely, a

thing. (L.) The meaning given in the K [and A] has the authority of El-Beyhaḳee and IKḷḷ and Es-Sarakusṭee and IKḷḷ; but Abou-'Abd-Allah Moḥammad Ibn-Esh-Shādhilee thought it to be not of established authority as belonging to the ancient language. (TA.) [Hence,] one says, **سَرَجَ إِلَيْهِ أَمْرًا** + Embellish and elucidate thou to him thy affair, or case. (Ham p. 326.) — And i. q. **وَقَفَّهَ** + [He accommodated, adapted, or disposed, him, or it, to a right course, or issue]. (TA.) — One says also, **سَرَجَ عَلَيَّ أَسْوَجَةً** [He forged against me a lie]. (A, TA.) And **سَرَجَ عَلَيَّ** + He lied, or lied purposely, against me. (A, TA.) [See also **تَسَرْجَن**.] And **إِنَّهُ يَسَرْجُ الْأَحَادِيثَ** [Verily he forges traditions, or stories]. (A, TA.) — See also 1, first sentence. = **سَرْجَتَ** شَعْرًا: see 1.

4. **أَسْرَجَتِ السَّرَاجَ**, (O, Msh, TA) I lighted the lamp, or wick. (Msh, TA.) — [And **اسْرَجَ** signifies also He lighted himself or another with a lamp &c.; and so **اسْتَسْرَجَ**: or each of these, with **بِهِ** following it, he employed it (i. e. a lamp, or oil, &c.), as a means of light: see **اِصْطَبَحَ**, in art. **الْفَرْسَ** = **أَسْرَجَتِ الدَّابَّةَ**, (S, K, TA) or **الْفَرْسَ**, (Msh,) I bound the saddle, or his saddle, upon the beast, or horse: (Msh, K:) or I made a saddle for the [beast, or] horse. (Msh.)

5: see 2.

10: see 4.

Q. Q. 1. **سَرْجَنَ الْأَرْضَ** He manured the land with **سَرْجَن**. (L in art. **سَرْجَن**.)

سَرْج A certain appertenance of a horse or similar beast, (Msh, K,) well known; (S, Msh;) i. e., his **رَحْل** [or saddle]: (TA:) an Arabic word; or, accord. to the Shifā el-Ghaleel, arabicized from **سرك** [which is written by Freytag **سرك**, and said by him to be Pers., but I know not either of these two words in Pers. with an apposite meaning]: (TA:) dim. **سَرْجَجَ**: (Msh:) and pl. **سَرْجَجَ**. (Mgh, Msh, TA.) [Hence,] **مَالٌ سَرْجَجٌ** + Thy affair, or case, was, or has become, in a disordered, or an unsound, state: a proverbial saying. (Ham p. 242.)

سَرْجَجَ Continuing, or lasting; or continuing, or lasting, long; or, for ever. (O, K.)

سَرْجَجَ Foolish, or stupid. (O, K.)

سَرْجَجِينَ i. q. **زَيْل** [i. e. dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure]: (Msh, and K in art. **سَرْجَن**.) a foreign, or Pers., word, (Msh,) originally **سَرْجَكِينَ**, [meaning **سَرْجَكِينَ**,] (Msh, K,) arabicized, (Msh, and S and K in art. **سَرْجَن**,) by the conversion of the ك [or ك] into ج, and also into ق, so that one says also **سَرْجَقِينَ** [q. v.]: As is related to have said, I know not how to say it, and I only say **رَوْتُ**: it is with **كسر** to the first letter in order to agree with Arabic words; fet-h not being allowable, because

away; or alienating, or estranging, him: see Har p. 44.] — And The act of removing, or clearing away: you say, سَرَحَ عَنْهُ *He removed, or cleared away, from him* [grief or sorrow]; syn. فَرَّجَ. (L, TA.) — [And The causing water to flow; or letting it flow.] You say, سَرَحُوا الْمَاءَ *They caused the water to flow, or let it flow, into the moat*; from الإِبِلَ. (Mgh.) — And The letting down, and loosing, the hair, (S, K,) before the combing: (S:) or the disentangling the hair: or the separating it with the comb: or the combing it: (Mgh:) or the combing down the hair; and disentangling it with the comb. (Az, TA.) You say, سَرَحْتُ شَعْرَهَا (A) or الشَّعْرَ, inf. n. as above, (Msb,) *She combed* [&c.] *her hair* (A) [or *the hair*]. — [And it is used also in relation to poetry, or verses.] You say also, سَرَحَ الشَّاعِرُ الشَّعْرَ [app. meaning *The poet trimmed the poetry, or verses*; as seems to be indicated by the context; for it is mentioned by Z immediately after what here precedes it]. (A.) — And The act of facilitating, or rendering easy. (S, K.)

5. تَسَرَّحَ *He (a man) went away, and went forth, from a place.* (TA.) — See also the next paragraph.

7. اِنْسَرَّحَ The act of running, or going along [quickly and easily]. (KL.) You say of a she-camel, اِنْسَرَّحَتْ فِي سَبِيلِهَا *She was, or became, quick and easy in her pace.* (A.) — And اِنْسَرَّحَ *He lay upon his back, or lay as though thrown down or extended, and parted his legs.* (S.) — And *He was, or became, naked, bare, or without clothing.* (KL. [See also its part. n., مَنَسَّرَحَ.]) — And *It (grief or sorrow) became removed, or cleared away*; [syn. اِنْفَرَّجَ;] as also تَسَرَّحَ; quasi-pass. of سَرَحَ signifying فَرَّجَ. (L, TA.)

سَرَحَ Cattle, or camels &c., pasturing, (S, A, Mgh, Msb, K,) or pasturing where they please, by themselves: (S, A, K:) or only such as are sent, or driven, forth [to pasture] in the morning, and brought, or driven, back in the evening to their nightly resting-place: (L:) an inf. n. used as a subst. (Mgh, Msb.) A'Obeid says that سَرَحَ and سَارَحَ and سَارَحَةٌ signify Cattle, or camels &c.: and Khālid Ibn-Jembeh says that سَارَحَةٌ means camels and sheep or goats: and a single beast; as well as a collection [of beasts]. (TA.) — Also A certain kind of trees, of great size, (S, K, TA,) and tall, (S, TA,) not depastured, or seldom eaten by the camels &c., but used for their shade: they grow in Nejd, in plain, or soft, and in rugged ground, but not in sand nor upon a mountain; and have a yellow fruit: (TA:) n. un. with ة: and it is said to be the same as the آء: (S:) but this is a mistake; the fact being that it bears a kind of berry termed آء, (K, TA,) resembling the olive: (TA:) or any trees without thorns: (K:) n. un. in this sense with ة: (Fr, Ham p. 603, TA:) or any tall trees: (K:) or [trees] of the kind called عَضَاهُ, great, with spreading branches, beneath which men alight in the صَيْف [or summer]: (Ham ubi suprā:) accord. to Bk. I.

AHn, the سَرَحَة is a great tree with spreading branches, beneath which people often alight, widely extending; men alight beneath it in the صَيْف [or summer], and pitch tents, or build houses, beneath it; and its shade is good: accord. to information given to Az by an Arab of the desert not known by him to have uttered a lie, it has a dusty colour, is not so tall as the أَثْل [a species of tamarisk], has small leaves, and lank branches, or twigs, and always grows slanting, its inclination among all the trees being towards the south (الْجَنِينَ): Lth says that the سَرَح arc a kind of trees that have a fruit, and they are the آء (الآء) [app. a mistranscription for الآء, i. e. the آء]; but Az says that this is a mistake: Lth cites the saying of 'Antarah,

• بَطْلٌ كَانَ ثِيَابَهُ فِي سَرَحَةٍ •
• تُخَذَى نَعَالُ التَّبَتِ لَيْسَ بِتَوْبَرٍ •
(L,) i. e. *He is a man of valour, tall of stature, as though his clothes were upon a great tree such as is called سَرَحَة; sandals of سَبْت [q. v.] are cut and made for him, such as are worn by the kings; and he is not a twin; so that he has been well suckled: (EM p. 245:) thus he describes this person as tall of stature, showing that the سَرَحَة is a large tree: but the آء [or آء] has no trunk nor tallness: IAAr says that the سَرَح are ذُكُوان that have become large; and the ذُكُوان are certain trees having beautiful [shoots such as are termed] عَسَالِيح: the pl. is سَرَاخ. (L.) — The n. un., سَرَحَة, is applied to signify † A man's wife, (S, A,) by a metonymy. (S.) The Arabs are said by Az to term a woman, or wife, a سَرَحَة growing over water, because in this case it is in the most beautiful condition. (TA.) — [Accord. to Forskāl, (Flora Aegypt. Arab. pp. cvi. and 68,) the name of سَرَح is applied to a plant of the class pentandria, which he terms *Cadaba farinosa*, (described by him in p. 68,) growing in the lower region of the mountains of Wādice-Surdud, in Tihāmeah.] — Also The exterior court or yard of a house, (K,) or, as in the L, of a gate, or door. (TA.)*

سَرَحَ Easy; as also سَوِيح. (L.) You say, وَدَدْتُ سَرَحًا *She brought him forth with ease.* (TA.) And تَفَرَّجَ سَرَحًا *It passes forth easily and quickly*: occurring in a trad., describing a draught of water that satisfies thirst (شُرْبَةُ مَاءٍ). (TA.) And نَاقَةٌ سَرَحَة and مَنَسَّرَحَةٌ A quick, or swift, she-camel; (S;) as also سَرُوح: (L:) or a she-camel quick and easy in pace. (A, MA, and Har p. 481.) And قَرَسَ سَرَحَ and مَنَسَّرَحَ (K) and سَرِيح, (TA,) or سَرِيحَ سَرَحَ, (S,) A horse, or horses, quick, or swift. (S, K.) [See also سَرَاخ, and سَرَاخ.] And مِلَاطُ سَرَحِ الْجَنْبِ A shoulder-blade, (TA,) or an upper arm-bone, of a camel, (ISh, T, TA,) quick to go and come [or move forwards and backwards]. (As, S, TA.) And مَشِيَّةُ سَرَحَ An easy gait, or manner of going; (S, K;) like سَرَحَ. (TA.) And عَطَا سَرَحَ † A gift promptly given, without deferring: (K:) or

† a gift that is easy and quick; a metaphorical phrase from نَاقَةٌ سَرَحَة expl. above. (Har p. 481.) — [See also سَرِيحَة, of which, in two senses, it is a pl.]

سَرَحَ A single tree of the kind called سَرَح [q. v.]. (Fr, S, TA.) — Also A she-ass that has attained to maturity but has not become pregnant. (O, K.) — And سَرَحَة, (O,) or السَّرَحَة, (K,) is the name of A certain dog. (O, K.)

سَرَحَان, of the measure فَعْلَان, the ن being an augmentative letter, (Sb, S,) from the verb سَرَحَ, (TA,) The wolf; (S, A, Mgh, Msb, K;) as also سَرَحَال; (Yaakool, K;) fem. سَرَحَانَة (Ks, S) and سَرَحَانَة; (TA;) and the lion, (S, O, Msb, K,) in the dial. of Hudheyl: (S, O:) pl. سَرَاحِين (S, A, O, Msb, K) and سَرَاخ and سَرَاخ (O, L, K,) but the last not remembered to have been heard by Az. (L.) It is said in a prov.,

• سَقَطَ الْعَتَاةُ بِهِ عَلَى سَرَحَانٍ •
[The evening-meal, or supper, (i. e. the seeking for it,) made him to fall, or light, upon a wolf]: (S, Meyd:) accord. to A'Obeid, it originated from a man's going forth to seek the evening-meal, and falling upon a wolf, which devoured him: accord. to As, from the like accident to a beast: accord. to IAAr, from a man's being slain by another man, named سَرَحَان: it is applied to the seeking an object of want that leads one to destruction. (Meyd. [See Freytag's Arab. Prov. i. 599: but the name there written "Hasahah" is هَزَلَة; accord. to Meyd, the father, but accord. to the O, the brother, of Sirhān.]) — Hence, (Mgh, Msb,) i. e. from السَّرَحَان as meaning "the wolf," or, as some say, "the lion," (TA,) ذَنَبُ السَّرَحَانِ The false dawn; (Mgh, O, K, TA;) i. e. the first [dawn]. (TA. [A term nearly agreeing with the Greek λυκοφως.]) — السَّرَحَان, (O, K,) or سَرَحَان, (TA,) is also the name of A certain dog: and of a certain horse: and of another horse. (O, K.) — Also The middle of a watering-trough or tank: (O, K:) pl. as above. (K.)

سَرَاخ a subst. from تَسَرَّحَ الْمَرْأَةُ; (S, Msb, K;) [i. e., a subst.] signifying The dismissal of a wife by divorcement: (Bd in xxxiii. 28 [where it is used as a quasi-inf. n., as it is also in verse 48 of the same chap.]:) like فَرَاتٍ and طَلَّاق, it signifies divorcement explicitly. (L.) — [And Dismissal in a general sense. Hence,] it is said in a prov., تَسَرَّحَ مِنَ التَّجَاعِ † [i. e. Dismissal is a part of the accomplishment of one's want]; (S, A, L;) meaning, when thou canst not accomplish a man's want, make him to despair; for thy doing so will be in his estimation an act that will stand him in lieu of thy helping him to accomplish it: (S, L: [in some copies of the former, for تَأَيَّسَ, we find تَأَيَّسَ]) or it is applied to a man who does not desire to accomplish the want [of another]; and means, it behooves thee to make him to despair if thou accomplish not his want. (Meyd. [See a similar prov. voce سَرَاخ.]) — Also Hasten, ex-

pedition, or promptness. (TA.) — And † *Ease*: so in the saying, **افْعَلْ ذَلِكَ فِي سَرَّاجٍ وَرَوَّاجٍ** (TA) i. e. † *Do thou that in a state of ease* (§ and A and K in art. روج) and rest. (A in that art.) = **سَرَّاجٍ** [indecl.] like **قَطَامٍ**, [app. as meaning *The quick, or quick and easy in pace, like السَّرَّاجُ*,] the name of a certain horse. (K.)

سَرَّاجٌ: see سَرَّاجٌ.

سَرَّاجٌ: see سَرَّاجٌ. — **أَمْرٌ سَرَّاجٌ** *An affair done quickly, expeditiously, or promptly*; (TA;) in which is no deferring. (A.) You say also, **لَا يَكُونُ ذَلِكَ إِلَّا فِي سَرَّاجٍ** *That will not be save with quickness, expedition, or promptness*. (TA.) And **إِنْ خَبَرَكَ لَيْلَى سَرَّاجٌ** and **إِنْ خَبَرَكَ لَيْلَى سَرَّاجٍ**, *Verily thy bounty is quick, expeditious, or prompt*. (TA.) — **فَرْسٌ سَرَّاجٌ** *A horse without a saddle*. (§, K.) — See also the next paragraph, in five places.

سَرِيحَةٌ *A thong with which one sews soles or sandals or the like*: (§, O, K:) pl. سَرَائِحُ (§, O, K*) and سَرَّاجٌ (TA) and [coll. gen. n.] سَرَّاجٌ (§, TA:) or, as some say, the thong wherewith is fastened, or tied, the خَدْمَةُ, which is a [thick plaited] thong that is fastened upon the pastern [of a camel, encircling it like a ring, for the attachment of a leathern shoe, or sandal]: (TA:) the pl. سَرَّاجٌ is also expl. as signifying the نَعَالٍ [or leathern shoes, or sandals,] of camels: or, as some say, the thongs, or straps, of their نَعَالٍ; each thong, or strap, being called سَرِيحَةٌ (L, TA:) Suh says, in the R, that سَرَّاجٌ signifies a kind of thing like the نَعْلٌ with which camels' feet are clad. (TA.) The سَرَائِحُ of an arrow are *The sinews that are wound around it*; sing. سَرِيحَةٌ: and also certain marks upon it, like those of fire. (TA.) — Also *A piece of a garment* (K, TA) that has been much torn: (TA:) pl. سَرَائِحُ (K, TA) and [coll. gen. n.] سَرَّاجٌ (TA.) — And *A conspicuous elongated strip of ground*, (O, K,) even, (O,) narrow, and having more trees, or shrubs, (O, K,) or, as Az says, having more plants, or herbage, and trees, or shrubs, (TA,) than what is around it, (O, K, TA,) and rising above what surrounds it; (TA;) so that one sees it to be oblong, abounding with trees, or shrubs, what is around it having few trees, or shrubs: and sometimes it is what is termed عَقَبَةٌ [app. as meaning *a long mountain lying across the way, and over which one passes*]: (O, TA:) pl. سَرَائِحُ (O, K, TA) and [coll. gen. n.] سَرَّاجٌ (TA.) — And *An oblong, or elongated, tract of blood*, (K, TA,) when flowing: (TA:) pl. سَرَائِحُ (K, TA) and [coll. gen. n.] سَرَّاجٌ (TA.)

سَرَّاجٌ: see سَرَّاجٌ. — Also *Tull*; (§, K;) as an epithet applied to a man. (TA.) — And *Locusts, or the locust*. (§, O, K, TA. [In the CK, and in my MS. copy of the K, الجَوَادُ is erroneously put for الجَرَادُ.]) And **أُمُّ سَرَّاجٍ** *The female locust*:

(Aboo-'Amr Ez-Zāhid, IB:) and the name of *A certain woman*, (§, K,) in one instance only. (Aboo-'Amr Ez-Zāhid, IB.) — السَّرَّاجُ (K,) or سَرَّاجٌ (O,) is the name of *A certain dog*. (O, K.)

سَرَّاجٌ [probably meaning *Quick, or quick and easy in pace, like السَّرَّاجُ*,] the name of a horse of *El-Mohallaḥ Ibn-Hantam*. (O, K.)

سَرَّاجٌ and سَارِحَةٌ: see سَرَّاجٌ, second sentence, in three places. **مَا تَه سَارِحَةٌ وَلَا رَائِحَةٌ** [lit. *He has not any camels, &c., that go away to pasture, nor any that return from pasture*,] means † *he has not anything*: (§, TA:) and sometimes it means † *he has not any people, or party*. (Lh, TA.) — سَرَّاجٌ *A torrent running, or flowing, easily*. (Aboo-Sa'eed, A, TA.) — سَرَّاجٌ is also used as a subst., signifying *A pastor who sends forth, or sets free, camels, or cattle, to pasture, or to pasture where they please, by themselves, or who sends them forth in the morning to the pasturage: and a people, or party, having camels, or cattle, pasturing, or pasturing where they please, by themselves, or sent forth in the morning to the pasturage*. (TA.)

مَسَرَّاجٌ *A place of pasturage*: (K:) or a place into which beasts are sent forth, or sent forth in the morning, to pasture: (O:) pl. مَسَارِجُ. (TA.) **لَهُ إِبِلٌ قَلِيلَاتُ الْمَسَارِجِ** occurs in a trad. of Umm-Zarā, meaning [*He has camels whose places of pasturage are few*; i. e.] his camels do not go forth into distant pasturages, but lie down in his outer court, or yard, in order that they may be near by to supply the guests with their milk and their flesh. (TA.)

مَسَرَّاجٌ *A comb*. (O, K.) — And [the dual] مَسَرَّاجَيْنِ *Two wooden things, or two pieces of wood, [composing a yoke,] that are bound upon the neck of the bull with which one ploughs*. (AHn, TA.)

مَسَرَّاجَةٌ *An instrument with which hair and flax or the like are separated and combed*. (TA.)

مَسَرَّاجٌ *The سَرَّاجُ [or mirage]*: (K:) [in some copies of which, السَّرَّاجُ is put in the place of مَسَرَّاجٌ:] mentioned on the authority of Th; but he was not sure of its correctness: (TA:) a dial. var. of مَسَرَّاجٌ in this sense. (TA in art. شرح.)

مَسَرَّاجٌ; and its fem., with ة: see سَرَّاجٌ, in two places. — Also the former, (K, TA,) applied to a man, (TA,) *Lying upon his back, or lying as though thrown down or extended, and parting his legs*. (K, TA.) — And *Denuded, or divested, of his clothes; or making himself to be so: or having few clothes; lightly clad*: (TA:) or coming, or going, forth from his clothes; (§, O, K;) or so **مَسَرَّاجٌ مِنْ ثِيَابِهِ**. (A.) [Hence,] one says, **هُوَ مَسَرَّاجٌ مِنْ أَثْوَابِ الْكَوْثَرِ** *He is divested, or divesting himself, of the apparel of generosity*. (A.) — And [applied to a camel as meaning] *Divested of his وَبَرٍ [i. e. fur, or soft hair]*. (TA.)

— المَسَرَّاجُ is also the name of *A kind of verse*; (§, O, K;) [namely, *the tenth*;] the [full] measure of which is

مُسْتَفْعِلُنْ مَفْعُولَاتُ مُسْتَفْعِلُنْ
twice. (O.)

سرحب

سَرْحُوبٌ, applied to a mare, *Long-bodied*; (§, K;*) [said to be] applied only to a female: (§:) or, as some say, a mare that moves the fore legs quickly in running: and a horse of generous race, or excellent, and light, or active: said by Az to be mostly applied to the horse-kind, but restricted by some to the female. (TA.) And *A she-camel swift, and long [in the body]*. (TA.) It is also applied to a man, (K,) meaning *Tall, and beautiful in body*: and with ة, to a woman: but not known to the Kilābees as applied to a human being. (TA.) — السَّرْحُوبُ *The jackal*; syn. **ابْنُ أَوَى**. (K.) — And *A certain blind devil, dwelling in the sea*. (K.) — سَرْحُوبٌ سَرْحُوبٌ (K, TA,) with the ب quiescent, (TA,) [in the CK with ب] *A cry by which the ewe is called on the occasion of milking*. (K.)

سرحد

سَرْحَانٌ; fem with ة: see سَرْحَانٌ, in art. سرح.

سرد

1. سَرَدَ, aor. ², inf. n. سَرَدٌ, *He carried on a thing, or put it forward from one stage to another, in regular order, consecutively, or one part immediately after another, uninterruptedly; he made it consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like*: (M, L:) [and so سَرَدٌ, inf. n. تَسْرِيدٌ; or this may have an intensive signification.] — You say, **سَرَدَ الدَّرْعَ**, (A,) [aor. and] inf. n. as above; (§, K,) *He fabricated the coat of mail* (§, A, K) by inserting the rings one into another: (§, A:) [and so (as appears from an explanation of its pass. part. n.) سَرَدَهَا; or this may have an intensive signification:] and زَرَدَهَا signifies the same. (K in art. زرد.) [See also سَرَدٌ below.] — And سَرَدَ الشَّيْءَ (M,) inf. n. as above; (M, K;) and سَرَدَهُ (M,) inf. n. تَسْرِيدٌ (K;) and اسَرَدَهُ (M,) inf. n. إِسْرَادٌ; (TA;) *He perforated the thing* [as one does in fabricating a coat of mail, (see, again, سَرَدٌ, below,) and in sewing leather]: (M, K:) some say that سَرَدٌ signifies the act of perforating. (§.) — And سَرَدَ الثَّغْلَ وَغَيْرَهَا, [inf. n. as above and إِسْرَادٌ,] *He sewed the sandal &c.*; (A;) [as also سَرَدٌ, for سَرَدٌ (§, K) and إِسْرَادٌ (K) and تَسْرِيدٌ (§, K) signify the sewing of leather. (§, K.)] — And سَرَدَ خُفَّ الْبَعِيرِ, inf. n. سَرَدٌ, i. q. خَصَفَهُ بِالْقَدِّ [app. meaning *He covered the camel's foot with thongs interwoven*]. (M.) — And سَرَدَ الْحَدِيثَ (M, A, Msh) and وَتَحَوَّهُ (M,) aor. ², (§, M, Msh, K;) inf. n. سَرَدٌ; (§, M, Msh, K;) and سَرَدَهُ (TA;) *He carried on, or continued, uninterruptedly*, (§, M, A, Msh, K,*) and well, (§, K,) *the narrative, or tradition, or discourse*, (§, M, A, Msh, K,) and the like; (M;) and in

like manner, الْقِرَاءَةُ the recitation, or reading: (A:) from سَرَدَ الدَّرْعَ and التَّعَالِ [or التَّعَلَّ, expl. above]: (Har p. 307:) and سَرَدَ الْقُرْآنَ He carried on, or continued, uninterruptedly and with rapidity the recitation, or reading, of the Kur-ān. (M, L.) And سَرَدَ الصَّوْمَ (S, K*) or الصَّيَامَ, (TA,) and صَوْمَهُ, aor. ٢, inf. n. سَرَدَ, (K,) + He continued uninterruptedly the fast, (S, K,) and his fast. (K. [See also what next follows.]) = سَرَدَ, aor. ٢, (K,) inf. n. سَرَدَ, (TK,) He (a man, TA) fasted uninterruptedly. (K.)

2: see the preceding paragraph, in six places.

4: see 1. = اسرد النخل The palm-trees had hard green dates, which are termed سَرَاد. (K.)

5. تسرد الدر. † The pearls, or large pearls, followed one another, or did so uninterruptedly, upon the string. (A.) And تسرد دمعها كما يتسرد And His tears followed one another, or did so uninterruptedly, like as do pearls. (A.) And تسرد الحديث, and, الْقِرَاءَةُ, † The narrative, or tradition, and the recitation, or reading, was carried on, or continued, uninterruptedly [and well: see 1]. (A.)

Q. Q. 3. اسرنداه. (S, M, K,) inf. n. اسرنداه, (S,) It (a thing, M) prevailed against him, or overcame him; (S, M, K,*) like اسرنداه: (S, K,*) these two are said to be the only verbs of this measure: (TA:) [but several others should be added; as اعلنتى and اكلنتى and اعلىنتى:] the ي in اسرندى [and the like] is to render it quasi-coordinate to [quadrilateral-radical verbs of the measure] افعلل. (S.) A rājiz says,

• قَدْ جَعَلَ النَّعَاسَ يَفْرُدِيْنِي
• أَطْرُدُهُ عَنِّي وَيَسْرُدِيْنِي

[Drowsiness was beginning to prevail against me; I driving it from me, and it overcoming me]. (S, M; but in the latter, with اُدْفَعُهُ in the place of أَطْرُدُهُ.)

سَرَدَ inf. n. of 1 [q. v.]. (S, M, &c.) [Hence,] وَتَقَرَّرَ فِي السَّرَدِ, in the Kur xxxiv. 10, means And do thou make a due adaptation of the rings in the fabrication of the coats of mail: (Bd, Jel:) or and do thou properly adapt the nails, or pins, and the holes of the rings, [in the fabrication,] not making the former thick and the latter small, nor the reverse: (M, Bd, L:) or السَرَدُ means السَّيْرُ [i. e. the nailing, or the making firm, or fast, with nails], (Zj, M, L,) in this instance. (Zj, L.) = Also † Coats of mail; (S, M, L, K;) a gen. n. in this sense: (S, K:) [and a single coat of mail; like زَرْد and زَرْد:] and † any other حَلَقٌ [properly signifying rings, but here meaning mail]; (S, A, K;) [i. e.] it signifies also the like of coats of mail, made of حَلَقٍ: (M, L:) [said to be] so called because the two extremities of each ring are perforated by the nail, or pin; and these rings are [termed] السَّرَدُ: (L:) [if so, the word is an inf. n. used in the sense of a pass. part. n.,] see مَسْرُودٌ, [and then as a subst.; and, being originally an inf. n., it is used alike as sing. and

pl.; or, as Z says,] it is an inf. n. used as a subst.: (A:) or السَّرَدُ, as some say, means السَّيْرُ, [as mentioned above,] and السَّرَدُ means الحَلَقُ [like الزَّرْد]. (M.) = Also † Consecutive, or following one another: so in the phrase نَجُومٌ سَرَدٌ † [Stars that are consecutive: the epithet retaining the masc. sing. form, though applied to a pl. subst., because originally an inf. n.; like عَدْلٌ in the phrase رِجَالٌ عَدْلٌ]. (A.) So too as an epithet applied to three of the sacred months, in the saying, ثَلَاثَةٌ سَرَدٌ وَوَاحِدٌ فَرْدٌ [Three are consecutive and one is separate]: (A:) thus an Arab of the desert answered when asked if he knew the sacred months: (S, M, Msh:) the سَرَدُ are Dhu-l-Kaʿdah and Dhu-l-Hijjah and El-Moharram, and the فَرْدُ is Rejeb. (S, M.)

سَرَدَ: see السَّرَدُ in the next preceding paragraph.

سَرَادٌ Hard green dates: (K:) and dates that are injured by want of water, (K, TA,) and consequently dry up before ripening: (TA:) or unripe dates that drop before attaining to maturity, while green: n. un. with ة: (AHn, M, TA:) or the latter signifies a date that becomes sweet before it becomes coloured, being such as is termed بَلَّحَةٌ. (M, TA.) [See بَسْرَ.] = See also مَسْرُودٌ. = مَسْرُودٌ and سَرُودٌ said by Golius, and by Freytag after him, to signify the same as the “Pers. Pavidum fugacemque esse,” as on the authority of the KL, are mistranscriptions for سَرَادٌ and سَرُودٌ, which I find thus expl. in the KL.]

مَسْرُودٌ: see سَرَادٌ.

سَرِيدٌ: see مَسْرُودٌ in two places.

سَرَادَةٌ The art of fabricating coats of mail; as also زَرَادَةٌ. (TA in art. زَرَد.)

سَرَادٌ A fabricator of coats of mail; (TA in art. زَرَد.) i. q. زَرَادٌ. (M and TA in art. زَرَد.) — And A sewer of leather; (TA;) as also سَارِدٌ. (AA, L, TA.)

سَرَمَدِيٌّ and سَرَمَدِيٌّ: see art. سَرَمَد.

سَرَنَدِيٌّ Strong: (S, M, K:) or bold, daring, brave, or courageous: (M:) and quick in his affairs: (K:) or a man who goes on, or advances, boldly; derived from السَّرَدُ: (Sb, TA:) [accord. to Sb, therefore, this is its proper art; but accord. to the K, its proper art. is سَرَنَد, in which F mentions it again: it is perfectly decl., i. e., with tenween, for] the fem. is سَرَنَدَةٌ. (S, TA.) — Also A sword that penetrates the thing that it strikes. (L.)

سَارِدٌ: see سَرَادٌ.

سَرَدٌ: see المَسْرَدُ.

مَسْرَدٌ (S, M, A, L, Msh) and سَرَادٌ (S, M, A, L) An instrument for perforating: (M, L, Msh:) and, (M,) or as some say, (Msh,) an instrument with which leather is sewed; (S;) syn. مَسْرُودٌ; (M, L, Msh;) or إِشْفَى which is [said to be] the same thing as the مَسْرُودُ; (L;) as

also سَرِيدٌ: (K:) or an [instrument of the kind called] إِشْفَى that has a hole at its extremity; (A;) and so سَرِيدٌ and سَرَادٌ. (TA: [but the last I think a mistake for سَرَاد.] — [Hence,] one says, هُوَ ابْنُ مَسْرَدٍ, (K,) or هُوَ ابْنُ مَسْرَدٍ, (A,) † He is the son of a female slave: (A, K:) because she is a sewer of skins, or leather: (A:) an expression of vituperation. (K.) — [Hence, likewise,] مَسْرَدٌ also signifies † The tongue. (M, A.) So in the saying, فَلَانٌ يَخْرُشُ الْأَعْرَاضَ بِمَسْرَدِهِ [Such a one wounds reputations with his tongue]. (A.) = Also A sandal having its لِسَان [or tongue, i. e. the thing projecting in its fore part,] faced with another piece sewed on. (M, L.)

مَسْرَدٌ; and its fem., with ة: see the next paragraph, in three places.

مَسْرُودٌ and مَسْرَدٌ [app. A sewing of leather or skin carried on in regular and uninterrupted order]. (S. [In one of my copies of the S, I find مَسْرُودٌ in the place of مَسْرَدٌ; and so in the L; but the latter appears from the context to be the right reading.] — And likewise دَرْعٌ مَسْرُودَةٌ and مَسْرُودَةٌ, (S,) or مَسْرُودٌ and دَرْعٌ مَسْرُودٌ, [though دَرْعٌ and مَسْرُودٌ are both generally fem.,] and لَامَةٌ سَرَدٌ, [in which the epithet retains the masc. form because originally an inf. n., like عَدْلٌ in the phrase رِجَالٌ عَدْلٌ.] A coat of mail fabricated by inserting the rings one into another. (A.) And مَسْرُودَةٌ signifies A coat of mail (دَرْعٌ) perforated [in its rings]. (S.)

نَوْنٌ مَسْرَدٌ † Pearls following one another, or doing so uninterruptedly. (A.) And مَاشٍ مَسْرَدٌ † One walking, or going, with consecutive, or uninterrupted, steps. (A.)

مَسْرَدِيٌّ [A thing] that overcomes one. (S.)

سرداب

سَرْدَابٌ, an arabicized word, (K,) from [the Pers.] سَرْدُ [i. e. “cold”] and آبُ [“water”], (TA,) A subterranean structure, for the summer: (El-Aḥmar, K:) or a narrow place into which one enters: (Msh:) [applied in the present day to a cellar, or subterranean vault, in which anything is put to be kept cool:] pl. سَرَادِبُ. (Msh) [or سَرَادِيبُ].

السَّرَادِيبَةُ A people of those who compose the رَافِضَةُ [sect called] رَافِضَةُ [q. v.], who expect El-Mahdee's coming forth from the سَرْدَابُ that is in Rei, wherefore they bring a saddled and bridled horse every Friday, after the prayer [of the congregations at noon], saying, “O Imām: in the name of God:” three times. (TA.)

سردق

[Q. 1. سَرَدَقَ, inf. n. سَرَدَقَةٌ, He covered a house with an awning over its interior court, as a protection from the heat of the sun: so accord. to Golius, as on the authority of the KL: and the

(Seer, M, K,) and **سُرْطَمِرْ** (K:) or one *who swallows everything*; as also **سُرْوَاطْ** (M) and **سُرْطَمِرْ** and **سُرْطَمِرْ** (Lh, M;) from **الاستِرْطَا**; the **م**, accord. to IJ, being augmentative; (M;) and so **سُرْوَاطْ** (TA.) [See also **سُرْطْ**.] — Also, (S, M, K,) and **سُرْوَاطْ** (M, K,) † A sword that cuts (S, K, TA) much, or well; (K, TA;) that passes into the object that is struck with it; (M, TA;) that goes quickly into the flesh. (Ibn-Habbeeh, O, in explanation of the former word.) — **سُرْوَاطِي الْجَرِي** † A horse that runs vehemently. (K, TA.) [See again **سُرْطْ**.]

سُرْطِيَّة, (Jm, M, K, TA,) or **سُرْطِي** (L,) A kind of soup, or food that is supped, (Jm, M, K, TA,) like **خَزِيرَة** [q. v.]; (Jm, M, TA;) in the K, erroneously, like **خَزِيرَة**: (TA:) or resembling **خَزِيرَة**. (L in explanation of the latter word.) — See also **سُرْطِي**.

سُرْوَاطْ: see **سُرْوَاطِي**, in two places.

سُرْوَاطْ: see **سُرْطْ**.

سُرْطْ: see **سُرْطَرَاطْ** — and see also the paragraph here following.

سُرْطِي a word occurring in the following prov.: **الْأَخْذُ سُرْطِي وَالْقَضَاءُ سُرْطِي** (S, K,) or **سُرْطِي** and **سُرْطِي**, (so in a copy of the M, without teshdeed,) and one says also **سُرْطِي** and **سُرْطِيَّة**, (O, K,) and **سُرْطِيَّة** and **سُرْطِيَّة**, (O, K, TA, in the CK **سُرْطِيَّة** and **سُرْطِيَّة**,) and **سُرْطِي** and **سُرْطِي**, (K, and so in a copy of the S,) each like **زَبِير**, (TA,) or **سُرْطِي** and **سُرْطِي**, (so in another copy of the S,) or both, (M,) [Taking, or receiving, is a swallowing, and paying is a making with the mouth a sound like that of the emission of wind from the anus; i. e.] one takes, or receives, a loan, or the like, (S, M, O, K,) and swallows it, (M, O, K,) and when payment is demanded of him he makes with his mouth a sound like that of the emission of wind from the anus: (S, M, O, K, TA:) meaning that taking, or receiving, is liked, and paying is disliked: (TA:) and **سُرْطَانْ**, (O, K,) or, as some relate it, **سَلْجَانْ**, (O,) **وَالْقَضَاءُ لَيَانْ**. (O, K.) [See 1 in art. **سَلَج**.]

سُرْطِي: see the next preceding paragraph.

سُرْوَاطْ and **سُرْطْ** The gullet: (M, K:) also written with **ص**. (M.)

سُرْوَاطْ: see what next precedes: — and see also **سُرْطْ**.

سوط

Q. 1. **سُرْطَمِرْ** He (a man) was, or became, silent. (Sh, TA in art. **رَطَمِرْ**.) — [From what follows, it would seem to signify also He was perspicuous in speech, or eloquent.]

سُرْطَمِرْ Long, or tall; (S, K;) as also **سُرْطَمِرْ** (K:)

in the latter sense, the former epithet is applied to a man; as also **سُرْطَمِرْ** and **سُرْطَمِرْ** (M:) and a poet (namely 'Adee Ibn-Zeyd, TA) uses the phrase **سُرْطَمِرُ اللَّحْيَيْنِ** [long in the two jaw-bones]. (S.) — And The gullet: because of its width. (M.) — And, as also **سُرْطَمِرْ**, Wide in the fauces, quick in swallowing, (M, K,) or that swallows much, (TA,) with [largeness of] body and make: (M, K:) or that swallows everything: held by Kh to be of the trilateral-radical class; (M, TA;) and mentioned in art. **سُرْطْ**. (TA.) [See **سُرْوَاطِي**.] — And hence † the latter, † An eloquent speaker: (M in art. **سُرْطْ** and in the present art., and K* in the former:) or perspicuous in speech; (M and K in the present art.): as also **سُرْطَمِرْ** (K.) — **سُرْطَمِرْ** is also expl. as meaning **الَّذِي يَسْتَوْعِبُ الزَّوَامَ** [which may be rendered That takes the whole of the nose-rein, or leading-rope; but the exact meaning must be determined from the context]; and so **سُرْطَمَانْ**. (Freytag, from the Decwán of Jerceer.)

سُرْطَمِرْ: see **سُرْطَمِرْ**, in three places.

سُرْطَمَانْ: see **سُرْطَمِرْ**, last sentence.

سُرْطَمِرْ: } see **سُرْطَمِرْ**, first sentence.
سُرْطَمِرْ: }

سرع

1. **سَرَعْ**, aor. ², inf. n. **سَرَعْ** (S, M, K) and **سَرَعْ** (TA [and mentioned in the K, but app. as a simple subst.]) and **سَرَعْ** and **سَرَعْ** (TA) and **سَرَعَة** (TA) or this last is a simple subst. from **أَسْرَع**, (M, K,) [but it is also generally used as syn. with the inf. ns. before mentioned when they are employed as simple substs., and is more common than any of them,] He, or it, was quick, expeditious, hasty, speedy, rapid, swift, or fleet: [in course, tendency, action, speech, &c.] (S, K:) or, said of a man, i. q. **أَسْرَع** [which may mean as above, or he hastened, made haste, or sped,] in his speech and in his actions: (IAar, TA:) but Sb makes a difference between **سَرَعْ** and **أَسْرَع**: see the latter below: (TA:) one says also **سَرَعْ**, aor. ²; a dial. var. of **سَرَعْ**: and **تَسْرَعْ**, said of an affair, or event, signifies the same as **سَرَعْ**. (TA.) One says, **الْوَحَاةُ تَسْرَعُ** like **الْوَحَاةُ**, (S, K,) i. e. [Make thou] haste; or haste to be first, or before, or beforehand: haste; or haste to be first, &c. (S and TA in art. **وَحَاة**.) And **سَرَعْ**, (S, TA,) and **سَرَعْ**, which is a contraction of the former; for the Arabs contract by the suppression of dammeh and kesrch because they are difficult of pronunciation, saying **فَعَدَّ** for **فَعَدَّ** and **عَصَدَّ** for **عَصَدَّ**, but one should not say **حَجَرَّ** for **حَجَرَّ**, (S, TA,) or the like, accord. to the Baḡrees, though the Koofees allow the contraction in the case of fet-hah also, as in **سَلَفْ** for **سَلَفْ**; (M in art. **سَلَف**;) and one says also **سَرَعْ**, as a contraction of **سَرَعَانْ** [i. e. Quick was thy

doing that: or how quick was thy doing that! or, which is nearly the same, excellently quick was thy doing that; for **سَرَعْ** is similar to **قَصْوْ** and **رَمَوْ**, denoting excellence]. (TA.)

2: see 4.

3. **سَرَاعَة** signifies The hastening with another; or trying, or striving, with another, in hastening; or hastening to be, or get, before another or others; (S, K;) **إِلَى شَيْءٍ** to a thing; (S;) as also **تَسَارَعُ**; syn. **مُبَادَرَة**; (S, K;) with which, also, [not, however, as it is expl. above, but in the sense of **يُدْرِبُ**, i. e. simply the hastening to a thing,] **إِسْرَاعٌ** is syn. (TA.) One says, **سَارَعُوا** **إِلَيْهِ** and **تَسَارَعُوا** **إِلَيْهِ**, [They hastened, one with another, &c., to such a thing,] both signifying the same. (S.) And [of a single person,] **سَارَعَ إِلَى الشَّيْءِ** He hastened to the thing; syn. **يَادِرْ**. (M, K.) And it is said in the Kur [iii. 127], **وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ** [And vie ye, one with another, in hastening to obtain forgiveness from your Lord]. (TA.) And again, [iii. 170,] **الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ** Who fall into unbelief hastily, or quickly, (Bd, Jel,) and eagerly. (Bd.)

4. **اسْرِعْ** is originally trans.; (S, K;) [signifying He quickened, or hastened, himself, or his going, &c.]; and hence the saying, in a trad., **إِذَا مَرَّ أَحَدُكُمْ بِطَرَبَالٍ مَائِلٍ فَلْيَسْرِعْ إِلَيْهِ** [When any one of you passes by a high wall, or the like, that is inclining, let him quicken, or hasten, the pace, or going]. (K, TA.) But [it is used also elliptically, as meaning He hastened, in an intrans. sense; he made haste; he sped; he went quickly; and hence] you say, **اسْرِعْ فِي الشَّيْءِ**, like **سَرَعْ** [He was quick, expeditious, hasty, speedy, rapid, swift, or fleet, in going, journeying, or pace]: (K:) or [rather he hastened, made haste, or sped, therein; for] **اسْرِعْ** signifies he endeavoured, or sought, and affected, to be quick, &c., as though he hastened the pace, or going; but **سَرَعْ** denotes what is as it were an innate quality: (Sb:) the verb being originally trans., when you say of one **سَرِعَ فِي السَّيْرِ** it is as though [meaning] he urged himself forward with haste; or he quickened, or hastened, the pace, or going; and it is only because the meaning is understood by the persons addressing one another, that the objective complement is not expressed: (Lth, K:) or the verb may be trans. by means of a particle and without a particle: or when made immediately trans., the phrase may be meant to be understood as elliptical. (TA.) [Accord. to Fei,] **اسْرِعْ فِي** **اسْرِعْ مَشِيَهُ**, &c., inf. n. **إِسْرَاعٌ**, is originally **مَشِيَهُ** [He quickened, or hastened, his pace, or going]; **اسْرِعْ الْحَرَكَةَ فِي مَشِيهِ** [he quickened, or hastened, the motion in his going]: and **اسْرِعْ إِلَيْهِ** means **إِلَيْهِ** [he quickened, or hastened, the going to him]. (M, K.) **سَرَعْ** is syn. with **اسْرِعْ**. (TA.) And you say, **تَسْرَعُ إِلَى الشَّرِّ**, (S, K,) meaning He hastened, or made haste, to [do] evil, or mischief; (K;) as also **تَسْرَعُ**. (Sgh and K in art. **زَرَع**.) And **تَسْرَعُ**

He hastened to do the thing, or affair; syn. *بَادَرَ بِهِ*. (TA.) See also 3. — *اسرع إليه* occurs in a trad. as meaning *He was quick, or hasty, in being angry with him, or in blaming him, or in reviling him.* (Mgh.) — *اسرع به*: see [its contr.] *به*. — *بَطَأَ بِهِ* signifies also, *Their beasts on which they rode were, or became, quick, swift, or fleet.* (AZ, S, K.) — *مَا أَسْرَعَ مَا صَنَعْتَ* [How quick was thy doing that!]. (S, K.)

5: see 1 and 4; the latter in two places.

6: see 3, in two places.

سَرَعَ [originally an inf. n. of *سَرَعَ*, like *سَرَعَ* and *سَرَعَ* accord. to the TA]: see *سَرَعَ*, in two places.

سَرَعَ: see [1 and] *سَرَعَ*.

سَرَعَ: see *سَرَعَ*.

سُرْعَة Quickness, expedition, haste, speed, rapidity, swiftness, or fleetness; [of course, tendency, action, speech, &c.]; (S, K;) as also *سَرَعَ*; (K;) [the former said in the K, and the latter in the TA, to be an inf. n. of *سَرَعَ*:] and *a hastening, making haste, or speeding*; i. q. *إِسْرَاع* [inf. n. of 4]; (TA;) or a subst. therefrom. (Mgh.) You say, *عَجِبْتُ مِنْ سُرْعَةِ ذَاكَ* [I wondered at the quickness, &c., of that]. (S.)

سَرَعَان and *سُرْعَان* and *سُرْعَان* (S, K) and *سُرْعَان*, the last with damm to the ر, (IAqr,) occurring in the phrase *سَرَعَانٌ ذَا خُرُوجًا*, (IAqr, S, K,) meaning *سُرْعَانٌ ذَا خُرُوجًا* [Quick is this in coming forth: or how quick is this in coming forth! or, which is nearly the same, excellently quick &c.], (S, K,) are dial. vars., changed from the original form, which is *سَرَعَ*, and, for this reason, (S,) made indecl., with the final vowel of *سَرَعَ* for their termination. (S, K.) The word *سَرَعَان* is used as a simple enunciative [placed before its inchoative], and also as an enunciative denoting wonder: [see *نَسْرَعَانُ*:] and hence the saying, (K,) *مَا نَسْرَعَانُ كَذَا* [How quick was thy doing that!]. (S, K.) The saying *سَرَعَانٌ ذَا إِهَالَةٍ* originated from the fact that a man had a lean ewe, her snivel running from her nostrils by reason of her leanness, and it being said to him "What is this?" he answered, "Her grease:" whereupon the asker said as above: the last word is in the accus. case as a denotative of state; and the meaning is, *Quick, or how quick, is this snivel [coming forth] in the state of melted grease!* or the last word is a specificative, under the supposition that the action is transferred [from its proper agent, which thus becomes a specificative], as in the phrase *تَصَبَّبَ زَيْدٌ عَرَقًا*; and the meaning to be understood is, *Quick, or how quick, is the melted grease of this!* the saying is applied to him who tells of a thing's coming to pass before its time: (O, K:) it is a prov. (TA.) — *سَرَعَانٌ* and its fem., *سَرَعَى*: see *سَرَعَ*, in two places: see also the paragraph here next following, in two places.

سُرْعَانٌ (S, Mgh, Mgh, K,) and *سُرْعَانٌ* (IAqr, K,) *The first, or foremost, of the men, or people*, (IAqr, S, Mgh, Mgh, K,) *striving,*

one with another, to be the first to do a thing; (K;) so says Ag, with reference to soldiers hastening: (TA:) the former word in this phrase is [distinguished from *سُرْعَان* in being] declinable in every case: (S:) in two trads. in which the phrase occurs, we find it differently related, *سَرَعَان* and *سُرْعَان*; the latter being pl. of *سَرَعَ*.

(TA.) *سُرْعَانُ الْخَيْلِ*, also, signifies *The first or foremost, of the horsemen*, and sometimes they said *سُرْعَانُ الْخَيْلِ*. (K.) Abu-l-'Abbás says that when *سَرَعَان* is an epithet applied to men, it has both of the above-mentioned forms; but when applied to others, the former is the more chaste, though the latter is allowable. (TA.)

سُرْعَانٌ: see *سُرْعَانٌ*.

سُرْعَانٌ; and its fem., with ة: see what next follows, in three places.

سَرِعٌ Quick, expeditious, hasty, speedy, rapid, swift, or fleet; [in course, tendency, action, speech, &c.]; (S, Mgh, TA;) as also *سَرِعٌ* [and *سَرِعٌ* and *سَرِعٌ*, of which the fem. is with ة, and *سَرِعَانٌ*, of which the fem. is *سَرِعَى*; (TA;) i. q. *سُرْعَانٌ*, (K,) which signifies as above; (TA;) [and which also signifies *hastening, making haste, or speeding*;] and *سُرْعَانٌ*, also, signifies *quick, &c.*, (S, K,) to [do] good or evil: (K:) the pl. of *سَرِعٌ* is *سُرْعَانٌ*, (K,) and *سُرْعَانٌ* is [also a pl. of the same,] syn. with *سُرْعَانٌ*. (Mgh.) You say, *قَوَسَ سَرِعٌ* and *سُرْعَانٌ* [A quick, swift, or fleet, horse]: (IB:) and *سُرْعَانٌ* meaning *سُرْعَانٌ* [a quick, swift, or fleet, mare]. (K.) And *إِسْعَ عَلَى رَجْلِكَ السَّرْعَى* [Go thou quickly; lit. go thou, or walk thou, or run thou, upon thy quick, or swift, leg]. (Fr.) And *جَاءَ سُرْعَانٌ* meaning *سُرْعَانٌ* [He, or it, came quickly, hastily, speedily, &c.]. (TA.) And God is said [in the Kur ii. 198, &c.] to be *سَرِيعُ الْحِسَابِ* [Quick in reckoning], meaning that his reckoning will inevitably come to pass; or that one reckoning will not divert Him from another reckoning, nor one thing from another thing; or that his actions are quick, none of them being later than He desireth, because it is done without manual operation and without effort, so that He will reckon with mankind, after raising them from death and congregating them, in the twinkling of an eye, without numbering, or calculating: (K:) and [in like manner He is said in the same, chap. vi., last verse, to be] *سَرِيعُ الْعِقَابِ* [quick in punishing]. (El-Mufradát, B.) — Also *A certain kind of going, or pace*; coupled with *سُرْعَانٌ*, which signifies another kind thereof. (Ibn-Habeb, TA.) — [The ninth metre (بحر) in prosody, in which each hemistich originally consisted of *مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مَفْعُولَاتٌ*.] — And *سُرِيعٌ* The [shrub called] *عَرَقَج*: or the fire that is therein. (K. [See *زَحْفَةٌ*.]) — Also *A shoot, or twig, that falls from the شَامَر [or tree of the balsam of Mekkeh]*: pl. *سُرْعَانٌ* and *سُرْعَانٌ*. (K.)

أَسْرَعٌ [More, and most, quick, expeditious,

hasty, speedy, rapid, swift, or fleet, of course, tendency, action, speech, &c.]. [It is said, of God, in the Kur vi. 62,] *وَهُوَ أَسْرَعُ الْحَاسِبِينَ* [And He is the quickest of the reckoners]. (K.) [The fem.] *سَرِعَى* is applied to a she-camel by Honeyf El-Hanátim [as meaning *Surpassingly quick or fleet*]. (IAqr, TA in art. *هَبَى*.)

سَرِعٌ: see *سَرِعٌ*.

سُرْعَانٌ Very quick, or hasty, (K, TA,) to [do] good or evil, (K,) or in affairs. (TA.)

سرف

1. *سَرَفٌ*, aor. ء, inf. n. *سَرَفٌ*, *He was ignorant: or he was unmindful, negligent, or heedless.* (Mgh.) [In these senses it is trans.: you say,] *سَرَفَ*, (S, M, K,) aor. ء, (K,) inf. n. *سَرَفٌ*, (S, M, K,) *He was unmindful, negligent, or heedless, of it;* (S, M, K;) namely, a thing: (S, M:) and *he was ignorant of it:* (S, K:) and *he missed it;* (S, M, K;) [in the first and third of which, only the inf. n. of the verb in this sense is mentioned, and expl. as syn. with *خَطَا*;] syn. *أَخْطَأَ*. (M.) And *طَلَبْتُمُ فَرَقْتُمُ* I sought them and missed them: or was ignorant of them. (Mgh.) And *سَرَفَ الْقَوْمَ* He passed by the people, or party, and left them behind him. (M.) Ag relates, of an Arab of the desert, with whom some companions of his made an appointment to meet him in a certain place of the mosque, and to whom he broke his promise, that, being asked respecting that, he said, *مَرَرْتُ بِكُمْ فَرَقْتُمْ*, meaning [I passed by you and] I was unmindful of you. (S.) And hence the saying of Jerceer, (S, TA,) praising the Benoo-Umeiyeh, (TA,)

• *أَعْطَوْا هُنَيْدَةَ يَحْدُوها ثَمَانِيَةَ*
• *مَا فِي عَطَائِهِمْ مِنْ وَلَا سَرَفٍ*

meaning [They gave a hundred camels, eight persons driving them, or urging them by singing to them: there was not in their gift reproach for a benefit conferred, nor] unmindfulness: or the meaning is, *nor missing (خَطَا)*; that is, they did not miss the proper place of the gift by their giving it to such as did not deserve it and refusing it to the deserving. (S, TA.) You say also, *سَرَفْتُ يَمِينَهُ* I was unacquainted with, or knew not, his oath. (TA.) — [*سَرَفٌ* is also, as expl. below, syn. with *إِسْرَافٌ*, but as a subst., having no verb properly belonging to it.] — *سَرَفَ الشَّجَرَةَ*, (ISK, S, K,) aor. ء, inf. n. *سَرَفٌ*, (ISK, S,) said of the *سُرْقَةُ* [q. v.], *It ate the leaves of the tree:* (ISK, S, K:) and *سَرَفَ الْخَشَبَ* is likewise said of the *سُرْقَةُ* [as meaning it ate the wood]. (Z, TA.) And *سَرَفَتِ الشَّجَرَةُ*, (ISK, S, M, TA,) inf. n. *سَرَفٌ*, (ISK,) *The tree had its leaves eaten by the سُرْقَةُ:* (S:) or was smitten, or lighted on, by the *سُرْقَةُ*: (ISK, M, TA:) and *سَرَفَ الْخَشَبَ* [the wood was eaten by the *سُرْقَةُ*], the verb in this phrase being quasi-pass. of the verb in the phrase *سَرَفَتِ الشَّرْقَةُ الْخَشَبَ*, like as *حَطِمَ* and

صَعَق are quasi-passives of the verbs in the phrases صَعَقَتِ السَّمَاءُ and صَعَقَتِ السَّمَاءُ: (Z, TA:) and [hence] one says also, سَرَفَ الطَّعَامُ † *The wheat, or food, was, or became, cankered, or eaten away*; as though smitten, or lighted on, by the سَرْفَة. (M, TA.) — [Hence also,] سَرَفْتُ أُذُنَ الشَّاةِ † *The ear of the sheep, or goat, was entirely cut off*. (A, TA.) — And سَرَفَتْ وَلَدَهَا † *She (a mother) injured her child by too much milk*. (A, K, TA.)

4. اسرف, (Mṣb,) inf. n. اسْرَافَ, (M, Mṣb,) *He exceeded, or transgressed, the just, or right, bound, or limit, or measure; acted extravagantly, exorbitantly, or immoderately*: (M, Mṣb:) or اسْرَافَ signifies the being extravagant in expenditure, syn. تَبَذَّرَ; (K;) or so اسْرَافَ فِي التَّفَقُّةِ: (S, TA:) or, as some say, تَبَذَّرَ means the “exceeding in respect of the right objects of expenditure,” which is ignorance of the [right] manner, and of things that should prevent it; and اسْرَافَ means the exceeding with respect to quantity [in expenditure], and is ignorance of the values of the right objects: (MF in art. بَذَر:) or the latter signifies the expending otherwise than in obedience of God, (Sufyān, K, TA,) whether little or much; (TA;) as also سَرَفٌ: (M, TA:) it is also said to mean the eating that which it is not lawful to eat; and this is said to be meant in the Kur vi. 142 or vii. 29: and the putting a thing in a wrong place [as when one expends his money upon a wrong object]: and accord. to Iyās Ibn-Mo'āwiyeh, الاسْرَافُ is that [action] whereby one falls short of what is due to God. (TA.) You say also, اسرف في ماله, meaning *He was hasty in respect of his property, [i. e. in expending it,] without pursuing the just course, or heaping within due bounds*. (M.) And اسرف في الكلام, and اسرف في القتل, *He exceeded the due bounds, or just limits, in speech, and in slaying*. (M.) الاسْرَافُ فِي الْقَتْلِ, which is forbidden in the Kur xvii. 35, is said to mean *The slaying of another than the slayer of one's companion*: (Zj, M, Mṣb:) or *the slaying the slayer without the authority of the Sultān*: or *the not being content with slaying one, but slaying a number of persons, because of the high rank of the slain and the low condition of the slayer*: or *the slaying one higher in rank than the slayer*: (Zj, M:) or *the slaying two when the slayer is one*: or *the maiming or mutilating [before slaughter]*. (Mṣb.) اسْرَافَ also signifies *The committing of many faults, offences, or crimes, and sins*. (TA.) And you say, أَكَلَهُ اسْرَافًا (TA) and سَرَفًا (M, TA,) meaning *He ate it hastily*. (M, TA.)

5. تسرف *He sucked: and ate, gnawed, or devoured*. (KL. [App. from سَرْفَة, q. v. See also سَرَفَتِ الشَّجَرَة, &c., in the latter half of the first paragraph.])

سَرْف inf. n. of سَرَفَ [q. v.]. (S, M, Mṣb, K.) — And also a subst. from اسْرَفَ; (Mṣb;) i. q. اسْرَافَ; (M;) signifying *Excess, or transgression, of the just, or right, bound, or limit, or measure; extravagant, exorbitant, or immoderate*

rate, action or conduct; (M, Mṣb, TA;) contr. of قَصَدَ. (S, K.) See also 4, in two places. — [Hence,] † *The overflowing of water from the sides of a watering-trough, or tank; as in the saying, ذَهَبَ مَاءُ الْحَوْضِ سَرَفًا † The water of the watering-trough, or tank, [went away running to waste, or] overflowed from its sides*: (K, TA:) or سَرَفَ الْهَاءُ means † *what goes, of water, without irrigating and without profit*: [or rather its going for nought:] you say, أَرَوَّتِ الْبُيُوتُ النَّخِيلَ † *[The well irrigated the palm-trees, and the rest of the water went for nought, in waste]*. (Sh, TA.) — And Addictedness (سَرَاوَة, S, K, or سَرَج, M) to a thing, (M,) or in respect of wine. (K, TA.) It is said in a trad. (S, M) of 'Aishah, (TA,) إِنَّ لِلْبَحْرِ سَرَفًا كَسَرَفِ الْخَمْرِ [Verily there is an addictedness to flesh-meat like the addictedness to wine]: (S, M, TA:) i. e. he who is accustomed to it is addicted to the eating thereof, like as he who is constantly drinking wine is addicted thereto, having little self-restraint therefrom: or the meaning here is unmindfulness [of consequences with respect to flesh-meat &c.]: or corruptness of conduct, arising from hardness of heart, and daringness to disobey, and self-impulsion to the gratification of appetite: (TA:) or it may be [that the meaning is, there is an extravagance with respect to flesh-meat &c.,] from الاسْرَافِ (S, TA) in expenditure for that which is not needed, or otherwise than in obedience [to the law of God]. (TA.) — It is also said in a trad., لَا يَتَّبِعُ الرَّجُلُ نَهْيَةَ ذَاتٍ ذَاتَ شَرَفٍ وَقَدَرٍ كَبِيرٍ, meaning, سَرَفٌ, meaning, [i. e. The man shall not take a thing as spoil that is of high and great estimation, he being a believer]: (K, TA:) [for] people disapprove of that: (TA:) and it is also related with ش [i. e. ذَاتَ شَرَفٍ]. (K.)

سَرْف Ignorant; (IAṣr, M, Mṣb, TA;) as also مُسَرْفٌ: (IAṣr, TA:) or unmindful, negligent, or heedless. (Mṣb.) And رَجُلٌ سَرَفٌ الْفَوَادِ † *A man missing, or mistaking, in heart, or mind; negligent, or heedless, therein*. (S, K, TA.) And رَجُلٌ سَرَفٌ الْعَقْلِ † *A man having little intellect, or intelligence: or I corrupt in intellect*; accord. to Z, from سَرَفَتِ السَّرَفَةُ الْخَشَبَ, of which the quasi-pass. is سَرْفٌ [q. v.; meaning that it is from سَرَفٌ as a part. n. of this latter verb]. (TA.) — وَادٍ سَرَفٌ (M, TA,) and أَرْضٌ سَرَفَةٌ (S, M, K,) and وَادٍ سَرَفٌ (M, TA,) *A land, and a valley, abounding with the [worm, or caterpillar, or small creeping thing, called] سَرْفَة*. (S, M, K, TA.)

سَرْفٌ A certain white thing [or substance] resembling the web of the silkworm. (Ibn-'Abbād, O, K.)

سَرْفَةٌ [A certain worm, or caterpillar, or small creeping thing;] a small creeping thing that makes for itself a habitation, (S, K,) four-sided, or square, (S,) of fragments of wood, (S, K,) joining them together by means of its spittle, in the form of a نَؤُوسٌ [here meaning coffin], (S,) which it then enters, and [therein it] dies: (S, K:) or the silkworm: or a certain small creeping thing, dust-coloured, that constructs a beautiful habitation in which it is: or a very small creeping thing, like the half of a lentil, that bores a tree, and then constructs therein a habitation of pieces of wood, which it conjoins by means of what resembles the web of the spider: or a very small dust-coloured creeping thing, that comes to a piece of wood and excavates it, and then brings a bit of wood and puts it therein, then another, then another, and then weaves what resembles the web of the spider: or, accord. to AHn, a certain small creeping thing, like the worm, inclining in some degree to blackness, found upon the [plants called] خَمِيضٌ, that constructs a four-sided, or square, habitation, of pieces of wood, joining the extremities of these together by means of a thing [or substance] resembling the web of the spider: or the worm [or caterpillar] that weaves [a web] upon certain trees, and eats their leaves, and destroys the rest thereof by that weaving: or a certain worm [or caterpillar] like the finger, hairy, speckled with black or white, that eats the leaves of trees so as to make them bare: or a certain worm [or caterpillar] that weaves upon itself, of the size of the finger in length, a thing like the قِرْطَاسٌ [or roll, or scroll, of paper], which it enters, so becoming unattainable: or a certain light, small creeping thing, like a spider: (M:) pl. سَرْفٌ. (TA.) Hence the prov., أَصْنَعُ مِنْ سَرْفَةٍ [More skilled in fabricating than a سَرْفَة]. (S, M, K.) And one says also, أَخَفُّ مِنْ سَرْفَةٍ [Lighter than a سَرْفَة]. (M.)

[سَرْف, accord. to Freytag, (but he has not named his authority,) The erosion of a tree by wood-fretters (“teredines,” by which he means سَرْف, pl. of سَرْفَة).]

سَرُوفٌ Hard, severe, or difficult; great, momentous, or formidable: (O, K, TA:) an epithet applied to a day. (O, TA.)

سَرْفِيفٌ A row of grape-vines. (O, K.)

سَرَاوِيلُ: see اسْرَافِيلُ, below.

أَسْرَفٌ i. q. أَلَاكٌ [i. e. Lead, or black lead, or tin, or pewter]; (O, K;) of Pers. origin, (O,) arabicized, from سَرْفٌ, (O, L, K,) or اسْرَفٌ. (CK.) [See also اسْرَفٌ.]

اسْرَافِيلُ (S, M, O, K,) and El-Kanāneeh used to say سَرَاوِيلُ, the name of A certain angel; (M; [in which it is mentioned among quadrilateral-radical words; but it is there said that the ! may be radical;]) the angel who is to blow the horn on the day of resurrection: (Jel in vi. 73, &c.): [see رُوحَانِي:] a foreign word (S, O, K) prefixed, (K,) or as though prefixed, (S, O,) to إِبِلٌ: (S, O, K:) and اسْرَافِيلُ is a dial. var. of the same; (Kh, S, M, O, K;) like as they said اسْرَافِيلُ and اسْرَافِيلُ and اسْرَافِيلُ. (Akh, S, O.)

مُسَرْفٌ [Exceeding, or transgressing, the just, or

right, bound, or limit, or measure; acting extravagantly, &c.: see its verb (4). — See also سَرَقَ. — [Also] Denying, or disacknowledging, the favours, or benefits, or the unity, and the prophets and law, of God; a disbeliever, an unbeliever, or an infidel: it is said to be used in this sense in the Kur xl. 36. (TA.)

مَسْرُوقَ Eaten by the سُرْقَة [q. v.]. (TA.) And شَجَرَةٌ مَسْرُوقَةٌ A tree of which the leaves have been eaten by the سُرْقَة; (S;) or smitten, or lighted on, by the سُرْقَة. (ISk, TA.) — شَاةٌ مَسْرُوقَةٌ † A sheep, or goat, that has had its ear entirely cut off. (M, A.)

سرفن and سرفل

سَرَفِلٌ and سَرَفِلٌ and سَرَفِلٌ: see the next preceding art.

سرق

1. سَرَقَ مِنْهُ مَالًا (S, Mgh, O, Mghb,) or الشَّيْءَ (K,) and سَرَقَهُ مَالًا (S, Mgh, O, Mghb,) thus also they sometimes said, (S, O,) the prep. being suppressed for the sake of alleviation, but meant to be understood, (Hum p. 155,) aor. ى, inf. n. سَرَقَ (S, Mgh, O, Mghb, K,) and سَرَقَ and سَرَقَ (Mgh, K,) and سَرَقَ and سَرَقَ (K,) He stole from him property, [or the thing,] i. e. he took it [from him] secretly, and by artifice; (Mgh;) or he came clandestinely to a place of custody, and took what belonged to him, namely, another person; (O, K;) as also استرقه [followed by مِنْهُ]. (IAar, K.) And سَرَقَهُم [alone, He stole from them; or robbed them]. (JK and K in art. سَرَقَ.) It is said in a prov., سَرَقَ السَّارِقُ فَأَتَتْهُمُ (S, O) The thief was robbed, and in consequence slew himself: applied to him who has a thing not belonging to him taken from him, and whose impatience consequently becomes excessive. (Meyd, O.) And سَرَقَهُ, inf. n. تَسْرِيقٌ, signifies the same as سَرَقَهُ: El-Farazdaq says,

لَا تَحْسِبَنَّ دَرَاهِمًا سَرَقَتْهَا
تَمْحُو مَخَازِيكَ أَتَى بِعَمَانٍ

[By no means reckon thou that dirhems which thou stolest will efface thy disgraceful practices that were committed in 'Omdan]. (IB, TA.)

And you say in selling a slave, بَرِئْتُ إِلَيْكَ مِنَ الْإِبْهَاتِي وَالسَّرْقِي [I am irresponsible to thee for running away and stealing]. (TA.) — One says also, سَرَقَ الشَّمْعَ, meaning استرقه. (Mghb. See 3.) — And سَرَقَ صَوْتَهُ [lit. His voice was stolen], meaning † he became hoarse. (Z, TA.) — And سَرَقَتْ يَا قَوْمُ [app. سَرَقْتُ يَا قَوْمُ, expl. as meaning سَرَقْتُ عَرَفِي, which I think a mis-transcription for سَرَقْتُ عَرَضِي, i. e. † I have been robbed of my honour, or reputation, O my people]. (TA.) — And سَرَقْنَا لَيْلَةً مِنَ الشُّهُرِ † We passed pleasantly, or with enjoyment, a night of the month. (TA.) — And سَرَقَنِي عَيْنِي † My eye overcame me. (TA.) — سَرَقَ, aor. ى, (Yoo,

IDrd, K,) inf. n. سَرَقَ, (TK,) said of a thing, (Yoo, IDrd,) i. q. خَفِيَ [It was, or became, unperceived, or imperceptible, or hardly perceived or perceptible, &c.]. (Yoo, IDrd, K.) — And سَرَقَتْ مَفَاصِلُهُ, aor. as above, (IDrd, K,) and so the inf. n., (TA,) His joints became weak, or feeble; (IDrd, K;) as also انسرفت. (K.)

2. سَرَقَهُ: see 1. — Also, (S,) inf. n. تَسْرِيقٌ, (K,) He attributed to him [or accused him of] theft. (S.) It is said in the Kur [xii. 81], accord. to one reading, إِنَّ أَبْنَكَ سَرَقَ [Verily thy son has been accused of theft]. (S.)

3. هُوَ يَسَارِقُ النَّظَرَ إِلَيْهِ † He avails himself of, (S, O,) or sees, (K,) his inadvertence, to look at him: (S, O, K:) [he takes an opportunity of looking at him by stealth:] and in like manner one uses the phrases استرق † and تَسْرِيقُهُ [as meaning † the taking an opportunity of looking by stealth]: and اتسرق [alone] signifies † the taking an opportunity of looking and of hearing: (TA:) [and the hearing discourse by stealth; as is indicated in the TA:] and استرق † [and استرق alone, as appears from an explanation of the part. n. مُسْتَرِقٌ, below,] † He listened, (S, O,) or heard, (Mghb,) by stealth; (S, O, Mghb;) as also سَرَقَ † الشَّمْعَ. (Mghb.)

5. تَسَرَّقَ He stole [by degrees, or] one thing and then another. (O, K.) So in the phrase تَسَرَّقَ شِعْرِي [He stole my poetry, bit by bit], used by Ru-beh. (O, TA.) — See also 3, in two places.

7. انسرق He went, drew, or slunk, back, in order to go away, عَنْهُمْ from them. (K, TA.) [In this and the following sense, the verb is erroneously written in the CK أنسرق.] — And He was, or became, languid, and weak, or feeble. (O, K, TA.) See also 1, last sentence.

8. استرق: see 1, first sentence: — and see 3, in two places. [See also كَبِهَ.] — Also † He deceived, or circumvented, secretly, [or by stealth,] like him who [so] listens. (TA.) — And you say, استرق الكاتبُ بَعْضَ الْحَسَابَاتِ † The writer suppressed some of the items of the reckoning. (TA.)

Q. Q. 1. سَرَقَنَ الْأَرْضَ He manured the land with سَرَقِين. (L in art. سرقن.)

سَرَقَ Oblong pieces (S, O, Mgh, K) of silk; (S, O, Mgh;) accord. to A'Obeyd, (S, O,) of white silk: (S, O, K:) or silk in general: (K:) said by A'Obeyd to be arabicized from the Pers. سَرَه, meaning "good:" (S, O:) n. un. with ة; (S, O, Mgh;) which is expl. as meaning a piece of good silk. (TA.)

سَرَقَ and سَرَقَةٌ [the former of which is said in the Mgh and K, and the latter in the K, to be an inf. n., are also said to be] subst. from سَرَقَ, [as such signifying Theft,] as also سَرَقَةٌ, (O, K,) or سَرَقَةٌ. (Mghb.)

سَرَقَةٌ }
سَرَقَةٌ } see what next precedes.

سَرَقَةٌ: see سَرَقَ. — Also, (Mghb,) A thing stolen; (Mgh, Mghb;) and so سَرَاقَةٌ; [pl. of the latter سَرَاقَاتُ] whence the saying عِنْدَهُ سَرَاقَاتُ الشَّعْرِ [He has stolen things of poetry or verse]. (TA.)

سَرَقِين (K, and S and Mghb in art. سرج,) sometimes written سَرَقِين (K,) as also سَرَجِين (Mghb, TA,) Dung of horses or other solid-hoofed animals, syn. رَوْتُ, and زَبَلٌ (Mghb,) or fresh dung of camels, sheep and goats, wild oxen, and the like; (TA in art. دَار;) a manure for land: (L:) arabicized from سركين [or سركين], (Mghb, K,) a Pers. word. (Mghb.) [See سَرَجِين, in art. سرج.]

سَرُوقٌ [Thievish; a great thief]; an epithet applied to a man, and to a dog: pl. سَرُوقٌ. (TA.)

سَرَاقَةٌ: see سَرَقَةٌ. — Also A stealer of poetry or verses. (TA.)

سَرُوقَةٌ [Very thievish; a very great thief]: it has no pl. (TA.)

سَارِقٌ [Stealing; a thief; or] one who comes clandestinely to a place of custody, and takes what does not belong to him: (O:) pl. سَرَقَةٌ and سَرَاقٌ (TA) and سَرُوقٌ. (Mgh.)

سُورَقٌ A certain disease in the members, or limbs. (Ibn-'Abbād, O.)

سَارِقَةٌ sing. of سَوَارِقٌ, which signifies [Collars by means of which the two hands are confined together to the neck, called also] جَوَامِغُ (O, K, TA,) of iron, attached to fetters or shackles. (TA.) — And the pl., سَوَارِقٌ, signifies also The adjuncts (زَوَائِدُ) in the catches (قَوَاشٍ [q. v.]) of a loch. (Ibn-'Abbād, O, K.)

مَسْرُوقُ الصَّوْتِ [lit. Having the voice stolen,] means † hoarse in voice. (Z, TA.) And hence, مَسْرُوقُ الْبَغَامِ † [A young gazelle] having a nasal sound, or twang, in its cry; as though its voice were stolen: a phrase used by El-Aqshā. (TA.)

مُسْتَرِقٌ † Listening by stealth, (K, TA,) like the thief. (TA.) — † Defective, weak in make. (Ibn-'Abbād, O, K.) — مُسْتَرِقُ الْقَوْلِ: Weak in speech or saying. (A, TA.) — مُسْتَرِقُ الْعُنُقِ † Short in the neck; (Ibn-'Abbād, O, K, TA;) applied to a man; (Ibn-'Abbād, O, TA;) contracted therein. (A, TA.) [In the CK, الْمُسْتَرِقُ is erroneously put for الْمُسْتَرِقُ.]

سرقن

Q. 1. سَرَقَنَ: }
سَرَقِين: } see the next preceding art.

سرم

سَرَمٌ The anus; (IAar, T;) the place of egress of the feces; i. e. the extremity of the rectum; (S, K;) a post-classical word: (S:) or the interior of the extremity of the rectum: (Lth, TA:) or the edge, or margin, of the rectum: accord. to some, peculiarly in beasts of prey that have

claws: pl. **أَسْرَامٌ**. (M.) Hence the phrase **رَجُلٌ**
وَإِسْعَ السُّرْمِ ضَخْمُ الْبُلْعُومِ, occurring in a trad.,
 meaning † *A man strong, or vehement, and vio-*
lent, or wrongful or unjust or tyrannical in con-
duct: or a man prodigal of wealth and of blood:
 and therefore described as wide in the places of
 egress and ingress. (TA in art. **بَلْعَمٌ** and in the
 present art.)

سُور *Pain of the anus.* (K, TA.)

سرمد

سَرْمَدٌ [signifies, or implies,] *Continuance*, or *incessant continuance*, دَوَامٌ (Kh, M, L, and آتِّصَالٌ (Kh, L,) of time, (Kh, M, L,) either of night or of day. (Kh, L.) [I have said “or implies” because I have not found it used otherwise than as an epithet, in the following senses.] — *Continuing*; or *continuing incessantly*, or *endlessly*; syn. دَائِمٌ; (Zj, S, L, K;) or دَائِمٌ لَا يَنْتَقِطُ (Nh, L.) It is applied in this sense to night (Nh, L) [and also to day: to each in the Kur xxviii. 71 and 72]: and to night as meaning *Long*. (L, K.) — Accord. to El-Fakhr Er-Rázee, it is derived from السَّرَدُ, which denotes consecutiveness and uninterruptedness, and the م is added to give intensiveness to the signification: if so, its proper place is in art. سَرَدٌ; its measure being فَعْمَلٌ: (MF:) [thus] its م is augmentative like the م in دَوَامٍ. (Bd in xxviii. 71.) — One says also, هُوَ لَكَ سَرْمَدًا *He, or it, is thine ever, or for ever*. (Mgh in art. سَمَد.)

سرمبدي Having neither beginning nor end.
(KT.)

سرنند

سُرد. see art. مُسَرِّدٌ : and سَرَنْدِي : and اِسْرَنْدَاهُ

سرحد

Q. 1. سَوَّدَ (S, K,) inf. n. سَوْدَةٌ (S,) *He fed, or nourished, a child well.* (S, L, K.) = And *He cut a camel's hump [in pieces: see the pass. part. n., below].* (K.)

سُرْدَد a term sometimes applied to The *fat* of a camel's hump. (S, L.) = And Much water. (L.)

مُسَرَّدٌ A fat camel's hump: (S, L, K:) or a camel's hump cut in pieces. (L.) — *Supplied with the comforts and conveniences of life, and well fed*: and, with *z*, a woman fat, and well fed. (L.) [Applied also to a young camel: see an ex. in a hemistich cited in the first paragraph of art. رجل.]

سرو

1. سَرَوَ, (S, M, Mgh, K,) aor. يَسْرُو (S, K;) and سَرَا, (S, M, K,) aor. as above; (S, K;) and سَرَى, (S, M, K,) aor. يَسْرِي (S, K;) inf. n. سَرَاوَةٌ, (S, M, K,) of the first verb, (S, M,) and سَرَوَ, (Sb, Lh, S, M, Mgh, K,) of the same verb, (M, Mgh,) and of the second, (S, M,) and of the third, (S,) and سَرَا and سَرَاة, (M, K,) both of the third, but سَرَاة, and this only, is mentioned by Lh

Bk. I.

as inf. n. of the second verb; (M;) *He was, or became, possessed of liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue*: (S, Mgh:) or *manliness, or manly virtue*, (M, K,) and (M,) or *combined with, (K,) high or elevated rank or condition, nobility, dignity, honour, or glory*. (M, K.) = سَرَوْ الْمَاقِي means *The cleaning out of what are termed مَاقِي* [pl. of مَسْقَاة or مِسْقَاة, which see in art. سَقَى]. (TA.) = سَرَوْ also signifies, like تَسْرِية [inf. n. of سَرَى], and إِسْرَا [inf. n. of إِسْرَى], *The throwing off a thing from oneself [or from another]*; (K, TA;) and the *pulling off* a thing. (TA.) You say, سَرَوْتُ الثَّوبَ عَنِّي, (ISk, S,) or عَنَّهُ, aor. أَسَرَوْ, (Mgh,) inf. n. سَرَوْ, *I threw off the garment from me*, (ISk, S,) or *I removed the garment from over him*; (Mgh;) and سَرَا ثَوْبُهُ is a dial. var. thereof; (S;) or سَرَا ثَوْبُهُ, inf. n. سَرَوْ; and سَرَاهُ; *he pulled off his garment from him*: (M:) and سَرَوْتُ الْجُلَّ عَنِ سَرِيَّتِهِ, (TA,) or عَنْ ظَهْرِ الْقُرْبِ, (M,) and سَرَيْتُهُ, and أَسَرَيْتُهُ, *I threw off [the horse-cloth from the horse, or from the back of the horse]*. (TA.) And سَرَوْتُ عَنِّي دِرْعِي [*I threw off from me my coat of mail*]: in this case the verb is only with سَرَى عَنَّهُ. (S.) [Hence,] سَرَى عَنَّهُ, (M,) or سَرَى عَنَّهُ. (S, K,*) inf. n. تَسْرِية, (TA,) † *Anxiety became removed from him*; as also سَرَى عَنَّهُ, (S, K,*) TA:) or his anxiety became removed, or cleared away. (M, in explanation of the first of these phrases.) And سَرَى عَنَّهُ الْخَوْفُ † *Fear was made to quit him*: the teshdeed denotes intensiveness. (TA.) And hence the phrase in a trad., فَلَمَّا سَرَى عَنَّهُ بَرَحًا الْوَحْيُ † [*And when the vehement distress of mind arising from the oppression caused by inspiration was made to quit him*]; referring to the Prophet. (Mgh.) = سَرَتْ, (K,) inf. n. سَرَوْ, (TA,) said of the female locust, *She laid eggs*: (K:) a dial. var. of سَرَاتُ. (TA.)

2. **الْيَوْمَ تَسْرُون.** said by the Prophet on the occasion of the expedition of Oḥod, means *To-day ye shall have your سَرِيّ [or that person, among you, who is distinguished by liberality and manliness, &c.,] slain: and [accordingly] Hamzeh was then slain.* (TA.) = See also 1, in six places.

3. سَارَاهُ, inf. n. مُسَارَاةٌ, i. q. فَخْرَةٌ [i. e. *He vied with him, or contended with him for superiority, in glory, or rather in liberality and manliness, &c.*: see 1, first sentence]. (TA.)

4. *He became in, or upon, land, or ground, such as is termed سَرَاة*: belonging to the present art., accord. to Er-Rúghib: (TA :) or *he betook himself to the سَرَاة* [app. meaning the mountainous tract so called]: (K and TA in art. سَرَى) it is like أَتَهَمَ and أَتَجَدَّ. (TA in that art.)
 = See also 1, in two places.

5. تَكَتَّفَ الشَّرُّ signifies (S, K, TA,) i. e. [He affected, or constrained himself, to possess liberality and manliness, &c., (see 1, first

sentence,) or] *high or elevated rank or condition, nobility, dignity, honour, or glory, and manliness, or manly virtue*: (TA:) or it signifies أَخَذَ سَرِيَّةً [he took a concubine-slave]: (K:) or = one says also, تَسَرَّى الْجَارِيَةَ [He took the girl, or young woman, as a concubine-slave], from السَّرِيَّةِ; said by Yaakoob to be originally تَسَرَّرَ, [which see in art. سَرَر.] from السُّرُورِ. (S.) — And أَخَذَ أَسْرَاهُ † signifies [i. e. He took the best thereof]. (M, TA. [See also 8.]

7: see 1, in the latter part of the paragraph.

8. *He chose, or selected, as being the best, (S, M, K,) a thing, (M,) or men, (S, K,) and camels, and sheep or goats. (S.) And استَرَّتْهُ I took the best of it. (T, TA. [See also 6, last sentence.]) And اِسْتَارَ signifies the same as استَرى, being formed from the latter by transposition. (TA.) One says, اِسْتَرَى الْمَوْتَ بَنَى فُلَانٍ, (S,) or الْحَيَّ, (K,) i. e. Death chose [or took] the best of the sons of such a one, or of the tribe. (S, K, TA.)*

سُرُو an inf. n. of 1 [q. v.]. (S, M, K, &c.)
 [Used as a simple subst., *Liberality, bountyfulness, munificence, or generosity, combined with manliness, or manly virtue*; &c.] — Hence, أَبُو السُّرُو † *Aloes-wood, or the like, that is used for fumigation*; syn. البَخُور. (Har p. 228.) = Also *A part that rises from [the bottom of] a valley, and slopes down from the rugged portion of a mountain*: (M, K:) or *that rises from the channel in which the water flows, and slopes down from the rugged portion of a mountain*: (M:) it is like a خَيْف. (S,) السُّرُو (S, K,) or سُرُو حِمِير, مَحَلَّةٌ حِمِير occurring in a trad., is said to mean مَحَلَّةٌ حِمِير [The settlement of Himyer]. (S, M, K.) = And *A certain kind of tree, (S, M, K,) well-known; (K;) [the common, or evergreen, cypress; cupressus sempervirens of Linn.: applied thereto in the present day: (Delile's Floræ Aegypt. Illustr., no. 900:)] n. un. with ة. (S, M, K.)* = And *Certain worms that light upon plants, (M, K, TA,) and eat them*: (M:) الثِّيَاب, in [some of] the copies of the K, is a mistranscription for الثِّيَاب: (TA:) sing. [or rather n. un.] with ة. (M.)

سَرَاةٌ The *back* (S, M, K) of anything: (S:) pl. سُرَاةٌ (S, M, K:) it has no broken pl. (M.) And The *higher*, or *highest*, *part* of anything: (M in the present art., and K in art. سَرَى:) so [for instance] of a mountain. (TA in art. سَرَى.) [Hence,] سَرَاةُ الْيَمَنِ (M,) or السَّرَاةُ [by way of preeminence, for سَرَاةٌ is prefixed to the names of a number of places and of tribes, as is said in the TA in art. سَرَى], *A certain mountain* [or *mountainous tract*] *commencing near 'Arafût and extending to Nejrán of El-Yemen*: (Mḡb:) pl. as above. (M.) — The *highest* [or *most advanced state*] of the day: (TA:) [or] the *state of advancement, when the sun has become somewhat high*, (syn. اِرْتِفَاع) of the day, (M, K, TA,) and so of other things; by some said to mean the *middle* thereof; (M;) so in the S, in relation to the day; but this is [said to be] a mistake: (TA:)

in a verse of El-Bureyk El-Hudhalce, of the night: pl. as above: and the sing. also occurs used as a pl. (M.) — The middle of anything: pl. as above. (S.) The middle and main part of a road; (Mgh, Mghb;) the hard and elevated part thereof. (K.) It is said in a trad., *لَيْسَ لِلنَّسَاءِ سُرُواتُ الطَّرِيقِ* (S, Mgh) *The back and middle of the road, (S,) or the middle and main parts thereof, (Mgh,) are not for the women; meaning that they should walk upon the side parts. (S.)* — Accord. to Er-Rāghib, *A wide tract of land.* (TA in art. *سرى*.) = It is also a pl., of a rare form, (S, Mghb,) or a quasi-pl. n., (M, K,) of *سرى* [which see in several places]. (S, M, Mghb, K.)

سُرُوة n. un. of *سُرُو* [q.v.] in two senses. — See also *سُرُوة*.

سُرُوة: see what next follows.

سُرُوة (Th, AHn, T, S, M, K) and *سُرُوة* (Th, M, IATH, K) and *سُرُوة* (Kr, M, K) *A small arrow: (S:) or a small and short arrow: or an arrow broad and long in the head; (M, K, TA:) but therewithal slender and short; with which one shoots at the butt: (TA:) or such as is round and smooth, not broad; the broad and long being termed مَعْبَلَة: (M:) or the very slenderest of arrow-heads, that penetrates into the coats of mail: (Th, M:) or it [is an arrow that] penetrates into the coats of mail, for which reason it is called الدَّرْعِيَّة, its head entering like the needle: (T, TA:) or an arrow-head resembling an ordinary needle or a large needle: it is mentioned also in art. *سرى*, [as being a small, short, round and smooth arrow-head, having no breadth, and as being called *سُرُوة* and *سُرُوة*,] because the word belongs to that art. and to this: (M:) [see also *مِرْمَاة*; and see *سُرُوة* in art. *سرى*:] the pl. is *سُرَى* [or *سُرَى*?] accord. to the T, or *سُرَاة* accord. to the S. (TA.) = The first (*سُرُوة*) also signifies *The locust in its first state, when it is a larva; (S;) or in its first state of growth, when it comes forth from its egg: (M:) originally with hemz: (S:) [see *سُرُو*, in two places:] and *سُرُوة* is a dial. var. thereof. (S.) [See also *جَرَاد*.]**

سُرَى, as an epithet applied to a man, (S, M, K, &c.,) may be from *اسْتَرَيْتُ الشَّيْءَ* "I chose, or selected, the thing," or from *السَّرَاة* "the higher, or highest, part" of a thing, (Ham p. 337,) or, accord. to Er-Rāghib, from *سُرُوتِ الثَّوبِ عَنِّي* "I pulled off the garment from me," (TA, [in which this derivation is said to be good, but I think it far-fetched,]) *Possessing liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue: (S, Mgh:) or possessing manliness, or manly virtue, (M, K,) and, (M,) or combined with, (K,) high or elevated rank or condition, nobility, dignity, honour, or glory: (M, K:) or i. q. رَئِيسٍ [meaning a chief, or person high in rank or condition]: (Mghb:) [or a generous and manly or noble person:] fem. with *ة*: (M, K:) and *سُرُوان* signifies the same, ap-*

plied to a man; and *مَسْرُوانَة* applied to a woman: (M:) the pl. of *سُرَى* is *أَسْرِيَة* and *سُرُوة* (Lh, M, K) and *سُرَى*, (Az, K,) which is anomalous, (TA,) and *سُرَاة*, (T, S, Mgh, * Mghb,) [originally *سُرُوة*,] which is [also] anomalous, (T, TA,) the only instance of *فَعْلَة* as the measure of a pl. of a word of the measure *فَعِيل*, (S, Mghb,) or it is a quasi-pl. n., (Sb, M, K,) and its pl. is *سُرُوات*; (S, M, Mgh, * K;) meaning *سَادَات* [or *chiefs, &c.*]; (Mgh); and *سُرَاة*, with damm, [originally *سُرُوة*,] is a dial. var. of *سُرَاة*, as pl. [or quasi-pl. n.] of *سُرَى*: (IAth, TA:) the pl. of *سُرُوة* is *سُرِيَّات* and *سُرَايَا*. (M, K.) Also *Chosen, or choice, or select: (M:) what is good of anything; pl. [or quasi-pl. n.] سُرَاة*: (Ham p. 337:) the best, (Mghb, TA, and Har p. 56,) and in like manner *سُرَاة* [as a pl.]; (M, Mghb, TA, and Ham p. 57, and Har ubi suprā;) the former, of men, (Har ubi suprā,) and of camels; (S;) and the latter, of men, (S, TA, and Ham ubi suprā, and Har,) and of cattle or camels and the like, (S, M, TA,) as also the former. (TA.) = See also art. *سرى*.

سُرُوة, said by some to be originally of the measure *فَعُولَة*, from *سُرُو*: see art. *سر*.

أَسْرَى is of the measure *أَفْعَل* [denoting the comparative and superlative degrees] from *السَّرْو* signifying "liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue:" [&c.:] whence the phrase *أَسْرَاهُمْ سُودًا*, meaning *The best of them in respect of chiefdom or the like: or it may be from السَّرَى*; meaning in this instance that the fame of the chiefdom, or the like, of him to whom it relates has pervaded the countries and spread among mankind; and this is more worthy of regard in respect of the method of grammatical analysis; from Mtr: (Har p. 363: [see art. *سرى*:]) [ISd, however, assigns the word to the present art.:] see *س*, last sentence.

أَرْضُ سُرُوة *A land containing the سُرُوة, or locust in its first state, when it is a larva. (S.)* [In a copy of the M, it is said to be from *السَّرُوة*; and the context there indicates the meaning to be *A land infested by a worm of the kind termed سُرُو*, of which *سُرُوة* is the n. un.: but probably *السَّرُوة*, in this instance, is a mistranscription for *السُرُوة*, which is mentioned immediately after as meaning "the locust in its first state of growth, when it comes forth from its egg."]

سُرَى; and its fem., with *ة*: see *سُرَى*.

سرول

Q. 1. *سُرُوة*, (inf. n. *سُرُوة*, TA,) *He clad him with سُرَاوِيل*. (S, M, K.)

Q. 2. *تَسْرُول* *He clad himself, or became clad, with سُرَاوِيل*. (S, M, K.)

سُرُوان: see *سُرَاوِيل*, latter half, in two places.

سُرُويل: see *سُرَاوِيل*, in the latter half.

سُرُوانَة: see the next paragraph, latter half, in two places.

سُرَاوِيل a Pers. word, (S, * M, Mgh, * K,) originally *سَلَوَار*, (MA, KL, [in the former loosely expl. by the word *إِزَار*, and so in the PS,]) of well-known meaning, (S,) [*Drawers, trousers, or breeches; originally applied to such as are worn under other clothing; a certain under-garment; (MA;) [but now applied also to such as are worn externally;]* is masc. [and perfectly decl., i. e. with tenween], and fem. [and imperfectly decl., i. e. without tenween]; (S, M, Mgh, K; *) sometimes masc., (Mgh, K,) but not known to Ag otherwise than as fem.; (M;) accord. to the usage most commonly obtaining, it is imperfectly decl. and fem.: (MF:) Sb says that it is a sing., and is a foreign, or Pers., word, arabicized; resembling, in their [the Arabs'] language, what is imperfectly decl. [as a pl. of the measure *فَعَالِيل*] when determinate and when indeterminate; but is perfectly decl. when indeterminate; and imperfectly decl. if applied as a proper name to a man, and so is its dim. if so applied, because it is fem. and of more than three letters: (S:) or it is imperfectly decl. as a proper name because it is also originally a foreign word; and its dim., *سُرُويل*, [for *سُرُويل*, the *و* being changed into *ي*, as in *سَيِّد* for *سَيِّود*,] is perfectly decl. unless used as a proper name, in which latter case it is imperfectly decl. [for the reason above mentioned or] because it is fem. and determinate: (IB, TA:) it (i. e. *سُرَاوِيل*) is made, as a pl., imperfectly decl. when indeterminate by some of the grammarians; (S;) and it occurs in poetry imperfectly decl. [when indeterminate]: (S, M, * IB, TA:) [but this may be by poetic license:] thus in the saying of Ibn-Mukbil,

• أَنَّى دُونَهَا ذَبَّ الرِّيَادِ كَأَنَّهُ •
• قَتَّى فَارِيسِي فِي سُرَاوِيلٍ رَامِحٌ •

[*There came as an obstacle intervening in the way to her, or them, the wild bull, as though he were a Persian youth in drawers; one with a pair of horns*]: (S, * IB, TA:) the former [however] is the usual way, [contrary to what has been said on the authority of MF,] though the latter is more valid: (S:) the pl. is *سُرَاوِيلَات*: (S, M, Mgh, K;) Sb says that it has no broken pl., because, if it had, it would be the same as the sing.: (M:) or, (K,) some say, (S, M, Mgh,) namely those grammarians who make it imperfectly decl. when indeterminate, (S,) holding it to be [originally] an Arabic word, (Mgh,) it is a pl. of which the sing. is *سُرُوانَة* (S, M, Mgh, K) and *سُرُوان* (S, K) and *سُرُويل*, which is [said to be] the only instance of a word of the measure *فَعُول*: (K:) [this, therefore, confirms the opinion that I hold, that the measure of this word is *فَعِيل*, and that all the words of the present art. are quadriliteral-radical, agreeably with an assertion in the TA that *سرول* is not genuine Arabic: though it seems that all the lexicographers regard

the و in the words of this art. as augmentative:] a poet says,

* عَلَيْهِ مِنَ الثَّوْبِ سِرْوَالَةٌ * فَتَبَسَّ بِرَقٍّ لَيْسَ عَظِيمٍ *

[Upon him is an under-garment of ignobleness, (i. e. ignobleness cleaves to him like a pair of drawers,) so that he does not become tender-hearted to one who endeavours to conciliate him]: (S, M:) in the "Mujarrad," سِرْوَال is made fem., and سِرْوَالٌ masc.: (Msb:) سِرْوَال is a dial. var.; (K;) or syn. with سِرْوَال; the ن in the former being asserted by Yaḥkoob to be a substitute for the ل [in the latter]: (M:) and سِرْوَال, with ش, is likewise a dial. var. [of سِرْوَال], (K,) mentioned by Es-Sijistānee, on the authority of some one or more of the Arabs: (TA:) [the common modern pronounciation is سِرْوَال: pl. سِرْوَالِي.]

سِرْوَالِي: dim. of سِرْوَال, q. v. (IB, TA.)

مُسْرَوَلٌ Clad with سِرْوَال; as also مُسْرَوَلٌ.

(A, TA.) — [Hence,] طَائِرٌ مُسْرَوَلٌ † A bird whose plumage clothes its legs. (M, L, TA.) And حَمَامَةٌ مُسْرَوَلَةٌ † A pigeon having feathers upon its legs. (S, K, TA.) And فَرَسٌ مُسْرَوَلٌ, (K,) or فَرَسٌ أَبْيَضٌ مُسْرَوَلٌ, (A'Obeyd, S, TA,) † [A horse, or a black and white horse,] whose whiteness of the legs extends. (A'Obeyd, S, K) beyond, (A'Obeyd, K, TA,) or to, (S,) the arms and thighs: (A'Obeyd, S, K:) or مُسْرَوَلٌ applied to a horse means white in the hinder part, [and black, or of some other colour, in the hind legs,] the whiteness descending to the thighs. (A, voce آزر) — And الْمُسْرَوَلُ signifies † The wild bull: because of the blackness that is in his legs. (Az, TA.)

مُسْرَوَلٌ: see the next preceding paragraph.

سرون

سِرْوَالِي: see سِرْوَال, in art. سرول.

سرى

1. سَرَى (S, M, K,) or سَرَى اللَّيْلِ (Msb) and سَرَى اللَّيْلِ (Mgh, Msb,) aor. يَسْرِى (K,) inf. n. سَرَى (S, M, Mgh, K) and مَسْرَى (S, K) and سَرَاة (M, K) and سَرَاة; (S, M, TA) as from the K, but not in the CK nor in my MS. copy of the K; the first of a form rare among inf. ns., because it is one of the forms of pls., as is shown by the fact that some of the Arabs make it and هَدَى fem., namely, Benoo-Asad, supposing them to be pls. of سَرَاة and هَدَاة, (S,) and Lh knew not سَرَى but as a fem. noun; (M;) or the inf. n. is سَرَى, and سَرَاة and سَرَاة are more special [in meaning, as will be shown below, voce سَرَاة], and سَرَى is pl. of سَرَاة; (Msb;) or سَرَاة is an inf. n. un., and سَرَاة is a simple subst., and so is سَرَى, (S, TA,) and so is سَرَاة (Msb, TA) also, as some say; (TA;) He journeyed, or travelled, by night, or in the night, (S, M, Mgh, Msb, K,) in a general sense; (M, K;) accord. to

AZ, in the first part part of the night, and in the middle thereof, and in the last part thereof; (Msb, TA;) and سَرَى signifies the same (S, M, Mgh, Msb, K) in the dial. of El-Hijáz, (S, Msb,) inf. n. سَرَاة; (M;) as also سَرَى; (M, K;) and perhaps سَرَى likewise. (Mgh.) [See also سَرَى and سَرَاة below.] It is said in a prov., ذَهَبُوا إِسْرَاةً † [They went away in the manner of a hedge-hog's night-travelling; meaning they went away by night]; because the قَنْذُ goes all the night, not sleeping. (M.) — [Hence, as denoting unseen progress,] it is said also of the root of a tree, meaning It crept along beneath the ground; (Az, M, K;) aor. as above, (M,) inf. n. سَرَى. (TA.) — And it is said of ideal things, as being likened to corporeal things; tropically, and by extension of the signification; (Msb, TA;) or metaphorically; [as, for instance,] of calamities, and wars, and anxieties: (M, TA:) and the predominant inf. ns. [in these cases] are سَرَاة and سَرَاة. (TA.) One says, سَرَى عِرْقٌ † [The root, or strain, of evil crept in the man]. (Es-Sarakustee, Msb, TA.) And سَرَى فِيهِ السَّمُّ † [The poison crept in him, or pervaded him]; and similarly one says of wine; and of the like of these two things. (El-Farábec, Msb, TA. [See also دَبَّ.]) And the lawyers say, سَرَى الْجُرْحُ إِلَى النَّفْسِ † [The wound extended to the soul], meaning that the pain of the wound continued until death ensued in consequence thereof: (Mgh, Msb, TA:) and قُطِعَ كَفَّهُ فَسَرَى † [His hand was cut off, and it extended to his upper arm], meaning that the effect of the wound passed by transmission: and سَرَى التَّحْرِيمِ, and العَقْدُ, † The prohibition, and the emancipation, [extended, or] passed by transmission: phrases current among the lawyers, but not mentioned in books of repute, though agreeable with others here preceding and following. (Msb, TA.) One says also, سَرَى عَلَيْهِ الْهَمُّ † Anxiety came to him [or upon him] by night: and سَرَى † His anxiety went away. (Msb, TA.) And similar to these is the phrase in the Kur [lxxxix. 3], وَاللَّيْلِ إِذَا يَسْرِ † And by the night when it goes away: (Msb, TA:) or, as some say, when one journeys in it; like as one says نَائِمٌ لَيْلٌ meaning "night in which one sleeps:" the [final] ي [of the verb] is elided because it terminates a verse. (TA.) — It is made trans. by means of ب: (Msb:) one says, سَرَى بِهِ † [He made him to journey, or travel, or he transported him, by night, or in the night; or it may be rendered he journeyed, or travelled, with him, by night, or in the night]; (M, Msb, K;) and in like manner, [and more commonly,] سَرَى بِهِ †; (S, M, Msb, K;) and سَرَاهُ; (S, M, K;) like as one says, اخذ الخَطَامَ as well as اخذ الخَطَامَ. (S.) As to the saying in the Kur [xvii. 1], سُبْحَانَ الَّذِي † [Extolled be the glory of Him who transported his servant by night!], it is an instance of corroboration, (S, K, TA,) like the saying, الْبَارِحَةُ لَيْلًا † and سِرْتُ أَمْسٍ نَهَارًا †, (S, TA:) or the meaning is [simply] سَيَرَهُ: (K, TA:) ac-

cord. to 'Alam-ed-Deen Es-Sakhawee, لَيْلًا is added, although الْإِسْرَاةُ is not otherwise than by night, because the space over which he was transported is not to be traversed in less than forty days, but was traversed by him in one night; as though the meaning [intended] were, فِي لَيْلٍ وَاحِدَةٍ; and it denotes wonder: لَيْلًا is here used instead of لَيْلَةً because when they say سَرَى لَيْلَةً the meaning generally is he occupied the whole of the night in journeying: Er-Rāghib holds the verb in this instance to be from سَرَاة signifying "a wide tract of land," to belong to art. سرول, and to be like أَجَبَلَ and أَتَمَّ; the meaning being, who transported his servant over a wide tract of land: but this is strange. (TA.) — سَرَى مَتَاعَهُ, (M, K,) aor. يَسْرِى, (M, TA,) inf. n. سَرَى, (TA,) He threw his goods, or utensils and furniture, upon the back of his beast. (M, K.) — And سَرَى عَنِّي الثَّوْبُ, inf. n. سَرَى, He removed from over me the garment: but و is more approved [as the final radical: see 1 in art. سرول]. (M, TA.) You say, سَرَيْتُ الثَّوْبَ † and سَرَيْتُهُ † I pulled off the garment: and سَرَى عَنْهُ † It was removed from over him, and removed from its place: the tashdeed denotes intensiveness. (TA.)

2. سَرَى (K,) or سَرَى (TA,) inf. n. سَرَى, He (the leader of an army, TA) detached a سَرَى [q. v.] (K, TA) to the enemy by night. (TA.) — سَرَى الْعَرَقَ عَنْ بَدَنِهِ, inf. n. as above, He exuded the sweat from his body. (TA.) — See also 1, last sentence, in two places.

4: see 1, in the former half of the paragraph, in two places: — and again, in the latter half, in three places. — See also 4 in art. سرول.

5: } see 1, first sentence.
8: }

سَرَى, [said by some to be an inf. n., by some to be a simple subst., and by some to be pl. of سَرَاة, or supposed to be so, and therefore made fem., as mentioned in the first sentence of this art.,] meaning A journeying, or travelling, by night, or in the night, in a general sense, is masc. and fem., (M, K,) by some of the Arabs made fem., (S,) and not known to Lh but as a fem. noun. (M.) It is said in a prov.,

* عِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمُ السَّرَى *

[At daybreak, the party commend night-journeying]: applied to the man who endures difficulty, or distress, or fatigue, hoping for rest, or ease: (Meyd:) and in inciting to labour for the accomplishment of an affair with patience, and to dispose and subject the mind, until one commends the result thereof. (Har p. 555, q. v.)

سَرَاة: see art. سرول.

سَرَاة and سَرَاة are inf. ns. of سَرَى: (M, K:) or have a more special signification than the inf. n. of that verb, which is سَرَى: one says, سَرَاة سَرَاة † and سَرَاة † [We journeyed by night a journey of the night]: and the pl. of سَرَاة is [said to be] سَرَاة: (Msb:) or one says,

سَرِيَّةٌ [We journeyed by night a single night-journey]: and the subst. [signifying a journeying, or travelling, by night, or in the night,] is سَرِيَّةٌ, and سَرِيٌّ. (S, TA.)

سَرِيَّةٌ: see the next preceding paragraph, in four places.

سَرِيَّةٌ meaning *An arrow-head*, (Aḡ, M, TA,) such as is small, short, round and smooth, having no breadth, (M, TA,) is a dial. var. of سَرِيَّةٌ [q. v.], (Aḡ, TA,) or formed from the latter word by the substitution of ي for و because of the kesreh: (M, TA:) accord. to the K, سَرِيَّةٌ signifies a small round arrow-head; but this is a mistake; the correct word being سَرِيَّةٌ, with kesr, and without teshdeed to the ي. (TA.) = It is also a dial. var. of سَرِيَّةٌ signifying *The locust in its first state, when it is a larva*. (S in art. سَرِيَّةٌ.)

سَرِيَّةٌ *A certain tree*, (Aḡn, S, M, K,) from which bows are made, (Aḡn, S, M,) the wood whereof is of the best of woods, and which is of the trees of the mountains: (Aḡn, M:) El-Ghanawee El-Aḡrābee says, the شَوْحَطُ and سَرِيَّةٌ are one: (TA in art. شَوْحَطُ:) [it is also mentioned in the TA in art. سَرِيَّةٌ:] n. un. سَرِيَّةٌ. (M, K.)

سَرِيَّةٌ i. q. نَهْرٌ [A river, &c.]: (Th, M:) or a rivulet, or streamlet: (S, M, Mḡb:) or a rivulet running to palm-trees: (M, K:) pl. [of pauc.] سَرِيَّاتٌ (S, M, K) and [of mult.] سَرِيَّاتٌ (Sb, S, M, Mḡb, K:) as its pl. has not been heard. (S.) Thus it has been expl. as occurring in the Kṛ xix. 24. (M, TA.) = See also art. سَرِيَّةٌ.

سَرِيَّةٌ *A portion of an army*: (S, Mḡb:) of the measure فَعِيَّةٌ in the sense of the measure فَعِيَّةٌ; because marching by night, privily; (Mḡh, Mḡb;) thus originally, and afterwards applied also to such as march by day: (Ḥam p. 45:) or it may be from الإِسْرَافُ "the act of choosing, or selecting;" because a company chosen from the army: (Mḡh: [but if so, belonging to art. سَرِيَّةٌ]) from five persons to three hundred: (M, K:) or four hundred: (K:) or, of horsemen, about four hundred: (M:) or the best thereof, (S,) or the utmost, (Nh,) consists of four hundred: (S, Nh:) or, accord. to the "Fet-ḥ el-Bāri," from a hundred to five hundred: (TA:) or nine, and more than this; three, and four, and the like being termed طَلِيعةٌ, not سَرِيَّةٌ: but it is related of the Prophet that he sent a single person as a سَرِيَّةٌ: (Mḡh:) the pl. is سَرِيَّاتٌ (S, Mḡb) and سَرِيَّاتٌ. (Mḡb.) = See also art. سَرِيَّةٌ.

سَرِيَّةٌ *A journeying, or travelling, by night, or in the night*: (S, Mḡb, TA:) an inf. n.; (TA as from the K; [see 1. first sentence;]) or a simple subst. (Mḡb, TA.)

سَرِيَّانِيٌّ, from the inf. n. سَرِيَّانٌ, *Pervasive*: occurring in philosophical works, and probably post-classical.]

[السَّرِيَّةُ The Syriac language.]

سَرِيَّةٌ One who journeys much, or often, by night. (K.)

سَرِيَّةٌ Journeying, or travelling, by night, or in the night, in a general sense: (M, TA:) pl. سَرِيَّاتٌ. (TA.) — Hence, because of his going [about] by night, (TA,) السَّرِيَّةُ signifies *The lion*; as also السَّرِيَّةُ and السَّرِيَّةُ. (K, TA.)

سَرِيَّةٌ *A party, or company of men, journeying by night*. (Er-Rāghib, TA.) — And *A cloud that comes by night*: (S, Mḡb:) or clouds that travel by night: (K:) or a cloud that is between that which comes in the early morning and that which comes in the evening: [perhaps thus termed as having previously travelled in the night:] or, accord. to Lh, a rain that comes in the night: (M, TA:) pl. سَرِيَّاتٌ [app. a mistranscription for سَوَارٍ, being indeterminate]. (K, TA.) — One says, جَاءَ صَبِيحَةً سَرِيَّةً *He came in the morning of a night in which was rain*. (TA.) — And the pl. السَّرِيَّاتِ signifies *The asses*: (M:) or the wild asses: (TA:) because they rest not by night: (M:) or because they pasture by night. (TA.) = Also *A column*, syn. أَنْطَوَانَةٌ (S, M, Mḡb, K,) of stone, or of baked bricks; so in the "Bāri": (TA:) pl. سَوَارٍ. (Mḡh.) — [And *A mast*: see صَارِيَّةٌ and صَرٌّ and see also صَارِيَّةٌ.]

أَسْرَى [More, and most, used to night-journeying]. أَسْرَى مِنْ فَنَفَذَ [More used to go about by night than a hedge-hog] is a prov. of the Arabs. (TA.) [See also the same word in art. سَرِيَّةٌ.]

مَسْرَى may be a n. of place and a n. of time, [signifying *A place, and a time, of night-journeying*,] as well as an inf. n. (Ḥam p. 23.) It is [used also in a larger sense, as] syn. with مَذْهَبٌ [A place, and a time, of going &c.: a way by which one goes &c.]. (Ḥam p. 540.)

السَّرِيَّةُ: } see سَرِيَّةٌ, above.
السَّرِيَّةُ: }

السَّرِيَّةُ He who goes forth in, or among, the [company termed] سَرِيَّةٌ. (Iath, TA.)

سب

سَبٌّ i. q. سَبٌّ, (M, K,) with two س, (L, TA,) the second of which is commonly pronounced سَبٌّ, and by some سَبٌّ, (TA,) *A kind of tree*, (M, K,) a kind of lofty tree, (TA,) of which arrows are made, (M, K, TA,) and bows. (TA.) In the saying of Ru-beh,

رَأَتْ وَرَاحَ كَعَصِي السَّبِّ رَاحَتُهَا
[She went, and he went, like the rods of the seysāb, (of which see another reading voce سَبٌّ, in art. سب,) meaning, like arrows], it may be that السَّبُّ is a dial. var. of السَّبُّ, or it may be that the ل is added for the sake of the rhyme like as it is in العَقْرَابُ in a verse cited in art. عَقْرَب. (M. [Accord. to the K and TA,

السَّبُّ is used by Ru-beh for السَّبِّ: but this is evidently a mistake.]

سَبٌّ: see the preceding paragraph: — and see also سَبٌّ.

سَبٌّ, and سَبٌّ, and سَبٌّ, and سَبٌّ: see the paragraph that next follows.

سَبٌّ and سَبٌّ, (K,) or the former and سَبٌّ, which is mentioned by Th, (M,) *A kind of tree*; (M, K;) accord. to Aḡn, it grows from its seeds, and becomes tall, but does not endure the winter; it has leaves like those of the دَقْلَى [q. v.], beautiful; people sow it in the gardens, desiring its beauty; and it has a produce like the oblong pericarps (خَرَاطُ) of sesame, but thinner: (M, TA:) Aḡn adds that, when its pericarps dry, it makes a rustling sound (a sound such as is termed خَشْخَشَةٌ) [in the wind], like the [species of cassia called] عَشْرِيَّة: (TA:) [the sesbania Aegytiaca of Persoon; aschynomene sesban of Linn.; (Delile, Flor. Aegypt. Illustr., no. 682;) dolichos sesban of Forskāl (in his Flora Aegypt. Arab, p. lxx., no. 362):] Aḡn further says, وَحَكَى الْفَرَّاءُ فِيهِ سَبًّا: (M, TA:) [this may perhaps mean that Fr has mentioned, as a var. of this word, سَبٌّ, as it is in the accus. case: but I think that the right reading is سَبٌّ, and also سَبٌّ, (which last has been mentioned above on the authority of the K,) for it is immediately added in the TA, "it is masc. and fem.," app. indicating that it is with, and without, tenween: then it is there further and strangely added, "it is brought from India:"] a rājiz uses the form السَّبِّ, at the end of a verse, for السَّبِّ, necessarily eliding [the ن for the sake of the rhyme]. (M, TA.)

سَبٌّ: see the first paragraph, in two places.

سمر

سَمَرٌ, without س, (Aḡāt, TA,) *A kind of tree, of which arrows are made*: (Aḡāt, M:) a kind of black tree: (S, K:) or a kind of tree (Aḡn, M, K) of the mountains, of the [sort termed] عَتَقٌ (Aḡn, M,) of which bows are made: (Aḡn, M, K:) or, (K,) as some assert, (Aḡn, M,) the [tree called] أَبْنُوسُ [i. e. ebony]: (Aḡn, M, K:) or, (K,) as others assert, (Aḡn, M,) the [tree called] شَبْرٌ: (Aḡn, M, K:) [in some copies of the K شَبْرِيٌّ, which means the same:] but neither of these two is suitable for bows. (Aḡn, M.)

سطب

أُسْطَبَةٌ [an arabicized word, app. from the Greek σῦνθη or σῦνη,] *Tom*; i. e. what falls from flax in the process of combing. (K. [See also art. صَطْب.])

مَسَاطِبُ and مَسَطِبَةٌ are sings. of مَسَاطِبُ, which signifies *The [wide benches, of stone or brick &c., generally built against a wall, called] دُكَاكِينٌ, upon which people sit*: (AZ, K:) [and particularly such as surround the court of a mosque: for] one says, رَأَيْتُمْ قَاعِدِينَ عَلَى الْمَسَاطِبِ, mean-

ing [I saw them sitting upon] the دُكَّاجِينَ around the court of the mosque. (A. [See also art. سطب.]) — The pl. also signifies *Blacksmiths' anvils*. (IAqr, K. [See, again, art. سطب.]) — And *Waters stopped up, or choked up, with earth or dust; or altered for the worse by long standing*; syn. مَيَاهُ سُدَّتْ [q. v.]. (IAqr, K.)

سطح

1. سَطَحَهُ, (A, K), aor. ٤, (K), inf. n. سَطَحَ, (Msb.) *He spread it, spread it out or forth, or expanded it*: (A, Msb, K:) this is the primary signification. (Msb.) You say, سَطَحَ اللَّهُ الْأَرْضَ, inf. n. as above, *God spread, or expanded, the earth*. (S.) And سَطَحَ التَّمْرَ, aor. and inf. n. as above, *He spread the dates [to dry]*. (Msb.) And سَطَحَ التَّيْدَ فِي الصَّحْفَةِ [He spread evenly the crumbled, or broken, bread in the bowl]. (A.) And سَطَحَ نَطُوحَهُ *He made even his [flat roofs]*; as also سَطَحَهَا, (K), inf. n. تَسْطِيحُ. (TA.) And سَطَحَ الْبَيْتَ, aor. and inf. n. as above; [He made a flat roof to the house, or chamber;] as also سَطَحَهُ. (TA.) And سَطَحْتُ الْقَبْرَ, inf. n. as above, *I made the top [or roof] of the grave [flat] like the سطح [of a house]*: (Msb:) تَسْطِيحُ الْقَبْرِ is the contr. of تَسْنِيقُهُ. (S, A.) — *He threw him down* (A, L, K) [so that he lay] extended on the back of his neck, (A,) or spread upon the ground. (L.) And *He threw him down on his side*. (K.) And سَطَحَ الشَّاةُ *He made the she-camel to lie down on her breast*. (TA.) — And *He sent him with his mother*; namely, a lamb or kid, or a new-born lamb or kid. (O, K.)

2: see above, in three places.

5: see what next follows.

7. اِسْطَحَ It was, or became, spread, spread out or forth, or expanded; as also تَسْطَحَ. (TA.) — Said of a man, *He became extended [lying] on the back of his neck*, (S, Msb,) affected by a disease of long continuance, or crippled, (Msb,) and moved not: (S, Msb:) or he became thrown down [so that he lay] extended on the back of his neck. (A.)

Q. Q. 3 [accord to the S, but of an extr. form]. اِسْطَحَ It (a thing) was, or became, long and wide. (AA, S. [Mentioned in the S in this art., as though of the measure اِلْتَعَلَّ: see also art. سَطَح.])

سطح a word of well-known meaning; (S;) The upper, or uppermost, part [or surface] of a house or chamber &c.; (Msb;) [the flat top or roof of a house &c.;] the back (ظَهْر) of a house or chamber (K, TA) when it is flat, level, or even; because of its expansion: (TA:) and the upper, or uppermost, part [or surface] of anything: (K:) or it has this last meaning [primarily]: and hence the سطح of a house or chamber: (A:) pl. سَطُوح. (Msb, TA.) — [In geometry, A plane; i. e.] the سطح is that which is divisible in length and breadth and is terminated by a line [or lines]. (KT.)

سطح Spread, spread out or forth, or expanded; as also مَسْطُوح. (TA.) — Extended, (Msb,) or thrown down [so as to be lying] extended, (A,) or lying as though thrown down or extended, (S,) on the back of his neck, (S, A, Msb,) in consequence of disease of long continuance, or crippleness; (S, Msb;) and مَسْطُوح signifies the same: (A:) or spread [upon the ground], slow in rising, by reason of weakness, (L, K,) or disease of long continuance, or crippleness. (K.) And One born weak, unable to stand and to sit, so that he is always spread [upon the ground]. (TA.) And *Slain, spread [upon the ground]*; as also مَسْطُوح. (K.) — See also the next paragraph.

سَطِيحَةٌ One of the vessels for water; (TA;) a [leathern water-bag of the hind called] مَزَادَةٌ, (S, A, Mgh, Msb, K, TA,) made of two skins (Mgh, TA) placed opposite to each other; it is small, and large; but the مَزَادَةُ [properly so called] is larger than it; (TA;) and مَسْطِيحٌ signifies the same. (S, K, TA.)

سَطَانٌ A certain kind of plant, (A, AHn, S, O, K,) of the plants that grow in plain, or soft, ground: (AHn, O:) n. un. with ٥: (A, AHn, S, O:) accord. to Az, the سَطَانَةٌ is a certain herb, or leguminous plant, upon which cattle pasture, and with the leaves of which the heads are washed: (TA:) or it is a certain plant growing in plain, or soft, tracts, and spreading upon the ground: or a certain tree, or shrub, that grows in the places where cattle recline around the waters, spreading, but scanty, and of no use. (L.) And Any kind of plant that spreads (AHn, O, K) upon the ground, and does not grow tall: such as run and extend, as the melon or water-melon (بَطِيخ), and the cucumber (قَيْدَان), and the colocynth, are all called سَرَنِي: and such especially as are eaten [by men], like the gourd, and the cucumber (قَيْدَان and خِيَار), and the melon or water-melon (بَطِيخ), are called بَقَطِطِينَ. (AHn, O.)

مَسْطَحٌ, (Msb,) or مَسْطَحٌ, (K,) or both, (S, O,) the former because it means a place, (O,) A place (S, R, O, Msb) that is even, or level, (R,) in which, (S, O, Msb,) or upon which, (R,) dates are spread (S, R, O, Msb) and dried; (S, R, O;) i. q. جَرِين; (K;) of the dial. of El-Yemen: (TA:) [pl. مَسَاطِح.] — رَأَيْتُ الْأَرْضَ مَسَاطِحَ means I saw the land [bare, or] destitute of pasturage; likened to بُيُوتٌ مَسْطُوحَةٌ [i. e. flat-topped houses]. (TA.)

مِسْطِخٌ A rolling-pin; i. e. the implement with which bread [or dough] is expanded. (O, K.) — The pole, (S, A, Mgh, O, Msb,) or a pole, (K,) of a [tent such as is called] خَيْبَاء, (S, A, O, Msb, K,) or of a [tent such as is called] فُسْطَاط. (Mgh.) — The transverse piece of wood upon the two props of the grape-vine, with the hoops [that are affixed upon it]. (K.) Ish says that when a grape-vine had a raised support made for its branches to lie thereon, recourse was had to

props, for [the feet of] which holes were dug in the ground, each prop having two forking portions [at the head]; then a piece of wood (خَشَبَةٌ), so in the O, in the TA [erroneously] شَعْبَةٌ is taken, and laid across two props, and this transverse piece of wood is called the مِسْطِخ, [pl. مَسَاطِح,] and upon the مَسَاطِح are placed hoops, from the nearest part thereof to the furthest; (O, TA;) and the مَسَاطِح with the hoops are called مَسَاطِح. (O.) — A smooth piece of rock or hard stone, surrounded with stones, in which water collects: (S, O, K:) or a wide slab of rock or hard stone, bordered round, for the rain-water [to collect therein]: and sometimes God creates, at the mouth of the well, a smooth, even, piece of rock or hard stone, [thus called,] which is surrounded with stones, and from which the camels are watered, like the حَوْض. (T, TA.) [See also حَوْثَةٌ.] — Also i. q. مَسْطِخ, q. v. (S, O.) — And A mat (S, O, K) woven (O) of خُوص (A, K) or طُفَى (O) [i. e. leaves] of the دَوْمَر [or Theban palm]; (O, K;) as also مَسْطِخ. (A.) — A large roasting-pan (مَقْلَى) for wheat, (K, TA,) which is roasted therein. (TA.) — And A mug (كُوز) that is used in travelling, having one جنب [app. here meaning flat side]; (O, K, TA;) as also مَسْطِخَةٌ: it is like the مِطْبَرَّة; not four-sided. (TA.)

مِسْطِخَةٌ: see what next precedes.

مَسْطَحٌ [Plane, or flat; opposed to كُرْبِي &c.]. — A flat roof (سَطْح) made even. (A, TA.) — A nose spreading very widely. (S, K.)

مَسْطِخ: see مَسْطِخ, last sentence but two.

مَسْطُوح: see سَطِيح, in two places. — بَيْتٌ مَسْطُوحٌ [A house, or chamber, having a flat roof made to it]. (TA.)

مَسْطِخ: see سَطِيح.

نطر

1. سَطَرَ, (S, M, Msb, &c.) aor. ٤, (S, M, Msb,) inf. n. سَطَر; (S, M, Msb, K;) and سَطَرَ; (M;) and اسْطَر; (S, M, A, Msb, K;) He wrote (S, M, A, Msb, K) a writing or book. (M, Msb.) — [And سَطَرَ He ruled a book. (See مِسْطَرَّة.)] — Also سَطَرَ, (TA,) inf. n. as above, (K, TA,) † He cut another man with a sword. (K, TA.) — And سَطَرَهُ He prostrated him; threw him down prostrate. (S.)

2. سَطَرَ: see 1. — Also, inf. n. تَسْطِيرُ, He composed (M, K) lies, falsehoods, (TA,) or أَسَاطِير, i. e. stories having no foundation, &c. (M.) — Also, [not سَطَرَ as in Gol.] He said what was false: and he pretended a false thing. (KL.) And سَطَرَ عَلَيْنَا He told us أَسَاطِير, i. e. stories having no foundation; or no right tendency or tenour: (M, K:) or he told us stories resembling falsehoods: (Lth:) or he embellished stories to us with lies: (TA:) or he related to us wonderful

stories of the ancients. (A.) And سَطَرَ فُلَانٌ فُلَانًا Such a one told falsehoods to such a one. (Msb.) — And سَطَرَهُ He made him to form wishes, or desires. (Sgh, TA.)

4. سَطَرَ اسْمِي He passed over the line in which was my name. (Az, K.) — And اسطر He committed a mistake, or an error, (Ibn-Buzurj, K, TA,) in his reading, or recitation. (K.)

8: see 1, first sentence.

II. سَطَرَ, aor. يَسْطَرُ, [app. signifies It (beverage, or wine,) became what is termed سَطَر or مُسَطَر, q. v.] (TA.)

Q. Q. 1. سَطَرَ عَلَيْنَا (S, M, A, K,) inf. n. سَطَرَةٌ; (A;) and سَوَّرَ; (K;) or سَوَّرَ; (so in a copy of the M; [but see what is said below respecting the pass. form of سَطَرَ;]) and تَسَطَّرَ; (A, K;) He had, or exercised, absolute authority over us: (M, A, K:) or he was set in absolute authority over us, to oversee us, and to pay frequent attention to our various states or conditions, and to write down our manner of action: (S:) or he acted as a watcher and guardian over us, (M, K, TA,) paying frequent attention to us: (TA:) also written with ص in the place of س; but originally it is with س, from السَطَر: and every س immediately followed by ط may be changed into ص: (TA:) the pass. form of سَطَرَ is not used. (T.)

Q. Q. 2. تَسَطَّرَ: see the next preceding paragraph.

سَطَرَ (S, M, A, Msb, K,) originally an inf. n., [see 1,] (S,) and سَطَرٌ (S, M, Msb, K,) A line (S, M, K) of a book or writing: (M, A, K:) and a writing: (S, K:) and † a line or row (S, M, A, Msb, K) of buildings, (S, A,) and of trees, (S, M, A, Msb, K,) &c., (Msb, K,) and [particularly] of palm-trees, and the like, (M,) [and so, app., مُسَطَر, q. v.:] pl. (of the former, S, Msb) اَسْطَارٌ (S, M, A, Msb, K) and (of the latter, S) اَسْطَارٌ (S, M, A, K) [both pls. of pauc.] and (of the former, S, Msb) سَطُورٌ (S, M, A, Msb, K,) and اَسْطِيرٌ (Lh, S, M, K) is a pl. pl., (S, K,) i. e. pl. of اَسْطَارٌ. (S.) You say, كَتَبَ سَطْرًا مِنْ كِتَابَةٍ [He wrote a line of writing]: (A:) and بَنَى سَطْرًا † He built a row (S, A) مِنْ بَنَائِهِ [of his building]: (A:) and غَرَسَ سَطْرًا † He planted a row (S, A) مِنْ وَدْيِهِ [of his palm-shoots, or young palm-trees]. (A.) — [Hence the saying,] اجْعَلِ الْأَمْرَ سَطْرًا وَاحِدًا † Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. هَاجَ) = Also the former, (سَطَر,) A yearling (عُتُود, T, M, K) of goats, (M,) or of sheep or goats: (T, K:) and صَطْرٌ is a dial. var. thereof. (IDrd, M.)

سَطَرَ: see the next preceding paragraph.

سَطَرٌ: see اَسْطُورَةٌ.

سَطْرَةٌ † An object of wish or desire. (K, TA.)

You say, رَاجَعْتُ فُلَانًا وَلَمْ يَسَاعِدْ سَطْرَتِي † [I consulted such a one, and he did not aid in the accomplishment of the object of my wish or desire]. (TK.)

سَطَرٌ: see what next follows.

سَاطِرٌ † A butcher; (Fr, O, K, TA;) as also سَطَارٌ. (Fr, O, TA.)

سَاطُورٌ A butcher's cleaver; (MA, O, K;*) i. e. the great knife with which the butcher cuts [the slaughtered beast: pl. سَوَاطِير]. (O.)

اَسْطُورَةٌ [resembling the Greek *isotopia*] (S, M, A, Msb, K) and اَسْطُورٌ (M, Msb, K) and اِسْطَارَةٌ (S, M, Msb, K) and اِسْطَارٌ and اِسْطِيرَةٌ and اِسْطِيرٌ (M, K) sings. of اَسْطِيرٌ, (S, M, A, Msb, K,) which signifies Lies; or falsehoods; or fictions: (S, Msb, TA:) or stories having no foundation, or no right tendency or tenour: (لَا نِظَامَ لَهَا:) [such as we commonly term legends:] (M, K:) or wonderful stories of the ancients: (A:) or their written stories: (Bd in viii. 31:) or their written lies: (Bd in xxiii. 85, and Jel in xxvii. 70:) or stories embellished with lies; as also سَطَرٌ: (TA:) or, accord. to some, اَسْطِيرٌ is pl. of اَسْطَارٌ which is pl. of سَطَرٌ: or, accord. to AO, اساطير is pl. of اَسْطِيرٌ which is pl. of سَطَرٌ: or, accord. to Abu-l-Hasan, اساطير has no sing.: (M:) or the pl. of اَسْطِيرٌ, accord. to AO, is اَسْطَارٌ, i. e., without ي: or, as some say, اساطير is an irreg. pl. of سَطَرٌ. (TA.)

مُسَطَّرَةٌ An instrument with which a book is ruled (يَسْطَرُ) [made of a piece of pasteboard with strings strained and glued across it, which is laid under the paper; the latter being ruled by being slightly pressed over each string]. (TA.)

مُسَطَّرٌ Written. (S, M.)

مُسَطَّرٌ: see مَسْطَرٌ.

مُسَطَّرٌ: see سَطَرٌ. — † Dust rising into the sky: (K, TA;) as being likened to a row of palm-trees or other things. (TA.) = Also, (thus in some copies of the K, and so correctly written accord. to Sgh, with damm, TA,) or مُسَطَّرٌ, (thus in the S, and in some copies of the K,) with kesr to the م, (S,) or with teshdeed, [مُسَطَّرٌ] as written by Ka, and this also shows it to be with damm, being in this case from اِسْطَارٌ, aor. يَسْطَرُ, (Sgh, TA,) A kind of wine in which is acidity; (S;) an acid kind of wine: (A'Obeyd, K:) or a kind of wine which prostrates its drinker: (K:) or new, or recently-made, wine, (K,) of which the taste and odour are altered: (TA:) or wine made of the earliest of grapes, recently: (T, TA:) or a wine in which is a taste between sweet and sour; also termed مُسَطَّرَةٌ: (Har p. 618:) Az says, it is of the dial. of the people of Syria; and I think that it is Greek, [or perhaps it is from the Latin "mustarius," which is from "mustum,"] because it does not resemble an Arabic form: it is with ص, or, as some say, with س; and [app. a mis-

take for "or"] I think it to be of the measure مُفْتَعَل from صَارَ, with the ت changed into ط. (TA.)

مُسَطَّرَةٌ: see the next preceding paragraph.

مَسْطَرٌ (S, M, A, Msb, K) and مُسَطَّرٌ (S, K,) as also مُصْطَبِرٌ (S, A,) One who has, or exercises, absolute authority (M, A, K) over others: (M:) one who is set in absolute authority over a thing [or people], to oversee it, and to pay frequent attention to its various states or conditions, and to write down its manner of action: from السَطَر: (S:) or a watcher and guardian; (M, K;) one who pays frequent attention to a thing. (Msb,* TA.)

سطرنج

سَطْرَنَجٌ [commonly pronounced سَطْرَنَج] a dial. var. of شَطْرَنَج. (K in art. شَطْرَنَج, q. v.)

سطع

1. سَطَعَ, aor. سَطَعُ, (S, Mgh,* Msb, K,) inf. n. سَطُوعٌ (S, K) and سَطْعٌ (TA) and سَطِيعٌ, which last is rare, (K,) It rose: (S, Mgh, Msb, K, TA:) or it spread, or diffused itself: (Mgh, TA:) said of dust, and of the dawn, (S, Msb, K,) [meaning as above, and it radiated, gleamed, or shone, (see سَاطِعُ,)] and of light, (TA,) and of lightning, and of the rays of the sun, (K,) and † of odour, (S, Mgh, Msb, K,) in relation to which last it is tropical, and signifies it diffused itself, and rose: or it was originally said only of light; and was then used absolutely, as meaning it appeared, or became apparent. (TA.) You say also سَطَعَ السَّهْمُ The arrow, being shot, rose into the sky, glistening. (TA.) And يَسْطَعُ, the aor. of سَطَعَ, is used by Dhu-r-Rummeh, in describing an ostrich, as meaning He raises his head, and stretches his neck. (TA.) And you say, سَطَعَ لِي أَمْرٌ † Thine affair became, or has become, apparent, or manifest, to me. (Lh.) — سَطَعْتُ الثَّنِيَّ † The odour of the musk rose to my nose. (K, TA.) = سَطَعْتُ الشَّيْءَ I laid hold of the thing with the palm of the hand, or with the hand, striking [the thing]. (Msb.) And سَطَعَ يَدَيْهِ, inf. n. سَطْعٌ, He clapped with his hands: whence the subst. سَطْعٌ [q. v.]. (IDrd, K.) = سَطَعَ, aor. سَطَعُ, (K,) inf. n. سَطْعٌ, (TK,) He was long-necked; he had a long neck. (K.) [See اَسْطَعُ.]

2. سَطَعَهُ, inf. n. تَسْطِيعٌ, He marked him (namely a camel) with the mark called سَطَاع. (K.)

اَسْطِيعُهُ (for اَسْطَعْتُهُ), aor. اَسْطِيعُهُ (for اَسْطَعْتُهُ); or اَسْطِيعُهُ (for اَسْطَعْتُهُ), aor. اَسْطِيعُهُ (for اَسْطَعْتُهُ): see in art. طَوَعَ. (TA.)

سَطْعٌ Length of neck. (S.) It is said of Mo-hammad, فَبِى عُنُقِهِ سَطْعٌ In his neck was length. (TA.) [See اَسْطَعُ.] = A clapping with the hands, or striking with one hand upon the other,

or upon the hand of another : (K:) or a striking a thing with the palm of the hand, or with the fingers. (TA.) And The sound of a striking or throwing: as in the saying, سَمِعْتُ لَوْعَةً سَطَعًا شَدِيدًا [I heard, in consequence of its falling, a loud sound of a striking or throwing]. (K.) It is with fet-h to the medial radical because it is an onomatopœia, not an epithet nor an inf. n., for onomatopœias are sometimes made to differ [in form] from epitheta. (Lth, K.)

سَطْعُ The pole of the [tent called] بَيْت (S, K:) and the longest of the poles of the [tent called] خَيْبَة: (K:) from سَاطِعٌ applied to the dawn: (Az, TA:) and a pole that is set up in the middle of the خَيْبَة and of the [tent called] رَوَاتِي: pl. [of pauc.] سَطْعَةٌ and [of mult.] سَطْعٌ. (TA.) — Hence, as being likened thereto, † The neck. (TA.) — Hence also, (Az, TA,) † A tall, bulky, camel. (Az, Ibn-'Abbād, K, TA.) — † A mark made with a hot iron upon the neck of a camel, (Az, S, K,) or upon his side, (TA,) lengthwise: (Az, S, K, TA:) in the R, it is said to be upon the limbs, or members. (TA.)

سَطِيعٌ Tall, or long. (K.) — See also سَاطِعٌ.

سَاطِعٌ Rising: or spreading, or diffusing itself: [and radiating, gleaming, or shining:] applied [to dust, (see 1,) and] to the dawn, and to light, and to fire [i.e.]: applied to the dawn, it denotes that extending lengthwise into the sky, and called ذَنْبُ السَّرْحَانِ [q. v.]. (TA.) — Also The dawn [itself]; (TA;) and so سَطِيعٌ; (S, TA;) because of its shining, and spreading; when it first breaks, extending lengthwise. (TA.) — نَاقَةٌ سَاطِعَةٌ A she-camel having the front of the neck, and the [whole] neck, extended. (TA.)

أَسْطَعٌ Long-necked; (K;) applied to a camel, and an ostrich: (TA:) fem. سَطْعَاءُ; applied to a she-camel, (TA,) and a she-ostrich. (S.) — عُنُقٌ أَسْطَعٌ A long, erect, neck: (TA:) and عُنُقٌ سَطْعَاءُ a neck that is long, and erect in its sinews. (AO, in describing horses; and TA.)

مُسَطِّعٌ Chaste in speech; or eloquent; (Lh, K, TA;) fluent in speech. (TA.)

مُسَطِّعٌ † A camel marked with the mark called سَطْعٌ; (S, TA;) fem. with ة: and مَسْطُوعَةٌ signifies the same, applied to a she-camel. (TA.) — And إِبِلٌ مُسَطِّعَةٌ † Camels tall as the tent-poles called سَطْعٌ, pl. of سَطْعٌ. (TA.)

مَسْطُوعَةٌ: see مَسْطُوعٌ.

سطل

1. سَطَلَهُ, inf. n. سَطْلٌ, said of a medicine, It intoxicated him: but it is a vulgar word. (TA.) — [And hence, † He, or it, charmed, or fascinated, or delighted, him.]

7. اِسْطَالٌ A state of intoxication produced by the حَنْشِيش [or herb, or perhaps species of hemp,] known by the name of زِيَه; as also اِسْطِطَالٌ.

(De Sacy's Chrest. Ar., 2nd ed., i. 282; from the book entitled كتاب الكواكب السائرة في اخبار مصر والقاهرة.) [Both app. post-classical: see 1, of which each is quasi-pass.]

8. اِسْطِطَالٌ: see what next precedes.

Q. Q. 2. جَاءَ يَتَسَطَّلُ He came alone, having nothing with him. (Ibn-'Abbād, K.)

سَطْلٌ A طَيْسَةٌ [or small vessel of the kind called طَسِي, or طَسْت, q. v.], (M, K,) like the تَوْر [q. v.], (M,) having a loop-shaped handle, (M, K,) like that of the مَرْجَل; (TA;) well known: (S, M, K:) a genuine Arabic word: (M:) or an arabicized word: [said by Golius to be in Pers. سَطْل:] and صَطْلٌ is a dial. var. thereof: (M, K:) a vessel of copper, a large [vessel of the kind called] طَاس [q. v.], for the hot bath; (MA;) the thing [i. e. vessel] in which water is drawn from the hot bath: (KL:) [in the present day applied to a kind of pail, of tinned copper, which the women take with them to the hot bath, containing the water that they require for washing after the other operations of the bath; and also used for various other purposes; as also سَطْلَةٌ:] and سَطْلٌ signifies the same: (S, M, K, KL:) or this last signifies, (K,) or signifies also, (M,) a [vessel of the kind called] طَسْت; (M, K;) not the well-known [vessel called] سَطْل: (K:) the pl. [of mult.] of سَطْلٌ is سَطْلٌ (M, M, K) and [of pauc.] اَسْطَالٌ. (M, K.)

سَطْلَةٌ: see the next preceding paragraph.

سَاطِلٌ Dust rising, or rising high; as also سَاطِيبٌ. (K.)

سَطْلٌ see سَطْلٌ. — Also A tall man: (K:) or سَطْلٌ سَطْلٌ a man tall, or long, in body. (Ibn-'Abbād, TA.)

اِسْطُولٌ A ship of war, prepared for fighting with the unbelievers on the sea: mentioned by El-Makreezee in the "Kliḥat;" and he says, "I do not think this word to be [genuine] Arabic:" (TA:) [it is evidently from the Greek στόλος:] several writers mention it among arabicized words. (MF, TA.)

سطن

[2. سَطَنَ a verb of which only the pass. part. n. (q. v. infra) is mentioned: if used, app. signifying He supported upon اَسَاطِين, i. e. columns: — and hence, upon long legs: — and he made firm.]

سَاطِنٌ i. q. خَبِيثٌ [Bad, corrupt, &c.; like سَاطِنٌ]. (M, L, K.)

اَسْطَانٌ [a pl. of which the sing. is not mentioned] Vessels of صُفْر [or brass]. (L, K.)

اَسْطَوَانٌ, an arabicized word, (Az, L,) [app. from the Pers. اَسْتَوَن, like the word next following.] A man long in the legs and back. (M, L.) And A camel long in the neck, (M, L, K,) or (K) high. (S, M, L, K.) — What is termed

اَسْتَوَانُ البَيْت is well known [app. meaning The pole of the tent: (see what next follows:) and this seems to be the primary signification]. (M, L.)

اَسْطَوَانَةٌ a word of well-known meaning, (S, L,) arabicized from [the Pers.] اَسْتَوَن [which signifies the same], (K,) i. q. سَارِيَةٌ [meaning A column, of stone or of baked bricks]: (S, M, L, M, K:) pl. اَسَاطِين (S, M, L, M, K) and اَنْعَوَانَةٌ (M, K:) it is of the measure اَنْعَوَانَةٌ, (S, L, M, K,) because its pl. is اَسَاطِين, the ن being radical, (L, M, K,) accord. to Kh (M, K) and Fr, who says that it is the only instance of this measure; (L;) or of the measure اَنْعَوَانَةٌ, (S, L, K,) accord. to Akh, but, (J says, L,) if so, the و is augmentative and has next to it two augmentative letters, and this is scarcely ever, or never, the case; (S, L;) IB, however, says that this is the true measure, as is shown by its pl., اَسَاطِين, and its dim., اَسْطِيطَةٌ: (L:) accord. to some, it is of the measure اَنْعَوَانَةٌ, (S, L, M, K,) but, if it were so, it would not have for its pl. اَسَاطِين, as there is no instance of the measure اَنْعَوَانَةٌ. (S, L.) — [Also A portico. Hence, اَمَلُ اَلْاَسْطَوَانَةِ The Stoics. — And A cylinder.] — And The legs of a beast: (K:) [or rather the pl.] اَسَاطِين has this meaning. (L.) — And The penis. (K.)

اَسْطِيطَةٌ dim. of اَسْطَوَانَةٌ, q. v. (IB, L.)

مُسَطَّنٌ [app. Supported upon اَسَاطِين, i. e. columns. — And hence,] A man, and a beast, having long legs. (L.) — And اَسَاطِينٌ مُسَطَّنَةٌ (S, M, L, K,) [Columns] made firm. (K.)

سطو

1. عَظِيه (S, M, M, K, &c.) and سَطَا بِهِ (S, M, M, K,) aor. يَسْطُو (M, K,) inf. n. سَطْوٌ (S, M, M, K,) and سَطْوَةٌ (M, M, K,) or the latter is an inf. n. un., (S,) He sprang, or rushed, upon him; made an assault, or attack, upon him; syn. صَالَ: (M, K:) he sprang upon him and seized him violently or laid violent hands upon him: (Bd in xxii. 71:) he seized him violently with uplifted hand: (Er-Rāghib, TA:) he overbore him, overpowered him, or subdued him, (قَهَرَهُ, Lth, S, M, K, or تَطَاوَلَ عَلَيْهِ, T, TA,) by seizing him violently, or laying violent hands upon him, (Lth, S, K,) and abased him; or he seized him with great violence: (M, K:) or he stretched forth his hand to him [to seize him]. (Th, M, TA.) And in like manner, (M,) one says of a stallion [camel], يَسْطُو عَلَى طَرُوقِيهِ [He springs, or rushes, upon, or he overbears, the she-camel that he covers]. (S, M.) — سَطَا عَلَى سَطْوٍ (M,) He (the pastor) put his hand into the رَجْم [or vulva] of the she-camel, (S, M, K,) and of the mare, (M,) to extract, (S, K,) or and extracted, (M,) the sperma of the stallion: (S, M, K:) when this is not extracted, the she-camel

does not conceive: (S:) or this is done when she has been leaped by a stallion of low race; or when the sperma is bad, and she has not conceived in consequence of it. (M.) And *He extracted from her* (i. e. a she-camel, TA) *the fetus, dead*: (M, TA:) and *سَطَّ* signifies "he extracted the sperma of the stallion:" thus Az distinguishes between the two verbs. (TA.) Accord. to IĀqar, one says, *سَطَّ عَلَى الْحَامِلِ*, and *سَاطَ*, which is formed by transposition, meaning *He extracted the fetus, or young one, of the pregnant female*. (TA.)

And A'Obeyd mentions *السَّطْوُ* as used in relation to a woman: it is said in a trad. of El-Hasan, *لَا بَأْسَ أَنْ يَسْطُو الرَّجُلُ عَلَى الْمَرْأَةِ* [There is, or will be, no harm in the man's extracting the fetus of the woman]; (M, TA;) which Lth explains by saying, when her child sticks fast in her belly, dead, it may be extracted [by him] when fear is entertained for her and a woman is not found to do this. (TA.) — *سَطَّ* said of a horse, (M, K,) inf. n. *سَطْوٌ*, (M,) *He went at random, heedlessly, or in a headlong manner, not obeying guidance*. (M, K.) — Also, said of a horse, *He went with wide step*: (S, M, K:) or *raised his tail in running*; the doing of which is approved. (M.) — Also *It was, or became, abundant, or copious*; said of water. (S, M, Mgh, K, TA.) — And *He tasted food*; (K, TA;) and *took it with the hand, or with the extended hand*. (TA.) — And *عَاقَبَ* [app. meaning *He punished*: see *سَطَوَة*, below]. (M, TA.) — And *سَطَّاهَا* *He compressed her*; [and so *سَطَّاهَا* and *سَطَّاهَا*]; on the authority of Abou-Su'ced. (TA.)

3. *سَاطَاهُ*, (K,) inf. n. *مُسَاطَاةٌ*, (TA,) *He treated him with hardness, severity, or rigour*: (K, TA:) so says Az, on the authority of IĀqar. (TA.) — And *He treated him with gentleness, or tenderness*. (IĀqar, T, TA.) Thus it has two contr. significations. (TA.)

سَطْوَةٌ [as a simple subst., or] as an inf. n. un., has for its pl. *سَطَوَاتٌ*. (S.) It signifies [A spring, or rush; or an assault, or attack: &c.: (see 1, first sentence:) impetuosity in war or battle:] a reviling: a beating: and punishment, or chastisement; as in the saying, *اتَّقِ سَطَوَتَهُ* [Guard thyself against his punishment, or chastisement; or it may mean in this phrase, his violence, or impetuosity]. (TA.)

سَاطَ [act. part. n. of 1, *Springing, or rushing; making an assault, or attack*: &c. — Hence,] applied to a horse, *That springs, or rushes, upon other horses, and stands upon his hind legs and attacks with his fore legs*: (T, TA: [in the Ĥam p. 383, and raises his fore legs:]) or a horse *wide in step*: (Aq, S, M, K:) or *that attacks other horses*: (S:) or *that raises his tail in his running*; (S, M, K;) the doing of which is approved. (M.) — And A stallion-camel excited by lust, and going forth from camels to other camels (S, K) in consequence thereof. (S.) — And What is tall, or long, (K, TA,) of camels &c. (TA.) — *الْأَيْدِي السَّوَاتِي* The hands that reach, or take, or take hold of, a thing. (TA.)

سعب

5. *تَسَعَّبَ* It (a thing, TA, [such as saliva, and any thick liquid,]) *roped*; i. e. *drew out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts*; or *was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy*; syn. *تَمَطَّطَ*. (K.)

7. *انْسَعَبَ* It (water [&c.]) *flowed*; (K;) [or *flowed in a continuous stream*;] like *انْتَعَبَ* (TA) [and *انْدَعَبَ*].

سَعَبٌ Any kind of wine, or beverage, &c., that ropes; i. e. that draws out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts; or that is viscous, glutinous, &c. (K.)

سَعْبُونَةٌ and *سَعْبُونٌ*: see the next paragraph.

سَعَابِيْبٌ What extend like threads, or strings, from honey (A, K) and marsh-mallows, (K,) and the like: (A, K:) pl. of *سَعْبُونٌ*. (TA.) You say, *سَالَ فِيهِ سَعَابِيْبٌ* His slaver extended, or stretched out, like threads, or strings. (A, K.) And *فُؤُهُ يَجْرِي سَعَابِيْبٌ* His mouth runs with clear water, having an extended [or a ropy] flow; like *يَجْرِي ثَعَابِيْبٌ*. (S.) — And *What follow the hand in milking, [stretching out] like phlegm*: pl. of *سَعْبُونَةٌ*. (Ish, TA.)

كَذَا وَكَذَا هُوَ مُسَعَّبٌ لَهُ كَذَا وَكَذَا To him are allowed, or permitted, such and such things: (K:) like *مُرْعَبٌ* and *مُسَعَّبٌ*. (TA.)

سعتو

سَعْتَرٌ A certain plant, (S, Mgh, K,) of the kind called *بُقُول*, (Mgh,) well known; (Mgh, K;) and applied also to the grain, or seed, thereof: (Mgh:) [a species of *origanum*, or *majoram*: so in the present day; and so says Golius, as on the authority of Ibn-Beytār, "origani species, sc. consonante voce, *satureia*, Hisp. *axedrea*:" accord. to Forskål, (Flora Aeg. Arah. p. cxiv.), "*thymus serpyllum*:"] some write the word in books of medicine with *ص*, in order that [when written without the diacritical points] it may not be confounded with *شَعْبَرٌ*: (S, Mgh:) in the T, it is with *ص*, on the authority of AA, only; and thus in the book of Lth: in the Jāmi' of El-Ghooree, with *س* and *ص*: (Mgh:) or the *س* is changed into *ص* in the dial. of Bel'ambar [or Benu-l-'Ambar]; and some pronounced it only with *ص*: (Mgh:) accord. to Abu-l-'Alā, the vulgar pronounce it with *س*, and the approved word is with *ص*. (Ĥam p. 462.) [In the present day, it is also written with *ز*.]

سَعْتَرِي *سَاطِرٌ* [q. v.], (K,) in the dial. of the people of El-'Irāq. (TA.) — And *Generous, noble, or high-born, and courageous, brave, or strong-hearted*. (K.) The pronunciation with *ص* is of higher authority. (K.) [This remark is probably there meant to relate to both of the words of this art.]

سعد

1. *سَعَدَ*, (S, A, Mgh, K,) aor. *عَدَ*; (Mgh, K;) and *سَعِدَ*; (S, A, Mgh, K;) inf. n. of the former,

(Mgh,) or of the latter, (MA,) or of both, (TA,) *سَعَدَ*, (MA, Mgh, TA,) and of the former, (MA,) or of both, (TA,) *سَعَادَةٌ*, (MA, TA,) or this latter is a simple subst.; (Mgh;) *He* (a man, S, A, Mgh) *was, or became, prosperous, fortunate, happy, or in a state of felicity*; (S, MA, Mgh, TA;) *contr. of شَقِيَ*; (S, Mgh, K;) with respect to religion and with respect to worldly things. (Mgh.) You say, *سَعِدْتُ* and *سَعِدْتُ بِهِ* [I was, or became, prosperous, &c., by means of him, or it]. (A.) In the Ĥur xi. 110, Ks read *سَعِدُوا* [instead of the common reading *سَعَدُوا*].

(S.) [See also *سَعَادَةٌ*, below.] — And *سَعَدَ يَوْمُنَا*, aor. *عَدَ*, inf. n. *سَعُودٌ* (S, K) and *سَعْدٌ*, (K,) *Our day was, or became, prosperous, fortunate, auspicious, or lucky*; (S, K;) [contr. of *نَحَسَ*; and in like manner the verb is used in relation to a star or an asterism &c.; and] *سَعِدَ*, inf. n. *سَعْدٌ*, signifies [likewise] the *contr. of نَحَسَ*. (Mgh.) [See also *سَعُودَةٌ*, below.] — *سَعَدَ الْمَاءُ فِي الْأَرْضِ* means *The water came upon the land unsought*; i. e., *came flowing [naturally] upon the surface of the land, not requiring a machine to raise it for the purpose of irrigation*. (TA, from a trad.) = See also 4, in three places.

3. *سَاعَدَهُ*, (A, L, Mgh,) inf. n. *مُسَاعَدَةٌ* (S, L, Mgh) and *سَعَادٌ*; (L;) and *أَسَاعَدَهُ*, (K,) inf. n. *إِسْعَادٌ*; (S;) *He aided, assisted, or helped, him*; syn. of the former *عَاوَنَهُ*, (S, L, Mgh,) and of the latter *أَعَانَهُ*: (S, K:) [like as is said of *عَاوَنَهُ* and *أَعَانَهُ*,] both signify the same: or *مُسَاعَدَةٌ* signifies the *aiding, or assisting, or helping, in any manner or case*; and is said to be from a man's putting his arm, or hand, upon the *سَاعِد* [or fore arm] of his companion when they walk together to accomplish some object of want, and aid each other to do a thing: [so that *سَاعَدَهُ* more properly signifies *he aided him, being aided by him*: but see *سَاعَدَ*:] whereas *إِسْعَادٌ* signifies specially a woman's *aiding, assisting, or helping, another to wail for a dead person*: so says El-Khaṭṭābī: and this is what is meant in a trad. in which *سَاعَدَهُ عَلَيْهِ* is forbidden. (L.) One says, *سَاعَدَهُ عَلَيْهِ* [He aided, assisted, or helped him against him, or it, or to do it]: and *الْمَرْأَةُ التَّائِلَةُ التَّكْنَى* The wailing-woman assisted the woman bereft of her child to weep and wail. (A.) Accord. to Fr, [but this is questionable,] the primary signification of *مُسَاعَدَةٌ* and *إِسْعَادٌ* is A man's *performing diligently the command and good pleasure of God*. (L.)

4. *أَسْعَدَهُ اللَّهُ*, [inf. n. *إِسْعَادٌ*], God rendered him *prosperous, fortunate, happy, or in a state of felicity*; (S, Mgh, K;) as also *سَعَدَهُ*, aor. *عَدَ*; (T, Mgh, TA;) but the former is the more common. (Mgh.) And *أَسْعَدَ اللَّهُ جَدَّهُ*, (A, L,) God made his good fortune to increase; as also *سَعَدَ جَدَّهُ*. (L.) And accord. to Az, *أَسْعَدَهُ اللَّهُ* and *سَعَدَهُ* signify *God aided, assisted, or helped, him; and accommodated, adapted, or disposed, him to the right course*. (L, TA.) See also 3, in four places.

5. **سَعَدَ** *He sought after the plant called سَعْدَان. (K.)*

10. **استسعد به** *He deemed it, or reckoned it, fortunate, auspicious, or lucky. (K.)* You say, **استسعد برؤية فلان** *He deemed, or reckoned, the sight of such a one fortunate, auspicious, or lucky. (S.)* — *He became fortunate by means of him, or it. (MA.)* — *He sought good fortune by means of him, or it. (MA.)* — [And **استسعد** *He desired, or demanded, his aid or assistance: for* **استسعد** also signifies the *desiring, or demanding, aid or assistance [of another]. (KL.)*

سَعْد an inf. n. of **سَعَدَ**, (Mab,) or of **سَعَدَ**, (MA,) or of both: (TA:) and of **سَعَدَ**: (K, TA:) [and also used as a simple subst.:] see **سَعْدَةٌ** [with which it is syn.]: and see also **سَعْدَةٌ** [with which it is likewise syn.]; *i. q.* **يُنَن**. (S, A.) — It is also an inf. n. used as an epithet, *i. e.* *Prosperous, fortunate, auspicious, or lucky*, applied to a day, and to a star or an asterism [&c.: so that it may be used alike as masc. and fem. and sing. and pl.: but it is also used as originally an epithet, forming its fem. with **ة**; and in this case it has for pl. of mult. **سَعْدُونَ** and pl. of pauc. **أُسْعَدَ**: you say **يَوْمَ سَعْدٍ**, as well as **يَوْمَ سَعْدٍ** [in which it is used as a subst.]; and **كَوْكَبُ سَعْدٍ**: and IJ mentions **سَعْدَةٌ**, in which **سَعْدَةٌ** is like **جَعْدَةٌ** as fem. of **جَعْدٌ**. (L.) — [Hence,] **السَعْدَانِ** is an appellation of *The two planets Venus and Mercury*: like as [the contr.] **التَّحْنَانِ** is applied to Saturn and Mars. (Ibn-'Abbād, TA in art. **نَحْس**.) — And [hence, also,] **سَعْدٌ** is an appellation given to *Each of ten asterisms*, (S, L, K,) *four of which are in the signs of Capricornus and Aquarius*, (S, L,) and are *Mansions of the Moon*: pl. [of mult.] **سَعْدُونَ** (S, L, K) and **سَعْدٌ**; but the former is the more known, and more agreeable with analogy; and pl. of pauc. **أُسْعَدَ**: (L:) they are distinguished by the following names: — **سَعْدُ الدَّابِحِ**, (S, L, K,) [or **سَعْدُ الدَّابِحِ**, see art. **دَبَح**.] *Two stars near together, one of which is called الدَّابِح because with it is a small obscure star, almost close to it, and it seems as though the former were about to slaughter it; and الدَّابِح is a little brighter than it; (Ibn-Kunāseh;) they are the two stars [α and β] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep (شاة) of الدَّابِح, which he is about to slaughter; the Twenty-second Mansion of the Moon: (Kzw:) [see also art. **دَبَح**.] — **سَعْدُ بَلْعٍ** (S, L, K) *Two obscure stars, lying obliquely, of which Abou-Yahyā says, the Arabs assert that they rose [at dawn] when God said, يَا أَرْضُ أَتَلْعِي مَا بَيْنَكَ* [Kur xi. 46]; and said to be thus called because one of them seems as though about to swallow the other, on account of its nearness to it: (Ibn-Kunāseh;) or *three stars [app. ε and μ with the star of the same magnitude next to them on the north] on [or rather near] the left hand of Aquarius; [the Twenty-third Mansion of the Moon:] (Kzw, descr. of Aquarius:) [See also art. **بَلْع**.]**

— **سَعْدُ السُّعُودِ** (S, L, K) *Two stars, the most approved of the سُّعُود, and therefore thus named, resembling سَعْدُ الدَّابِح [app. a mistake for سَعْدُ البَارِع, or some other سَعْد, not of the Mansions of the Moon,] in the time of their [auroral] rising; (Ibn-Kunāseh;) the star [β] which is on the left shoulder-joint of Aquarius, together with the star [δ] in the tail of Capricornus; [the Twenty-fourth Mansion of the Moon:] (Kzw, descr. of Aquarius:) or a certain solitary bright star: (S:) — **سَعْدُ الْأُخْبِيَةِ** (S, L, K) [also called **الْأُخْبِيَةِ** and **الْجَبَةِ** (see **جَبَا** in art. **خَبِي**)] *Three stars, not in the track of the other سُّعُود, but declining from it [a little], in, or respecting, which there is a discordance; they are neither very obscure nor very bright; and are thus called because, when they rise [aurorally], the venomous or noxious reptiles of the earth, such as scorpions and serpents, come forth from their holes; (Ibn-Kunāseh;) [and this observation is just; for this asterism, about the commencement of the era of the Flight, rose aurorally, in Central Arabia, on the 24th of February, O. S., after the end of the cold season: see **مَنَازِلُ الْقَمَرِ**, in art. **نَزَل**.] or it consists of three stars, like the three stones upon which the cooking-pot is placed, with a fourth below one of them; (S;) the star [γ] that is on the right arm, together with the three stars [ζ, η, and π,] on the right hand of Aquarius: so called because, when it rises [aurorally], the venomous or noxious reptiles that have hidden themselves beneath the ground by reason of the cold appear: (Kzw, descr. of Aquarius; [in some copies, incorrectly, for "that have hidden themselves," &c., "hide themselves beneath the ground by reason of the cold:"] it is said that the سَعْد is one star, the brightest of four, the other three of which are obscure; and it is [correctly] said to be called thus because, when it rises [aurorally], the venomous or noxious reptiles that are hidden beneath the ground come forth: it is the Twenty-fifth Mansion of the Moon: (Kzw, descr. of the Mansions of the Moon:) — the following are the other سُّعُود, which are not Mansions of the Moon: (S, L, K:) — **سَعْدُ نَاشُورَةٍ** (S, L, K) [Two stars, situate, accord. to Ideler, as is said in Freytag's Lex., in the tail of Capricornus]: — **سَعْدُ الْهَلَكِ** (S, L, K) *The two stars [α and ο?] on the right shoulder of Aquarius: (Kzw:) — **سَعْدُ الْبَهَامِ** (S, L, K) *The two stars [ε and θ?] on the head of Pegasus: (Kzw: [but in the copies of his work the name is written سَعْدُ الْبَهَامِ:] — **سَعْدُ الْبَهَامِ** (S, L, K) *The two stars [ζ and 31?] on the neck of Pegasus: (Kzw:) — **سَعْدُ الْبَارِعِ** (S, L, K) *The two stars near together [μ and λ?] in the breast of Pegasus: (Kzw:) — **سَعْدُ مَطَرٍ** (S, L, K) *The two stars [η and ο?] on the right [or left?] knee of Pegasus: (Kzw: but there called سَعْدُ الْمَطَرِ:] — each سَعْد of these six consists of two stars: between every two stars, as viewed by the eye, is [said to be] a distance of a cubit, (فَرْع), (S, L,) or about a cubit; (K;) [but this is not correct;] and they are disposed in regular order. (S, L.) — It is also the name of A certain object of idolatrous worship that belonged to the sons of*******

Milkán (S, K) the son of Kināneh, (S,) in a place on the shore of the sea, adjacent to Juddeh. (TA.) A poet says,

• وَهَلْ سَعْدٌ إِلَّا صَخْرَةٌ بَتْنُوفَةٍ •
• مِنْ الْأَرْضِ لَا تَدْعُو لِقَايَ وَلَا رُشْدَ •

[And is Saad aught but a mass of rock in a desert tract of the earth, not inviting to error nor to a right course?]. (S, TA.) Hudheyl is said to have worshipped it in the Time of Ignorance. (TA.) — **بَتْنُ سَعْدٍ** is metonymically used as meaning *the virginity, or hymen, of a girl or woman. (TA.)* — **أَسْعَدُ أَمْرُ سَعْدٍ**, meaning *Is it a thing liked or a thing disliked?* (S, A, K,) is a prov., (S, A,) which [is said to have] originated from the fact that Saad and So'eyd, [the latter name erroneously written in some copies of the S and K سَعِيد,] the two sons of Dabbelh the son of Udd, went forth (S, K, TA) to seek some camels belonging to them, (TA,) and Saad returned, but So'eyd was lost, and his name became regarded as unlucky: (S, K, TA:) Dabbelh used to say this when he saw a dark object in the night: and hence it is said in allusion to care for one's relation; and in inquiring whether a good or an evil event have happened. (TA.) [The saying may also be rendered, *Is it a fortunate thing or a little fortunate thing?*] — **سَعْدِيكَ**, in the saying **لَبَّيْكَ وَسَعْدِيكَ**, signifies *Aiding Thee after aiding [i. e. time after time]; syn. إِسْعَادًا: (ISK, T, S, L, K:) or *aiding Thee and then aiding*: (Alḥmad Ibn-Yahyā, L:) or *aiding thy cause after aiding [i. e. time after time]*: (T, L:) and hence it is in the dual number: (Iath, L:) El-Jarmee says that it has no sing.; and Fr says the same of it, and also of **لَبَّيْكَ**: it is in the accus. case as an inf. n. governed by a verb understood. (L.) It occurs in the form of words preceding the recitation of the Opening Chapter of the Kur-án in prayer, **لَبَّيْكَ وَسَعْدِيكَ**, [meaning *I wait intent upon thy service, or upon obedience to Thee, time after time, and upon aiding thy cause time after time; and good is before Thee, and evil is not imputable to Thee*]. (L, TA.) — Also *The third part of the لَبَّة [or gore] (K, TA) of a shirt: (TA:) [the dim.] سَعْدِي signifies the fourth part thereof. (K, TA.)**

سَعْدَى and **سَعْدَى** A certain kind of perfume, (S, K,) well known: (K:) or the former is pl. of **سَعْدَةٌ**, [or rather a coll. gen. n. of which **سَعْدَةٌ** is the n. un.,] and this last is [the name of] a certain kind of sweet-smelling root; it is a rhizoma (أَرْوَمَة), round, black, hard, like a nut; which forms an ingredient in perfumes and medicines: (AHn:) and **سَعْدَى** is the name of its plant: (Lth, AHu;) and its pl. is **سَعْدَايَات**: (AHn:) or the **سَعْدَى** is a certain plant having a root (أَصْل) beneath the ground, black, and of sweet odour: and the **سَعْدَى** is another plant: (Az:) [in the present day, the former of these two names (سَعْدَى) is applied to a species of cyperus: a species thereof is termed by Forskål (in his Flora Egypt. Arab, pp. lx. and 14,) cyperus

complanatus; and he writes its Arabic name "sæd" and "sæd:" it has a wonderful efficacy applied to ulcers, or sores, that heal with difficulty. (K.)

سَعْدٌ *A certain sort of dates.* (K, TA.)

سَعْدَةٌ: see سَعْدٌ [of which it is the n. un.].

سَعْدِيَّةٌ *Coats of mail of the fabric of a town called سعد.* (TA.)

سَعْدَانٌ, in which the ن is an augmentative letter, because there is not in the language any word of the measure نَعْلَانٌ except خَزَعَالٌ and قَبَقَارٌ unless it is of the reduplicative class, (S,) *A certain plant, (S, K,) growing in the plain, or soft, tracts, (TA,) one of the best kinds of the pastures of camels, (S, K,) as long as it continues fresh; (TA;) having [a head of] prickles, (T, S, K,) called السَعْدَانِ, (T, S,) to which the nipple [or the areola] of a woman's breast is likened: (S, K: [see سَعْدَانَةٌ, below:]) the Arabs say that the camels that yield the sweetest milk are those that eat this plant: (TA:) and they fatten upon it: (Az, TA:) it is of the kind of plants called أَحْرَارٌ [pl. of حَرٌّ, meaning slender, and succulent or soft or sweet], dust-coloured, and sweet, and eaten by everything that is not large, [as well as by camels,] and it is one of the most wholesome kinds of pasture: (AHn, TA:) it is a herb, or leguminous plant, having a round fruit with a prickly face, which, when it dries, falls upon the ground on its back, and when a person walking treads upon it, the prickles wound his foot: it is one of the best of their pastures in the days of the ربيع, and sweetens the milk of the camels that feed upon it; for it is sweet as long as it continues fresh; and in this state men suck it and eat it: (Az, L:) the n. un. is with ة. (TA.) Hence the prov., وَلَا كَالسَعْدَانِ, [Pasture, but not like the سعدان]: (S, K:) said of a thing possessing excellence, but surpassed in excellence by another thing; or of a thing that excels other things of the like kind. (TA.) — Also The prickles of the palm-tree. (AHn, TA.)*

سَعْدَانٌ, like سُبْحَانٌ, is a name for الإِسْعَادُ [inf. n. of 4, and, like سُبْحَانٌ, invariable, being put in the accus. case in the manner of an inf. n.]: one says, سُبْحَانَهُ وَسَعْدَانَهُ, meaning أَطْبَعَهُ وَأَتَبَعَهُ [i. e. I declare, or celebrate, or extol, his (i. e. God's) remoteness, or freedom, from every imperfection, or impurity, &c., (see art. سَبَّحَ,) and I render Him obedience, or aid his cause]. (K, TA.)

سَعْدَانَةٌ n. un. of سَعْدَانٌ. (TA.) — سَعْدَانَةٌ *The nipple of a woman's breast; as being likened to the [head of] prickles of the plant called سعدان, as mentioned above: (S, K:) or سَعْدَانَةُ التَّدْيِ, i. e. the blackness [or areola] around the nipple: (A:) or the part surrounding the تَدْيِ [here meaning nipple], like the whirl of a spindle. (TA.) — [Hence likewise,] سَعْدَانَةٌ signifies also The knot of the شَعْر [or appertenance that passes between two of the toes and through the sole] of the sandal, (S, A, K,) be-*

neath, (A, K,) next the ground; (S;) also called رَغْبَانَةٌ. (K in art. رَغِبَ.) — And The knot beneath the scale of a balance: (K, TA:) the knots beneath the scale of a balance (S, A) are called its سَعْدَانَاتُ. (A.) — And the pl., سَعْدَانَاتُ, Things in the lower parts of the [tendons, or sinews, called] عَجَايِبُ, resembling nails (أَطْفَارُ). (S, K.) — Also the sing., The callous protuberance upon the breast of the camel, (S, A, K,) upon which he rests when he lies down: (A, TA:) so called because of its roundness. (TA.) — And The anus: (K:) or the sphincter thereof. (TA.) — And The part of the vulva of a mare where the veretrum enters. (TA.) — Also A pigeon: or السَعْدَانَةُ is the name of a certain pigeon. (K, TA.)

سَعِيدٌ, applied to a man, (S, Mṣb,) *Prosperous, fortunate, happy, or in a state of felicity; (T, S, A, Mṣb, K;) with respect to religion and with respect to worldly things; (Mṣb;) as also مُسْعُوْدٌ: (A, K:) or the latter signifies, (T, S, Mṣb,) or signifies also, (K,) and so may the former signify, (T, TA,) rendered prosperous, fortunate, happy, or in a state of felicity, by God; (T, S, Mṣb, K;) irregularly derived from أَسْعَدَهُ, (S, K, MF,) or regularly from سَعَدَهُ: (T, Mṣb:) one should not say مُسْعَدٌ: (S, K:) fem. of the former [and latter] with ة: (TA:) pl. of the former سَعْدَاءُ, (A, Mṣb, TA,) and, accord. to Lh, سَعِيدُونَ and أَسَاعِدُ; but ISd says, I know not whether he mean [of] the [proper] name or of the epithet; but أَسَاعِدُ as pl. of سَعِيدٌ is anomalous: (TA:) the pl. of مُسْعُوْدٌ is [مُسْعُوْدُونَ and] مَسَاعِدُ. (A, TA.) — Also أَنْهَرٌ [i. e. river, or rivulet, or canal of running water,] (K, TA) that irrigates the land in the parts adjacent to it, when it is appropriated thereto: or a small نَهْرٌ: the نَهْرٌ for irrigation of a tract of seed-produce: pl. سَعْدٌ. (TA.)*

سَعِيدٌ: see سَعْدٌ, [of which it is the dim.,] in the last quarter of the paragraph, in two places.

سَعَادَةٌ an inf. n. of سَعَدَ (MA, TA) and of سَعَدَ, (TA,) or a simple subst., (Mṣb,) *Prosperity, good fortune, happiness, or felicity, of a man; (S, Mṣb, K;) contr. of شَقَاوَةٌ; (S, Mṣb, K;) with respect to religion and with respect to worldly things: (Mṣb:) [and so سَعْدٌ used as a simple subst.]: it is of two kinds; أَخْرَاقِيَّةٌ [relating to the world to come] and دُنْيَاوِيَّةٌ [relating to the present world]: and the latter is of three kinds; نَفْسِيَّةٌ [relating to the soul] and بَدَنِيَّةٌ [relating to the body] and خَارِجِيَّةٌ [relating to external circumstances]. (Er-Rāghib, TA in art. شَقُو.) [See also what next follows.]*

سَعُوْدَةٌ *Prosperousness, fortunateness, auspiciousness, or luckiness, (S, L,) of a day, and of a star or an asterism [&c.]; (L;) [as also سَعْدٌ used as a simple subst.]; contr. of نُحُوسَةٌ. (S, L.)*

السَّعِيدَةُ *A temple to which the Arabs (K, TA) of the tribe of Rabeeq (TA) used to perform*

pilgrimage, (K, TA,) at [Mount] Ohod, in the Time of Ignorance. (TA.)

سَعَادِي: see سَعْدٌ, in three places.

سَعِيدِيَّةٌ *A sort of garments of the kind called بَرُودٌ, of the fabric of El-Yemen: (S, K:) app. so called in relation to the mountains of Benoo-Su'eed. (TA.) — And حَلَّةٌ سَعِيدِيَّةٌ [A certain kind of dress]: so called in relation to Sa'eed Ibn-El-'Āṣ, whom, when a boy, or young man, the Prophet clad with a حَلَّةٌ, the kind of which was thence thus named. (Har. p. 596.)*

سَاعِدٌ *The fore arm (ذِرَاعُ) of a man; (K;) the part of the arm from the wrist to the elbow; (T, L;) or from elbow to the hand: (Mgh, Mṣb:) so called because it aids the hand in seizing a thing (T, Mṣb) or taking it (T) and in work: (Mṣb:) or it signifies, (S,) or signifies also, (Mṣb,) the upper arm, or upper half of the arm, from the elbow to the shoulder-blade, syn. عَضُدٌ, [q. v.,] (S, Mṣb,) of a man: (S:) [and in like manner, of a beast, both the fore shank and the arm:] in some one or more of the dialects, the upper of the زُنْدَانِ [which may mean either the upper arm or the radius]; the ذِرَاعُ being the lower of them [which may mean either the "fore arm" or the "ulna"]: (L, TA:) of the masc. gender: (Mṣb:) pl. سَوَاعِدُ. (T, Mgh, Mṣb, TA.) One says, سَوَاعِدُكَ شَدَّ اللَّهُ عَلَى نَاعِدِكَ [May God strengthen thy fore arm and aid thee, and your fore arms and aid you]. (A, TA.) — And hence, [A kind of armlet;] a thing that is worn upon the fore arm, of iron or brass or gold. (Mgh.) — [Hence also,] سَاعِدَا الطَّائِرِ † The two wings of the bird. (S, K.) — And السَّوَاعِدُ † The anterior, or primary, feathers of the wing: so in the phrase, طَائِرٌ شَدِيدُ السَّوَاعِدِ † [A bird strong in the anterior, or primary, feathers of the wing]. (A, TA.) — Also the sing., † A chief, upon whom people rely. (TA.) — And the pl., سَوَاعِدُ, † The channels in which water runs to a river or small river (نَهْرٌ), (S, A, K,) or to a sea or large river (بَحْرٌ); (AA, S, K;) the sing. said by AA to be سَاعِدٌ, without ة: or this latter signifies a channel in which water runs to a valley, and to a sea or large river (بَحْرٌ): or the channel in which a large river (بَحْرٌ) runs to small rivers (أَنْهَارٌ). (L.) And † The places from which issues the water of a well: the channels of the springs thereof. (L.) — Also † The medullary cavities; the ducts through which runs the marrow in a bone. (S, K.) — And † The ducts (AA, A, TA) in the udder (A, TA) from which the milk comes (AA, A, TA) to the orifice of the teat; as being likened to the سَوَاعِدِ of the بَحْرُ: (AA, TA:) the قَصَبُ of the udder: (Aṣ, TA:) or سَاعِدٌ signifies the orifice of a she-camel's teat, from which the milk issues: and سَاعِدُ الدَّرِّ, a duct by which the milk descends to the she-camel's udder: and in like manner سَاعِدٌ signifies a duct that conveys the milk to a woman's breast or nipple. (TA.) — أَمْرٌ ذُو سَوَاعِدَ means † An affair having several modes, or manners, [in which it may be per-*

formed,] and several ways of egress therefrom. (A, TA.)

سَاعِدَةٌ The bone of the shank. (TA.) — And A piece of wood, (K, TA,) set up, (TA,) that holds the pulley. (K, TA.) — **سَاعِدَةٌ** is a name of *The lion*: (S, K:) imperfectly decl., like **أَسَامَةٌ**. (TA.)

أَسْعَدُ [More, and most, prosperous or fortunate or happy; an epithet applied to a man:] masc. of **سُعْدَى**: (S, K:) but IJ says that **سُعْدَى** as an epithet has not been heard. (TA.) — Also A [cracking of the skin, such as is termed] **شَقَاق**, resembling mange, or scab, that happens to a camel, and in consequence of which he becomes decrepit, (K, TA,) and weak. (TA.)

مَسْعُودٌ: see **سَعِيدٌ**, in two places.

سعر

1. **سَعَرَ النَّارَ**, (S, A, Mṣb, K,) aor. **سَعَرًا**, (Mṣb, K,) inf. n. **سَعْرٌ**; (Mṣb;) and **أَسْعَرَهَا**, (A, Mṣb, K,) inf. n. **إِسْعَارٌ**; (Mṣb;) and **سَعَرَهَا**, (A, K,) inf. n. **تَسْعِيرٌ**; (TA;) or the last has an intensive signification; (S;) *He lighted, or kindled, the fire; or made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. أَوْقَدَهَا*, (Mṣb, K,) or **أَلْبَسَهَا** and **هَجَبَهَا**. (S, A.) In the Kur lxviii. 12, some read **سَعَرَتْ**; and others, **سَعَرَتْ**, which latter has an intensive signification. (S.) And **سَعَرَ النَّارَ** *He stirred the fire with a سَعْرٌ*. (TA.) — [Hence,] **سَعَرَ الْحَرْبَ**, (S, K,) aor. as above, (K,) and so the inf. n.; (TA;) and **أَسْعَرَهَا**, and **سَعَرَهَا**; (K;) *He kindled war; (K, TA;) excited, or provoked, it. (S, TA.)* And **سَعَرُوا الْحَرْبَ** *They kindled, or excited, the fire of war*. (A.) — [Hence also,] **سَعَرَهُمُ الشَّرُّ** *Evil, or mischief, excited them, or inflamed them*. (A.) And **سَعَرَ عَلَى قَوْمِهِ** *He excited, or inflamed, against his people*. (A.) — And **سَعَرَهُمُ الشَّرُّ** *He did extensive evil, or mischief, to them: (ISK, S, TA:*) or he did evil, or mischief, to them generally, or in common; as also أَسْعَرَهُمُ, and سَعَرَهُمُ; (TA;) or one should not say أَسْعَرَهُمُ. (ISK, S, TA.)* — And **سَعَرْنَاَهُمُ بِالْبَيْلِ** *We burned and pained them [or inflicted upon them burning pain] with arrows*. (S.) — And **سَعَرَ الْإِبِلَ**, aor. as above, (K,) and so the inf. n., (TA,) *He (a camel, TK) communicated to the [other] camels his mange, or scab. (K, TA.)* — And **سَعَرَ**, (S, A,) inf. n. **سَعَارٌ**, (TA,) *He (a man) was smitten by the [hot wind called] سَمُومٌ*. (S, A.) And *He (a man) was, or became, vehemently hungry and thirsty. (TA.)* And *He was, or became, mad, insane, or a demoniac. (MA.)* — You say also, **سَعَرْتُ الْيَوْمَ فِي حَاجَتِي سَعْرَةً** *I made a circuit during the day, or to-day, for the accomplishment of my want. (S.)* And **لَأَسْعُرَنَّ سَعْرَةً**, i. e. **لَأَطُوفَنَّ طَوْفَةً** *[app. meaning I will assuredly practise circumvention like his practising thereof]*. (Fr, O, K.) — And **سَعَرَ اللَّيْلَ بِالْمِطْيِ**, inf. n. as above, *He journeyed throughout the night with the camels, or beasts, used for riding. (ISK, TA.)*

— And **سَعَرَتِ النَّاقَةُ** *The she-camel was quick, or swift, in her going. (TA.)* [See also **سَعْرَانٌ**, below.]

2: see 1, in four places. — **سَعْرُهُ** [from **سَعَرَ**], (Sgh, Mṣb,) inf. n. **تَسْعِيرٌ**; (Mṣb;) and **أَسْعَرُهُ**; (Sgh, Mṣb;) *He assigned to it a known and fixed price: (Mṣb:) or he declared its current price, or the rate at which it should be sold. (Sgh.)* And **سَعَرَ لَهْمًا**, (A, TA,) inf. n. as above; (S;) and **أَسْعَرُ لَهْمًا**; (A;) *He (a governor, A) fixed the amount of the prices of provisions &c. for them; (S, TA;) the doing of which is not allowable. (TA.)* — And **سَعَرُوا**, inf. n. as above; and **أَسْعَرُوا**; *They agreed as to a price, or rate at which a thing should be sold. (K.)*

[3. **سَاعَرُهُ** app. signifies *He acted with him, or it, like one mad, or like a mad dog; for, accord. to Et-Tebreezee, (Ham p. 785,) it is from سَعَرَ as an epithet applied to a dog, meaning "mad."*]

4: see 1, in four places. — **أَسْعَرْنَا قَفْزًا**, said of a wild animal, means *He excited and annoyed us by leaping, or bounding. (TA, from a trad.)* — See also 2, in three places.

5: see the next paragraph.

8. **اسْتَعَرْتُ النَّارَ**, (S, A, Mṣb, K,) and **تَسَعَرْتُ**, (S, A, K,) [but the latter, app., has an intensive signification,] *The fire burned, or burned up, burned brightly or fiercely, blazed, or flamed. (S, A, Mṣb, K.)* — [Hence,] **اسْتَعَرْتُ الْحَرْبَ** *The war [raged like fire, or] spread. (K, TA.)* And in like manner, (TA,) **اسْتَعَرَ الشَّرُّ** *The evil, or mischief, [raged, or] spread. (K, TA.)* — And **اسْتَعَرُوا النَّصُوصَ**, (S, A, K,) or **اسْتَعَرْتُ**, (TA,) *The thieves, or robbers, put themselves in motion, (K, TA,) for mischief, (TA,) as though they were set on fire. (S, K, TA.)* — And **اسْتَعَرَ الْجَرْبُ فِي الْبَيْعِرِ** *The mange, or scab, began in the armpits and the groins or similar parts (AA, S, A, K) and the lips (S) of the camels. (AA, S, A, K.)* — And **اسْتَعَرَ النَّاسُ فِي كُلِّ وَجْهٍ** *The people ate the fresh ripe dates in every direction, and obtained them; like اسْتَجَبُوا*. (Abou-Yoosuf, TA.)

رَمَى سَعْرًا *A vehement shooting or throwing: (A:) [or a burning, painful shooting; as is indicated in the S:] one says ضَرْبٌ هَبْرٌ وَطَعْنٌ تَتَرُ [a smiting that cleaves off a piece of flesh, and a piercing inflicted with extraordinary force, and a burning, painful shooting]. (S.)* It is said in a trad. of 'Alee, **أَضْرِبُوا قَبْرًا وَأَرْمُوا سَعْرًا** *[Smite ye so as to cleave off a piece of flesh, and] shoot ye quickly: the shooting being thus likened to the burning of fire. (TA.)*

سَعْرٌ: see **سَعَارٌ**. — [Hence,] **سَعْرٌ** *Madness, insanity, or demoniacal possession; (K;) as also سَعْرٌ: (S, K:) so the latter is expl. by AAF as used in the Kur liv. 47: and so it is expl. as used in verse 24 of the same chap.: (TA:) or it signifies in the former, (S,) or in the latter, (TA,) + fatigue, or nearness, or distress, or affliction, and punishment: (Fr, S, TA:) or, accord. to Az,*

إِنَّا إِذَا لَبِى ضَلَالٍ وَسَعْرٍ, in verse 24, may mean *verily we should in that case be in error, and in punishment arising from what would necessarily befall us: or, accord. to Ibn-'Arafah, it means, in a state that would inflame and excite us. (TA.)* — Also **سَعَارٌ**; and so **سَعَارٌ**: (Fr, K, TA:) or the former signifies *vehemence of desire for flesh-meat: (K, TA:) and the latter, vehemence of hunger: (S:) or the burning of hunger: (TA:) and the burning of thirst. (A.)* — And **سَعَارٌ** *A disease, such as the mange, or scab, that is transitive from one to another; or the transition of the mange, or scab, or other disease, from one to another; syn. عَدَوَى. (K.)* [See 1.]

سَعْرٌ The current price, or rate, at which a thing is to be sold: (MA, K:) pl. **أَسْعَارٌ**. (S, A, Mṣb, K.) One says, **لَهُ سَعْرٌ**, meaning *It is exceedingly valuable: and لَيْسَ لَهُ سَعْرٌ It is exceedingly cheap. (Mṣb.)*

سَعْرٌ: see **سَعْرَةٌ**.

سَعَرَ *Mad, insane, or possessed by a demon: (K:) and so سَعْرَةٌ applied to a she-camel: (S:) or the latter, so applied, that will not remain still; from سَعَرَ meaning "madness, or insanity, or demoniacal possession:"* (Ham p. 785:) [See also **مَسْعَرٌ**:] the pl. of **سَعَرَ** is **سَعَرَى**. (K.)

سَعْرٌ: see **سَعْرٌ**, in two places.

سَعْرَةٌ *A cough: (O, K:) or a sharp cough; as also سَعِيرَةٌ. (IAar, TA.)* — And **سَعْرَةٌ** *The beginning of an affair or a case; and the newness thereof: (K, TA:) in some copies of the K, جَدَّتْهُ is erroneously put for جَدَّتْهُ. (TA.)*

سَعْرَةٌ *A colour inclining to blackness, (S, TA,) a little above what is termed أَدَمَةٌ; as also سَعْرٌ. (TA.)*

سَعْرَانٌ [an inf. n.] *Vehemence of running. (O, K.)* [See 1, last signification.]

سَعْرَانَةٌ (S, K) and **سَعْرُونَةٌ** (K) *Daybreak. (K.)* — And **سَعْرَانَةٌ** *The rays of the sun entering an aperture of a house or chamber: (K, TA:) or the moles that are seen in the rays of the sun (Az, S, TA) when they fall into a chamber, moving to and fro. (Az, TA.)*

سَعْرُونَةٌ: see the next preceding paragraph.

سَعَارٌ The heat (S, K) of fire; (S;) as also **سَعْرٌ**: (K:) and **سَعْرٌ** *of night. (A.)* — See also **سَعْرٌ**, in two places. — Also **سَعْرٌ** *Evil, or mischief: so in the saying, لَا يَنَامُ النَّاسُ مِنْ سَعَارِهِ [Men will not sleep by reason of his evil, or mischief], occurring in a trad. (TA.)*

سَعْرٌ *A she-camel quick, or swift, in her going. (TA.)* [See 1, last signification.]

سَعِيرٌ *Lighted, or kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: (K, TA:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (TA:) [and thus] similar to ذَهَبٌ and صَرِيحٌ; for you say نَارٌ*

مَسْغُورَةٌ: (Akh, S:) or نَارٌ سَعِيرٌ signifies fire kindled, or made to burn &c., with other fire. (Lh, TA.) — Also Fire (S, K) itself; (S;) and so سَاعُورَةٌ and سَاعُورٌ: (K:) or [so in the TA, but in the K “and,”] its flame; (K;) as also سَاعُورَةٌ and سَاعُورٌ. (TA.) = السَّعِيرُ: see what next follows.

السَّعِيرُ, (O, K,) and السَّعِيرُ, (S,) or the latter is a mistake, (O, TA.) A certain idol, (S, K,) belonging peculiarly to [the tribe of] 'Anazeh. (Ibn-El-Kellab, S.) [See an ex. in a verse cited in art. مَوْر.]

سَعِيرَةٌ: see سَعْرَةٌ.

سَاعُورٌ: see سَعِيرٌ, in two places. — Also A sort of fire-place, or oven, (تَوْرٌ, K, TA,) dug in the ground, in which bread is baked. (TA.) = And The chief of the Christians in the knowledge of medicine (K, TA) and of the instruments thereof: [said to be] originally سَاعُورَاءُ, a Syriac word, meaning the investigator of the cases of the diseased. (TA.)

سَاعُورَةٌ: see سَعِيرٌ, in two places.

أَسْعَرُ, applied to a man, Of the colour termed سَعْرَةٌ: fem. سَعْرَاءُ. (TA.) — And, so applied, (TA,) Having little flesh, (K, TA,) lean, or lank in the belly, (TA,) having the sinews apparent, altered in colour or complexion, or emaciated, (K, TA,) and slender. (TA.)

مَسْعَرُ The slender part of the tail of a camel. (K.) — See also مَسَاعِرُ.

مَسْعَرٌ and مَسْعَارٌ (S, K) The thing, (K,) or wood, (S,) or instrument of iron or of wood, (TA,) with which a fire is stirred [or made to burn or burn up &c.]: (S, K, TA:) pl. (of the former, A) مَسَاعِرُ (A, TA) and [of the latter] مَسَاعِيرُ. (TA.) — Hence one says of a man, إِنَّهُ لَمَسْعَرٌ حَرْبٌ, † Verily he is one who makes the fire of war to rage; (S, A, K, TA:) a stirrer of the fire of war. (TA.) — Also the former, (مَسْعَرٌ), † Long; (AA, S, K;) applied to a neck (K) or some other thing: (TA:) or strong. (As, K.) — And, applied to a dog, † Mad. (Hum p. 785.) [See also سَعْرٌ.] — السَّعِيرُ as an epithet applied to a horse means الَّذِي يُطَيِّحُ قَوَائِمَهُ مُتَفَرِّقَةً وَلَا ضَبْرَ لَهُ [i. e., app., That makes his legs to full spread apart, and that has no leaping with his legs put together]: (K:) or, in the words of AO, [and so in the O,] الَّذِي يُطَيِّحُ قَوَائِمَهُ [app. whose legs thou makest to fall &c.]: (TA:) [in the CK, لَا ضَبْرَ لَهُ, which is, I doubt not, a mistake: and in the TA is added, وَقِيلَ وَلَبَّ مُجْتَمِعِ الْقَوَائِمِ, in which وَقِيلَ is evidently a mistranscription for وَهُوَ, referring to ضَبْرٌ, which is well known as meaning وَلَبَّ وَقِيلَ مُجْتَمِعِ الْقَوَائِمِ:] and مَسَاعِرُ signifies the same. (AO.)

مَسْعَارٌ: see the next preceding paragraph.

مَسْعُورٌ: see its syn. سَعِيرٌ. — [Henec,] † A man

smitten by the [hot wind called] سَمُور. (S, A.) — And † Vehemently hungry and thirsty: (TA:) eager for food, even though his belly be full; (K;) and, it is said, for drink also. (TA.) — See also سَعْرٌ.

مَسَاعِرُ [a pl. of which the sing., if it have one, is probably مَسْعَرٌ,] † The armpits, and the groins or similar parts, (S, A, K,) and the lips, (S,) of camels. (S, A, K.)

مَسَاعِرُ: see مَسْعَرٌ, last sentence.

سَعَط

1: see what next follows.

4. اسْعَطَهُ, (S,) or اسْعَطَهُ دَوَاءً, (AA, IDrd, Mgh, Msh, K,) He poured, (S, Mgh, Msh,) or introduced, (K,) medicine into his (a man's, S) nose; (S, Mgh, Msh, K;) as also اسْعَطَهُ, aor. 2 and 3, (K,) the former of which, namely 2, is the more approved, inf. n. سَعَطٌ. (TA.) Both are also written with ص. (K and TA in art. صَعَط.) — [Hence,] اسْعَطَهُ الرُّمَحُ † He pierced him in his nose with the spear: ('Eyn, K:) or it is like أَوْجَرَهُ, meaning he pierced him in his breast, or chest, with the spear. (S.) — [Hence also,] اسْعَطَهُ عَلِمًا † He took extraordinary pains in making him to understand science, (K, TA,) and in repeating to him what he taught him. (TA.)

8. اسْتَعَطَ He (a man, S) poured medicine into his (i. e. his own) nose; or had it poured therein; (S, Mgh;) or introduced it, or had it introduced, therein: (K:) the pass. form, اسْتُعِطَ, is not allowable. (Mgh.)

10. اسْتَعَطَ † He (a camel, TA) smelled the urine of the she-camel, (K,) or somewhat thereof, (TA,) and it, (K,) or some of it, (TA,) entered into his nose; (K;) then he covered her, and failed not to impregnate. (TA.)

سَعَطَةٌ واحدة A single introduction of medicine into the nose; as also سَعَطَةٌ واحدة. (Lth, K.)

سَعَطٌ: see سَعِيطٌ, in four places.

سَعُوطٌ Medicine that is poured, (S, Mgh, Msh,) or introduced, (K,) into the nose; (S, Mgh, Msh, K;) [an errhine:] as also سَعُوطٌ; (Lh, K;) which is thought, by ISd, to be an instance of assimilation [like سَرَاطٌ for سَرَاطٌ] such as Sb mentions. (TA.) — Also Sweat. (TA.)

سَعُوطٌ: see the next paragraph, in two places.

سَعِيطٌ Sweet, or pleasant, odour, of wine and the like, or of anything: (A'Obeyd, K:) and sharpness, or pungency, of odour; as also سَعِيطٌ; (K;) the former, [for instance,] of mustard, (ISk,) and so † the latter, and likewise سَعُوطٌ: (TA:) and سَعِيطٌ signifies the odour of musk. (Fr.) A rājiz says, describing camels and their milk,

• حَمِضِيَّةٌ طَيِّبَةُ السَّعَاطِ •

[That eat the plants called حَمِضٌ, sweet in odour].

(AHn.) And you say, هُوَ طَيِّبُ السَّعُوطِ and الإِسْعَاطُ [He, or it, is sweet in odour: but the latter is perhaps a mistranscription, for السَّعَاطُ]. (TA.) — The dregs, lees, or sediment, of wine. (S, K.) — The بَان [or bau]: (K:) the oil thereof: (IB, K:) the oil of mustard: (K:) and the oil of the زَنْبَق [or jasmine]. (TA.) = I. q. مُسَعَطٌ [pass. part. n. of 4, q. v.]. (TA.)

إِسْعَاطٌ: see the next preceding paragraph.

إِسْعَاطَةٌ: see سَعَطَةٌ.

مُسَعَطٌ, (S, Msh, K,) and مُسَعَطٌ, (Lth, K,) the former an instance of the instr. n. with damin, (S, Msh, TA,) which is extr., (Msh, TA,) like مَسْخَلٌ &c., (TA,) The thing, (K,) or vessel, or receptacle, (S, Msh,) into which سَعُوطٌ is put, (S, Msh, K,) and from which it is poured into the nose. (K.)

سَعَف

1. سَعَفَتْ يَدُهُ: see 4. = سَعَفَهُ بِحَاجَتِهِ. (S, TA,)

inf. n. سَعَفٌ, (S, K,) His hand became cracked around the nails; (S, K, TA;) as also سَعَفَتْ. (S, TA.) — سَعَفَتْ النَّاقَةُ, in the K, erroneously, (S, TA.) — سَعَفَ البَعِيرُ, with damm, (TA,) or سَعَفَ البَعِيرُ, (ISk, S,) The she-camel, (K, TA,) or he-camel, (ISk, S,) became affected with what is termed سَعَفٌ, meaning a disease in the mouth, like mange, or scab, in consequence of which the hair of the خُرْطُوم [i. e. nose, or fore part of the nose,] falls off, (ISk, S, K,) and the hair of the eyes: (ISk, S:) the like thereof in sheep or goats is termed غَرْبٌ: (S:) accord. to IAp, it is not used in relation to he-camels; and A'Obeyd says the like: accord. to some, as AZ says, it is allowable to use it in relation to he-camels; (TA;) but it is rarely thus used. (K, TA.) — سَعَفٌ, (S, K,) like عَنِي, (K,) said of a boy, He became affected with the pustules termed سَعَفَةٌ [q. v.]. (S, K.)

2. تَسْعِيفٌ The mixing of musk and the like with aromatic perfumes (K, TA) and sweet-scented oils. (TA.) One says, سَعَفَ لِي ذَهَبِي [Mix thou for me my oil with aromatic perfumes]. (ISh, TA.)

3. سَاعَفَهُ, (K, TA,) inf. n. مَسَاعَفَةٌ, (S, TA,) He aided, assisted, or helped, him; [like أَسَعَفَهُ;] or [so accord. to the K, but accord. to the S “and,”] agreed, or conspired, with him, (S, K, TA,) to perform an affair, (TA,) acting towards him with reciprocal purity, or sincerity, of love, or affection, and aiding, assisting, or helping, with him, (K, TA,) well. (TA.) — [Hence,] سَاعَفَهُ جَدُّهُ: His fortune aided him: and in like manner سَاعَفَتْهُ الدُّنْيَا [Worldly prosperity aided him]. (A, TA.)

4. اسْعَفَ, (K,) inf. n. اسْعَافٌ, (TA,) It (a thing, TA) drew near, or approached: (K, TA:) and اسْعَفَ بِهِ It (an object of the chase) became within his power, or reach. (K.) — اسْعَفَ إِلَيْهِ He tended, repaired, or betook

himself, to, or towards, him, or it. (TA.) — **أَسَعَفَ** *He came to his family*; syn. **أَتَى**. (K.) [And in a similar sense the verb is trans. without a particle, as will be shown by the last sentence of this paragraph.] — **أَسَعَفْتُهُ** *I aided, assisted, or helped, him to perform his affair.* (Mgh. [See also 3.]) — And **أَسَعَفَهُ بِحَاجَتِهِ** (S, Mgh, K, *) inf. n. **أَسْعَافٌ**, (Mgh,) *He performed, or accomplished, for him the object of his want*; (S, Mgh, K;) as also **بَهَا** **سَعَفَهُ**, (Ibn-'Abbād, K, * TA,) aor. **ع**, (K,) inf. n. **سَعَفٌ**. (TA.) — It is said in a trad., thus related, **فَاطِمَةُ بَضْعَةٌ مِنِّي**, meaning [*Fāṭimeh is a part of me*:] *that betides, or happens to, [or affects,] me which betides, or happens to, [or affects,] her.* (TA. [See another reading in art. **بَضْعٌ**].)

سَعَفٌ *A commodity; an article of merchandise.* (O, K, TA.) One says, **إِنَّهُ سَعَفٌ سَوٌّ** *Verily it is a bad commodity.* (O, TA.) — And *A man vile, or mean, and despised in all his circumstances.* (AlHeyth, O, K.)

سَعَفٌ *Palm-branches, (Az, * S, Mgh, K,) as long as they have the leaves upon them: when these are removed from them, called جَرِيدٌ: (Mgh:) or the part [or parts] of palm-branches upon which leaves have grown: (S voce عَيْبٌ:) or the leaves of palm-branches, (Mgh, K, TA,) of which are woven [baskets of the kind called] زَبَلٌ (Mgh) or زَبْلَانٌ (TA) [pls. of زَبَلٌ], and [the similar receptacles called] جَلَالٌ [pl. of جَلَّةٌ], (TA,) and fans [which are made in the form of small flags], (Mgh, TA,) and the like: (TA:) and sometimes palm-branches themselves are thus called: (Mgh:) accord. to Lth, (Mgh, TA,) such as have become dry [of palm-branches] are mostly thus called; the fresh [palm-branch] being called شَطْبَةٌ (Mgh, K, TA:) sing., (S,) or [rather] n. un., (Mgh, Mgh,) with **ة**: (S, Mgh, Mgh:) which also signifies a palm-tree itself; and its pl. is سَعَفَاتٌ. (TA.) — [Hence, as being likened to palm-leaves,] The forelock of a horse: so in the saying of Imr-el-Kays,*

• وَأَرْكَبُ فِي الرُّوْعِ خَيْفَانَةً •
• كَمَا وَجْهَهَا سَعَفٌ مُنْتَشِرٌ •

[And I ride, in war, or battle, a brisk, or an agile, leaving mare, whose face a spreading forelock has clad]: which shows that **سَعَفٌ** [properly] signifies the leaves [of a palm-branch]. (Az, TA.) [Jac. Sehultens, as mentioned by Freytag, explains it as meaning *A whiteness upon the forehead of a horse*: but this explanation is perhaps conjectural, from the verse cited above.] — The paraphernalia (جَهَاز) of a bride: pl. **سَعُوفٌ**. (IAqr, K.) — Anything good, goodly, or excellent, and consummate, such as a slave, or any precious thing, or a house that one possesses. (IAqr, K.) — A species of fly: mentioned by a poet as smiting a lion. (IB, TA.) — See also 1.

سَعَفَةٌ *A certain disease, (Kr, TA,) or pustules, (S, K, TA,) coming forth upon the head (Kr, S, K, TA) of a child, (S, K, TA,) and upon his face: (K, TA:) said by AHāt to be دَاءُ التَّغْلِبِ [i. e.*

alopecia], which occasions baldness; and سَعَفَةٌ is a dial. var. thereof in this last sense. (TA.)

سَعَفَةٌ n. un. of **سَعَفٌ** [q. v.]. (S, * Mgh, Mgh.) — See also the next preceding paragraph.

سُعَافٌ *A cracking, and scaling off, around the nail: (TA:) or a cracking at the root of the nail. (Ibn-'Abbād, O.) [See 1.]*

سُعُوفٌ *Large [drinking-cups or bowls such as are called] أَقْدَاحٌ. (IAqr, K.) — And The goods, or furniture and utensils, of a tent or house, (S, TA,) and its carpets or the like: or, as some say, particularly such as are held in little estimation, as the [drinking-vessel called] تَوْرٌ, and the bucket, and the rope, and the like. (TA.) — [See also سَعَفٌ, of which it is pl.] — Also The natural dispositions, (AA, IAqr, K, TA,) generous and other, of men: (IAqr, K, TA:) AA says, I have not heard any sing. thereof. (TA.)*

سَعَفٌ *A camel having the disease termed سَعَفٌ (see 1): fem. سَعَفَةٌ, applied to a she-camel: (ISK, S, K:) A'Obeid mentions only the fem. epithet. (TA.) — Also A horse white, (S, * K,) or hoary, (S,) in the forelock, (S, K,) when there is some other colour in it, different from the white: (TA:) when the whole of it is white, he is termed أَصْبَغٌ (S, TA:) so in the "Book of Horses" by AO. (TA.)*

سَعُوفٌ *A boy affected with the pustules termed سَعَفَةٌ [q. v.]. (S, K.)*

مُسَاعَفٌ *A place, (K,) and a place of alighting, (TA,) near. (K, TA.)*

سعل

1. **سَعَلَ**, aor. **ع**, (S, O, Mgh, K,) inf. n. **سَعَلٌ** (S, O, K) and **سَعَلَةٌ**, (K,) or the latter of these is the inf. n., and the former is a simple subst., (Mgh,) [*He coughed*:] **سَعَلَةٌ** signifies [the having] a motion whereby nature expels somewhat hurtful from the lungs and the organs connected therewith: (Ibn-Seccā, K, TA:) wherefore the ducts of the lungs are called قَصَبُ السَّعَالِ [the tubes of coughing, meaning the bronchial tubes,] because it [i. e. what is hurtful in the lungs] has its exit by them. (TA.) One says, **إِنَّهُ يَسْعَلُ سَعَلَةً مُنْكَرَةً** [Verily he coughs with an abominable coughing]. (TA.) And **بِهِ سَعَلَةٌ** [In him is a coughing; i. e. he has a coughing, or cough]. (TA.) And **أَغْصَكَ السُّؤَالُ فَأَخَذَكَ السَّعَالُ** [The question, or petition, has choked thee, and consequently coughing has seized thee]. (TA.) — Hence the saying, **رَمَاهُ فَسَعَلَ الدَّمُ** [He shot him, and he consequently coughed up blood]; i. e. he threw [up] blood from his chest. (TA.) — **سَعَلَ**, aor. **ع**, inf. n. **سَعَلٌ**; accord. to the K, app., **سَعَلَ**, aor. **ع**, inf. n. **سَعَلٌ**; [and thus the pret. and inf. n. are written in the copies of the K;] but the former is the right; (TA;) + *He was, or became, brisk, lively, or sprightly*; (K, TA;) like **زَعَلَ**, inf. n. **زَعَلٌ**. (TA. [See the part. n., **سَعِلٌ**, below.])

4. **أَسَعَلَهُ** *It [made him to cough, or] occasioned him a coughing. (TA.) — And + He, or it, made him, or pronounced him, to be like the سَعَلَةٌ [q. v.]. (O, TA.) — And + He, (a man, K, TA,) and it, (pasture, or herbage, O, TA,) rendered him (a horse, TA) brisk, lively, or sprightly; (O, K, TA;) as also أَزَعَلَهُ. (O, TA.)*

10. **أَسْعَلَتْ** + *She (a woman) became a سَعَلَةٌ, i. e., very clamorous, and foul-tongued; (S, O;) or like a سَعَلَةٌ, (K, TA,) in badness, wickedness, or guile, and clamorousness, and foulness of tongue: (TA:) similar to اسْتَكَلَتْ, and to اسْتَأْدَ said of a man, &c. (AZ, TA.)*

سَعَلٌ *Dry [dates of the bad sort termed] شَيْصٌ. (IAqr, O, K.)*

سَعَلَ, applied to a horse, + *Brisk, lively, or sprightly*; like **زَعَلَ**. (AO, O, TA.)

سَعَلِيٌّ: see the next paragraph.

سَعَلَةٌ and **سَعَلَةٌ** (S, O, K [app. thus, without tenween, as a fem. noun, though سَعَلَةٌ without tenween is unusual,]) and **سَعَلِيٌّ** (S, O, TA) The [hind of goblin, demon, devil, or jinner, called] غُولٌ: (K:) or the female of the غُول: (Abu-l-Wefee El-Aqrābee, TA in art. غُول; and Har p. 76:) or the worst, most wicked, or most guileful, of the غِيلَانِ [pl. of غُول]: (S, O:) or an enchantress of the jinn, or geni: (K:) pl. [of the first] سَعَالٍ [written with the article السَّعَالِي] (S, O, K) [and of the second سَعَالِيٌّ] and of the third سَعَالِيَّاتٌ, which is said to signify the females of the غِيلَانِ. (TA.) — [Hence,] **سَعَلَةٌ** signifies + *A very clamorous, foul-tongued, woman*: (S, O, TA:) accord. to Abou-'Adnān, a woman foul in face, evil in disposition, is likened to the سَعَلَةٌ: but some of the Arabs say that the Arabs do not apply the epithet سَعَلَةٌ to any but an old woman. (TA.) — And [the pl.] السَّعَالِي signifies + *Horses*; as being likened to what are [properly] so termed. (TA.) — And [the same pl.] السَّعَالِي, (K, TA,) with kesr to the ل, (TA,) [in the TK السَّعَالِي, and in the CK السَّعَالِي,] signifies + *A certain plant, the leaves of which make [the ulcers termed] دُبَيْلَاتٌ to discharge their contents, and dissolves them; and the fresh thereof remove the mange, or scab: it is a most excellent remedy for the cough; [wherefore it is also called] حَشِيئَةُ السَّعَالِ; (TK;)] and causes the erection of the ذَكَر to subside (وَيَفْشُ الْإِيتِصَابُ, K, TA, for which we find in some copies of the K وَنَفْسُ الْإِيتِصَابِ); even the fumigating of oneself therewith. (K.)*

سَعَلَةٌ: see the next preceding paragraph.

سَعَلٌ an inf. n. of **سَعَلَ** [q. v.]: (S, O, K:) or a simple subst. [meaning *A cough*]. (Mgh.)

السَّعَالِي: see سَعَلَةٌ.

سَاعِلٌ [Coughing]. You say سَاعِلٌ سَاعِلٌ (O,

ك.) without ة, (O,) meaning *A she-camel having a cough*. (O, K.) — **إِنَّهُ لَذُو سَعَالٍ سَاعِلٌ** [Verily he has a violent cough]: (O, K:*) a phrase having an intensive meaning: (K:) by rule one should say **سَعَالٌ مُسْعِلٌ**; but thus the Arabs said, like as they said **شِعْرٌ شَاعِرٌ** and **شُغْلٌ شَاغِلٌ** and [in like manner] a poet cited by Lth says **ذُو سَاعِلٍ**. (O.) — See also what follows.

مَسْعَلٌ The part of the fauces, or throat, which is the place of coughing: (S, Mṣb:) or [simply] the fauces, or throat; as also **سَاعِلٌ**; (K:) which latter is expl. by Az as meaning The mouth; because with it one coughs. (TA.)

سعى and سعو

1. **سَعَى**, aor. **يَسْعَى**, inf. n. **سَعًى** (S, Mṣb, K, &c.) [and **مَسْعًى**, agreeably with general analogy], *He walked, went, or went along*, (Er-Rāghib, Mṣb, K, TA,) *quickly*: (Er-Rāghib, Mgh, TA:) this, accord. to Er-Rāghib, is the primary signification: and hence, **السَّعَى بَيْنَ الصَّافَا وَالْمَرَوَةِ** [The tripping to and fro between Es-Safā and El-Marūḥ]: (TA:) and **سَعَى فِي مَشْيِهِ** [app. meaning *He tripped along, or he trudged along, in his walking*]: (Mṣb:) [or] **السَّعَى** signifies *the going along with vigour, and with lightness, activity, or quickness*. (Ham p. 665.) — *He* (a man, S) *ran*; syn. **عَدَا**; (IAqr, S, K, TA;) or **جَرَى**: by the former of which is meant [he went] a pace below what is termed **السَّوْدُ** and above what is termed **الْبَشَى**. (IAqr, TA.) — **إ. ق. قَصَدَ** [us meaning *He repaired, or betook himself*]. (K.) The saying, in the Kur [lxii. 9], **فَأَتَوْا إِلَىٰ ذِكْرِ اللَّهِ**, is expl. as meaning **فَأَتَوْا** [Then repair ye to prayer to God]: (TA:) or **فَأَتَوْا** [to prayer to God]: (Jel:) and Ibn-Mes'ood read **فَأَتَوْا**. (TA.) Or **سَعَى إِلَى الصَّلَاةِ** means *He went to prayer, in any manner* [i. e. whether quickly or not]. (Mṣb.) — *He was active, or busy and bustling, in procuring the means of subsistence*: (TA:) *he strove, laboured, or exerted himself; employed himself vigorously, strenuously, or with energy; in any affair, whether good or evil; but mostly used in relation to what is praiseworthy, or praised*: (Er-Rāghib, TA:) *he occupied himself according to his own judgment or discretion or free will, in any work, or deed*: (Mṣb:) *he worked, or wrought, or did*, (S, Mṣb, K, TA,) any work, or deed, good or evil: (TA:) *he earned, or gained*. (S, K, TA.) One says, **هُوَ يَسْعَى عَلَى قَوْمِهِ** *He manages, conducts, orders, regulates, or superintends, the affairs of his people, or party*. (Ham p. 771, Mṣb:*) And **هُوَ يَسْعَى عَلَيْهِمْ** *He worked, or wrought, and earned, or gained, for them*. (TA.) And **الْمَرْءُ يَسْعَى لِبَطْنِهِ**, a prov., meaning *The man earns for his belly and his pudendum*. (TA.) And **فِي فَلَكَ رَقَبَتُهُ**, (S,) or **سَعَى الْمَكَاتِبُ فِي عَتَقِ رَقَبَتِهِ**, i. e. [The slave who had made a contract with his master to pay him a certain sum for his emancipation] *laboured to earn the means of releasing himself*: (Mṣb:) the inf. n. of the verb thus used is **سَعَايَةٌ**: (S, Mṣb:) and this term is employed

when a slave emancipated in part, and in part retained in slavery, labours and earns for the completion of his release. (IAth, TA.) The saying, in the Kur [liii. 40], **لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى** means [There is nothing imputable to the man] but what he hath wrought, or done. (Mṣb.) And **فَلَمَّا بَلَغَ مَعَهُ السَّعَى**, in the same [xxxvii. 100], means *And when he attained to working with him: or and when he was able to assist him in his working*. (TA.) — Also *He superintended, managed, or conducted, in his own person, the collection of the poor-rates*; (K, TA;) *he went to exact them, and received them*; (TA;) and the inf. n. in this case also is **سَعَايَةٌ**: (K, TA:) or **السَّعَى عَلَى الصَّدَقَةِ**, (S, Mṣb,) aor. **يَسْعَى**, inf. n. **سَعًى**, (Mṣb,) *he officiated in the exacting, or receiving, or collecting, of the poor-rate*. (S, Mṣb.) [And **سَعَى** is trans. without a prep. as meaning *He exacted the poor-rate*:] a poet says, (namely, 'Amr Ibn-'Addā, TA,)

• **سَعَى عَقْلًا فَلَمْ يَتْرُكْ لَنَا سَبْدًا**
• **فَكَيْفَ لَوْ قَدْ سَعَى عَمْرُو عَقَائِنَ**

[*He exacted the poor-rate of a year, and left not to us camels' fur, or goats' hair: then how would be the case if 'Amr had exacted the poor-rate of two years?*]. (S.) — **سَعَيْتُ فِي أَمْرِ فُلَانٍ** is said when one rectifies, redresses, or reforms, the affair of such a one, or mars, vitiates, or perverts it, by his **سَعَى** [or striving, or labouring; and may be rendered *I strove, or laboured, in respect of the affair of such a one, either to rectify, redress, or reform, it, or to mar, vitiate, or pervert, it*]: and **وَالَّذِينَ سَعَوْا فِي آيَاتِنَا**, in the Kur xxii. 50 [and xxxiv. 5], means *And they who strive, or labour, in respect of our signs, to mar, or vitiate, or pervert, their meaning, by impugning their character; seeing that they called them enchantment, and poetry, and tales, or legends, or fictions*: (Ksh in xxii. 50:) or these words of the Kur mean *and they who strive, or labour, to falsify, or nullify, our signs*; i. e. the Kur-ān. (Jel.) — **سَعَى بَيْنَهُمْ** means *He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them; as also سَاءَ, which is app., in this case, a dial. var. of **سَعَى**. (TA in art. سَأَو.) [Hence,] **سَعَى بَيْنَ النَّاسِ بِالنَّائِبِ** [*He created, or excited, disorder, &c., among the people by calumnies, or slanders*: or it may be well rendered *he busied himself among the people with propagating calumnies, or slanders*]. (S and O in art. اَكَلَ; &c.) — And **سَعَى بِهِ** *He calumniated him, or slandered him*, (S, Mṣb, K, TA,) **إِلَى الْوَالِي** [to the ruler, or magistrate]; (S, Mṣb, K;) inf. n. **سَعَايَةٌ**. (TA.) — **سَعَتْ**, said of a female slave, (K, TA,) aor. **تَسْعَى**, inf. n. **سَعًى**, (TA,) *She committed fornication, or prostituted herself*. (K, TA.) [See also 3.] — **سَاعَانِي فُلَانٌ فَسَعَيْتُهُ**: see 3.*

3. **سَاعَانِي فُلَانٌ فَسَعَيْتُهُ**, aor. of the latter **سَعَيْتُهُ**, means [*Such a one strove with me in walking, or going along, quickly, &c., and I overcame*

him [therein]. (S, TA.) The inf. n. **مُسَاعَاةٌ** signifies *The walking, or going, quickly* [&c., or rather the striving, or contending, in doing so,] with any one. (KL.) Hence the trad. of 'Alee, in discommendation of worldly enjoyments, **مَنْ سَاعَاها**, meaning **مَنْ سَابَقَهَا** [i. e. *He who runs a race with them, they evade him, or escape his pursuit*]. (TA.) — **مُسَاعَاةٌ** also signifies *One's committing fornication with a female slave*: and a female slave's committing fornication with any one: (KL:) you say, of a man, **زَنَى** and **عَبَّرَ**, and this is with a free woman and with a female slave; but one says in the case of a female slave, peculiarly, **قَدْ سَاعَاها** [*He has committed fornication with her*]; **مُسَاعَاةٌ** not being with any but with female slaves: thus in a trad., **إِمَاءٌ سَاعَيْنَ** [Female slaves that committed fornication in the Time of Ignorance]: and **أَتَى عَمَرَ** [*There was brought to 'Omar a man who committed fornication with a female slave*]: (S, TA:*) [and hence, **وَدَّ الْمُسَاعَاةَ** (occurring in the L, in art. يَهْتَ, as mentioned by IAqr on the authority of Abu-l-Mekārim), meaning *The offspring of fornication, begotten on a slave*:] or **سَاعَاها**, (K, TA,) inf. n. as above, (TA,) signifies [or rather signifies also] *He sought her for the purpose of fornication*: (K, [in which the context seems to indicate that it relates to a female slave,] and TA:) accord. to Th, relating to the free woman and the female slave: it is also said that **مُسَاعَاةُ الْمَرْأَةِ** signifies *The imposing upon the woman, by her owner, an impost which she is to pay by means of [the gain of] prostitution*: and it is said in a trad. that there shall be no **مُسَاعَاةٌ** in El-Islām. (TA.) — [It is said in the TA in art. رُبِعَ, that **مُسَاعَاةٌ** from **السَّاعَةِ** is like **مُسَاهَرَةٌ** from **الشَّهْرُ** and **مُرَابَعَةٌ** from **الرَّبِيعُ** &c.; but I think that **مُسَاعَاةٌ** in this instance is a mistranscription for **مُسَاوَعَةٌ**: see art. سَوَعَ.]

4. **سَعَى** signifies **جَعَلَهُ يَسْعَى**, (K, TA,) i. e. *He made him to earn, or gain*. (TA.) — And **اسْعَى عَلَى صَدَقَاتِهِمْ** *He employed a collector of their poor-rates*. (TA.) [See also 10.] — And **أَسْعَوْا بِهِ** *They gave him, or performed or accomplished for him, what he desired, or sought, or needed*. (Sgh, K, TA.)

10. **فِي قِيمَتِهِ** (S, Mṣb, K) **اسْتَسْعَى الْعَبْدُ** (S, Mṣb) *He required of the slave that he should labour to earn the means of releasing himself*: (Mṣb:) or *he imposed upon the slave work by means of which he should pay for himself, when he had been emancipated in part, in order to his completing his emancipation*: and **سَعَايَةٌ** signifies *the work so imposed*. (K.) — And **اسْتَسْعَاهُ** *He employed him as collector of the poor-rate*. (JM; and the like is said in the TA, from a trad.) [See also 4.]

سَعَوْ: see the next paragraph, in two places: — and see also **سَعَوْ**.

سَعَوْ, with kesr, (T, S, TA,) [and **سَعَوْ**, with fet-h, as shown by what follows,] or **سَعَوْ**, with kesr, (K;) or **سَعَوْ**, thus written in the M, with

fet-h, (TA,) and سَعَوًا (T, S, ISd, K, [Freytag found this last written in a copy of the S سَعَوًا, and in one of my copies of the S it is written سَعَاوِي]) which is said to be masc., (TA,) [and therefore with tenween, accord. to a general rule applying to ns. of the measure فَعْلَانِ and سَعَوًا (IAar, Sgh, K,) A [portion, or short portion, such as is termed] سَاعَةٌ (S, M, K, &c.) of the night: (S, M, TA:) [like سَبَاةٌ, q. v.:] one says, مَضَى مِنَ اللَّيْلِ سَعَوٌ (S, TA,) and سَعَوٌ, with fet-h as well as with kesr, (TA, and thus in the Ham p. 708,) and سَعَوَةٌ, with fet-h, (TA,) [or سَعَوَةٌ] and سَعَوًا (S,) [and سَعَوًا] A portion (قِطْعَةً) of the night passed; (TA;) [or a short portion:] and سَعَوٌ مِنَ اللَّيْلِ signifies the same: (Ham p. 708:) or, as some say, سَعَوًا signifies more than a سَاعَةٌ, of the night, and likewise of the day; and one says, كُنَّا عِنْدَهُ فِي سَعَاوَاتِ مِنَ اللَّيْلِ and سَعَاوَاتِ مِنَ النَّهَارِ [app. meaning We were with him, or at his abode, during some considerable portions of the night and of the day]: so in the T. (TA.)

سَعَى inf. n. of 1 [in most of its senses]. (S, Msb, K, &c.) — See also سَعِيَّةٌ.

سَعَاةٌ The occupation of oneself according to his own judgment or discretion or free will (K, TA) in procuring the means of subsistence, and in earning, or gain. (TA.) Hence the prov., شَغَلْتُ سَعَاتِي جَدْوَايَ [My occupation of myself in procuring the means of subsistence has diverted me from giving]: El-Mundhree says that شَعَابِي, with ش, is a mistranscription: it is applied to him whose disposition is generous but who is in want. (TA. [See also art. شَعَب.])

سَعَوَةٌ: see سَعَوٌ, in two places. — Also i. q. شَعْبَةٌ or شَعْبَةٌ [i. e. A piece of wax, or a candle]: (IAar, TA:) in the K, السَّعْبَةُ is erroneously put for الشَّعْبَةُ: [so in the TA; but it is omitted in the CK and in my MS. copy of the K:] pl. [or rather coll. gen. n.] سَعَوٌ. (TA.)

سَعَوَةٌ: see سَعَوٌ, in two places. — Also, [accord. to the K, سَعَوَةٌ, for it is there written with the article ال, but] accord. to IAar without the article ال, [app. سَعَوَةٌ, as a proper name,] (TA,) A woman foul, unseemly, or obscene, in tongue; having little, or no, shame or modesty: (IAar, K, TA:) الخَالَعَةُ in the K is a mistranscription for الجَالَعَةُ, with جيم. (TA.)

سَعِيَّةٌ a proper name for The she-goat. (K.) And she is called to be milked by the cry سَعِي سَعِيَه. (TA.)

سَعَوًا and سَعَوًا: see سَعَوٌ, in five places.

سَعَايَةٌ an inf. n. of سَعَى, in three of its senses. — See also 10.

سَعَاوِي One who patiently endures sleeplessness and travel: (K:) very laborious, active, and bustling. (TA.)

سَاعٌ act. part. n. of 1. (Msb.) A messenger;

a courier, or messenger that journeys with haste; or a messenger on a beast of the post; syn. رَيْدٌ. (TA.) [See an ex. at the end of the first paragraph of art. رِيم.] — Any manager, conductor, orderer, regulator, or superintendent, (S, K,) of a thing, over a people, or party, (S,) or of an affair, and of a people, or party, whatever it be: (K:) pl. سَعَاةٌ. (S, TA.) Mostly, (S, TA,) or when used without restriction, (Msb,) applied to The intendant, or collector, of the poor-rate: pl. as above. (S, Msb, TA. [See رَكِيب.]) And particularly The headman of the Jews and Christians, (K, TA,) from whose opinion, or judgment, they do not deviate, and without whom they do not decide an affair. (TA.) And [the pl.] سَعَاةٌ signifies Persons who take upon themselves responsibility for the prevention of the shedding of blood, and for the stilling of sedition, or discord, or the like; because they labour in the reforming, or amending, of the circumstances subsisting between parties. (TA.) — Also A calumniator, or slanderer; [and especially] to the ruler, or magistrate: whence the saying, in a trad., السَّاعِي لَغَيْرِ رِشْدَةٍ The calumniator is not trueborn: and in another trad., السَّاعِي مُنْتَلَثٌ [The calumniator of another to the ruler is a trebler of evil]; meaning that he destroys, by his calumny, himself, and the calumniated, and the ruler. (TA.)

سَعَى, syn. with سَعَى, [an inf. n. of سَعَى] signifying The act of running, and working, and earning or gaining, [&c., when used as a simple subst.,] has for its pl. سَاعٌ. (Har p. 384.)

سَعَاةٌ A means of attaining honour and eminence or elevation, in the various kinds of glory; (K:) a good, or laudable, act or endeavour; generosity: pl. سَاعٌ. (MA.) [See an ex. voce مَدْعَاةٌ, and another voce أَقْعَدَ.] J says, [in the S,] السَّعَاةُ وَاحِدَةُ السَّاعِي فِي الْكَلَامِ وَالْجُودِ: and the author of the K, following Sgh, says that he has committed a mistake in saying فِي الْكَلَامِ instead of فِي الْكَرَمِ: in some copies of the S is found الْكَرَمُ; but this is an emendation: the original reading is فِي الْكَلَامِ: which, however, should be termed a slip of the pen [rather than a mistake, for it cannot be that J was ignorant of the meaning of so common a word as سَعَاةٌ]. (TA.)

سَعِيٌّ Calumniated, or slandered, [and especially] to a ruler, or magistrate. (TA.)

سَعَب

1. سَعَبٌ, aor. -; (S, A, Msb, K;) and سَعَبٌ, aor. -; (A, K;) inf. n. سَعَبٌ, (S, A, Msb, K,) which is of the former, (S, Msb, TA,) and سَعَبٌ, (K,) which is of the latter, (TA,) and سَعُوبٌ (K) and سَعَابَةٌ and سَعَابَةٌ, (A, K,) the last syn. with سَعَابَةٌ; (S, Msb;) He was, or became, hungry: (S, A, Msb, K:) or suffered hunger together with fatigue. (A, Msb, K.) You say, بِهِ سَعَبٌ and سَعَابَةٌ and سَعَابَةٌ, [using these ns. as simple substs.,] In him is hunger: or hunger together

with fatigue. (A.) And يَتِيمٌ ذُو مَسْغَبَةٍ [An orphan] having hunger. (S.) And فِي يَوْمٍ ذِي مَسْغَبَةٍ, in the Kur [xc. 14], means In a day of hunger. (TA.) [See also مَسْغَبَةٌ and مَسْغَبٌ below.]

4. اسْغَبَ He (a man, TA) entered upon a state of hunger. (K.)

سَعَبٌ an inf. n. of سَعَبٌ [q. v.]. (S, &c.) — It also signifies Thirst: but is unused: (K:) [or] thirst is sometimes thus termed. (Msb.)

سَعَبٌ: see سَاعِبٌ.

سَعْبَةٌ Hunger: or hunger combined with fatigue. (TA.) [See also 1.]

سَعْبَانٌ; and its fem., سَعْبِي; see the next paragraph, in three places.

سَعَبٌ and سَعْبَانٌ (S, A, Msb, K) and سَعَبٌ (K) Hungry: (S, A, Msb, K, TA:) or suffering hunger together with fatigue: (A, Msb, K:) or thirsty: (TA:) fem. [of the second] سَعْبِي (S, K,) pl. سَعَابٌ. (K.) You say also, سَاعِبٌ هُوَ لَزِغٌ (A, TA) and سَعْبَانٌ نَقْبَانٌ (TA) [He is hungry and fatigued, or fatigued in the utmost degree]. And it is said in a trad., دَخَلَ خَيْبَرٌ وَهُمْ مُسْعَبُونَ, expl. as meaning [He entered Kheyber] they being hungry. (TA.)

سَعَبٌ: see its pl. in what next precedes.

سَعَبٌ and هُوَ مُسْعَبٌ لَهُ كَذَا [the latter written in the CK مُسْعَبٌ] To him is allowed, or permitted, such a thing. (K, TA.)

سَف

1. سَفَّ (A'Obeyd, Az, S, M, K,) aor. -; inf. n. سَفَّ (S, TA;) and اسْفَّ (A'Obeyd, S, M, K,) inf. n. اسْفَافٌ; (TA;) He wore (A'Obeyd, Az, S, M, Z, K) with his fingers (Z, TA) [or plaited] a mat, (A'Obeyd, TA,) or palm-leaves, (Az, S, M, K,) and any other thing that may be woven with the fingers; (TA;) like رَمَلٌ and رَمَلٌ. (A'Obeyd, TA.) = سَفَّ (Lth, O, K,) [aor. - accord. to the TK, but more probably -, agreeably with a general rule relating to intrans. verbs of this class,] inf. n. سَفِيفٌ, He (a bird) went along upon the surface of the earth. (Lth, O, K.) [See also 4.] = سَفَّ (S, M, Mgh, Msb, K,) third pers. سَفَّ (Mgh,) aor. اسْفَّ (Msb, TA,) inf. n. سَفَّ (M, Msb, K;) and اسْفَفْتُ; (S, M, Msb, K;) [in one of my copies of the S, erroneously, اسْفَفْتُ;] I took [into my mouth], (S, K,) or ate, (Mgh, Msb,) medicine, (S, M, Mgh, Msb, K,) and meal of parched barley or wheat, (S, M, Mgh,) and the like of either of these, (M,) or anything dry, (Mgh, Msb,) not moistened, (S, Msb, K,) and not hued [with water &c.]; (S;) or i. q. قَمَحْتُ (M, K, TA,) which signifies as above, (TA,) or I took it in the palm of my hand, (A and L in art. قَمَح,) and conveyed it to my mouth, (A in that art.) or licked it up: (L in that art.:) and سَفَّةٌ signifies the doing thus once. (TA.) And [hence,] سَفَّ signifies also Camels' eating

dry herbage. (K.) Hence the saying of 'Amr Ibn-Kulthoom,

• تَسَفَّ الْجِلَّةُ الْخُورُ الدَّرِينَا •

The she-camels advanced in age, abounding with milk, eating the [dry and] old and wasted herbage. (Mgh. [See EM p. 208: and the same, p. 224.]) Hence also the phrase, لَأَنْ أَتَفَّ التَّرَابَ Assuredly that I should eat the dust. (Mgh.)

— And أَتَفَّ الْمَاءَ, (M, K,) aor. أَتَفَّ, inf. n. تَسَفَّ, (TA,) I drank much of the water without satisfying my thirst: (M, K:) and so تَسَفَّهُ, aor. تَسَفَّهُ, inf. n. تَسَفَّت. (TA.) — سَفَّ الرَّمَادِ فِي وَجْهِهِ: see 4.

4. أَتَفَّ: see 1, first sentence. — [Hence,] أَتَفَفْتُ الشَّيْءَ, inf. n. إِنْفَافٌ, I stuck one part of the thing to another. (Yz, TA.) — [And from the same signification, as is indicated in the (O) and TA,] أَتَفَّ النَّظَرَ † He looked sharply, (S, M, A, O, K,) and hardly, (S, O,) and minutely, (A,) towards, or at, (إِلَى,) a person, (S, A, O,) and an affair, (A,) and AAF adds, and inclined towards the ground. (M.) = Also He fed a camel with dry herbage. (K.) — [Hence,] أَتَفَّ الْفَرَسَ الْجَمَامَ † He put the bit into the mouth of the horse. (Mohect, L, K.) — And أَتَفَّ الدَّوَاءَ † He stuffed the wound with the medicament: (M:) or أَتَفَّ الْجُرْحَ دَوَاءً † he put a medicament into the wound; (K, TA;) as though he put سَفُوف to it. (TA.) — And أَتَفَّ الْوَشْمَ نَوُورًا † He filled in the tattoo with نَوُور [i. e. smoke-black of fat]. (M.) — And أَتَفَّ وَجْهَهُ التَّوُورَ † His face was sprinkled with تَوُور. (S.) It is said in a trad., فَكَانَتْ أَيْفَ وَجْهَهُ, meaning † His face was altered, (S, K,) as though something that altered it had been sprinkled upon it. (S.) You say also, كَانَ وَجْهَهُ أَيْفَ رَمَادًا, meaning † His face became of a bluish, or an ushy, hue, altered, as though ashes had been sprinkled upon it: and تَسَفَّ وَجْهَهُ † [Ashes were sprinkled upon his face], meaning his face became altered. (Har p. 626.) = Also It approached the earth, or ground; (S, M, K;) said of a bird in its flight; (S, K;) or of a bird &c.: (M:) or it (a bird) flew over the ground so near that its feet almost reached it. (A.) And أَتَفَّتِ السَّحَابَةُ The cloud approached the earth. (S, K.) — Said of a stallion, He stooped his head to bite. (M, K.) And one says of a man, أَتَفَّ مِنَ الْأَرْضِ [and إلى الأرض] He stooped towards the ground. (O in art. شَب.) — And, said of a man, (S,) † He pursued small, or little, things: (S, K:) and † he followed after low, or mean, things: (K:) [† he stooped to such things:] or أَتَفَّ إِلَى مَذَاقِ الْأُمُورِ وَالْأَنْيَمَا † He approached [or pursued] small, or little, things, and the meanest, or most ignoble, thereof; or became mean, or ignoble: (M, TA:) and أَتَفَّ لِلْأَمْرِ الدُّنْيَ, [or correctly: الدُّنْيَى], † He approached [the thing that was near, or that was low, or mean]; from أَتَفَّ said of a bird in its flight, meaning It approached the ground so that its feet almost touched it. (Har p. 206.) [Hence

the saying,] نَحْفَظُ مِنَ الْعَمَلِ السَّفَافِ وَلَا تَسَفَّ لَهُ † [Guard thyself from the bad action, and approach it not with any degree of approaching]. (TA.) — You say also, مَا أَتَفَّ مِنْهُ بَتَاهُ He obtained not [from him, or of it, a paltry acquisition], (K, TA,) [or] anything. (TA.) — And أَتَفَّ He fled from his companion, (K, TA,) running most vehemently. (TA.)

8: see 1.

R. Q. 1. تَسَفَّفَ, (K,) inf. n. تَسَفَّفَةً, (S, M,) He cleared, or sifted, (اتَّخَلَ) flour, (S, M, K,) and the like, (S, K,) with the مَنخَل [or sieve], and the like. (L, TA.) One says, سَعَفْتُ سَفَفَةً [I heard the sifting of the sieve]. (TA.) — And تَسَفَّفَ عَمَلَهُ † He did his deed imperfectly, or not soundly. (IDrd, M, K, TA.) — And تَسَفَّفَ الرِّيحَ The wind raised the fine dust, blowing a little above the surface of the earth. (TA.)

R. Q. 2. لَا تَزَالُ تَسَفَّفُ فِي هَذَا الْأَمْرِ a phrase mentioned by Ibn-'Abbād as meaning Thou wilt not cease to destroy, or bring to nought, this thing, or affair. (O, TA.)

سَفَّ, with the ف quiescent, i. q. سَوَفَ; as in the phrase سَفَّ تَفْعُلُ [Thou wilt do such a thing]: mentioned by Th. (M. [See art. سَوَفَ; and see also the letter س.])

سَفَّ, accord. to the K, or سَفَّ, with kscr, accord. to Sgh, [in the O,] (TA,) A spadix, or a spathe, (طَلْعَةُ) of a male palm-tree. (AA, O, K) — See also سَفَّ.

سَفَّ: see what next follows.

سَفَّ and سَفَّ, (O, K,) or the former and سَفَّ, (so in a copy of the M,) The serpent called أَرْقَمَ: (AA, O, K:) or the serpent that flies (M, O, K) in the air: (M, O:) and sometimes peculiarly applied to the أَرْقَمَ: (M:) or the male serpent. (O.) And the Hudhalee poet Ed-Dākhil Ibn-Harām uses the first of these words as meaning † A man like a سَفَّ. (M.) — See also سَفَّ.

سَفَّة [an inf. n. nn.]: see 1.

سَفَّة A plait of palm-leaves, (M, K, TA,) i. e. a سَفِيفَةٌ, (TA,) made according to the measure of the زَبِيل or the جِلَّة [of which it is to form a part]. (K, TA.) — And A thing of the kind termed قَرَامِل [pl. of قَرَمَل], (K, TA,) [i. e. a plait] of [goat's] hair, or of wool, (TA,) which a woman attaches to her [plaits of] hair: it was not disapproved by Ibrāheem En-Nakha'ee; (K, TA;) though he disapproved of other things attached to the hair: IATH explains it as a thing that a woman puts upon her head, and attaches to her hair in order that it may be lengthened [thereby]. (TA.) = A small portion, (حَبَّة,) and (S) a handful, (S, K,) of meal of parched barley or wheat, (S,) or of wheat, and the like. (K.) — See also what next follows.

سَفُوف Medicine, (S, M, Mgh, K,) and meal of parched barley or wheat, (S, M,) and the like of either of these, (M,) or anything dry, (Mgh,) taken [into the mouth], (S, M, K,) or eaten, (Mgh,) not moistened, (S, M, Mgh, K,) or not kneaded [with water &c.]; (S;) and سَفَّة signifies the same; (M, K;) each a subst. from سَفَفْتُ السَّوِيَّ and الدَّوَاءَ &c. (M.) = Also Blackness of the gum. (M, TA.)

سَفِيفٌ Woven [with the fingers, or plaited,] of palm-leaves. (KL.) — [And hence,] The girth of the رَحْل [or camel's saddle], (S, M, K,) and of the [women's vehicle called] هَوْدَج: (M:) the fore-girth of the رَحْل; because made broad, like the سَفِيف of palm-leaves. (T, TA.) [See also the next paragraph.] = A certain plant. (IDrd, K.) = The sharpness of the ears of the wolf. (M, TA.) = And السَفِيف is A name of Ihlees: (O, K:) so says AA: (O:) in one or more of the copies of the "Nawādir," السَفِيف. (TA.)

سَفِيفَةٌ A thing woven [with the fingers, or plaited,] of palm-leaves: (S, O:) a piece of woven [or plaited] work of palm-leaves (K voce عَرَقَ) &c.: (TA ibid.:) pl. سَفَائِف. (TA.) See سَفَّة, first sentence. — A wide belly-girth with which a رَحْل [or camel's saddle] is bound, or fastened. (M.) [See also سَفِيف.] — The appertenance [or suspensory] of a water-skin (قِرْبَةٍ), which the carrier of the قِرْبَة puts over his chest [when carrying the قِرْبَة on his back]. (K voce عَرَقَ.) — See also سَفَان. — A [receptacle for dates, such as is called] دَوَخَلَةٌ, [made of palm-leaves,] before it is woven. (M, TA.) — And [the pl.] سَفَائِف signifies Wide ribs: or, as some say, all the ribs. (M.)

سَفَفٌ A certain plant; (M, TA;) said by IDrd to be of the dial. of El-Yemen; that which the people of Nejd call the عَنَقَز, which is the مَرْزَنْجُون [or marjoram]. (TA.) = See also سَفِيف.

سَفَافٌ The dust of flour, that rises, (K,) or flies and rises, (TA,) at the sifting. (K, TA.) — The fine particles of dust: (S, Mgh, K:) or such as rises, or spreads, of dust. (M.) — Hence, (Mgh,) سَفَافُ الشَّعْرِ (Mgh, K) † What is bad of poetry, (K, TA,) imperfectly, or unsoundly, done. (TA. [In the CK, الشَّعْرِ is erroneously put for الشَّعْر; and Freytag appears to have read الشَّعِير.]) سَفَافٌ signifies † Bad poetry: and † anything imperfectly, or unsoundly, done. (M.) Anything bad. (S, K.) [Compare the Hebr. שָׁפָא, occurring with the article, and with the quiescent, in Numbers xi. 4.] † Such as is bad of natural dispositions. (M.) And † A contemptible, or despicable, thing or affair. (S, K.) It is said in a trad., إِنَّ اللَّهَ يُحِبُّ مَعَالِي الْأُمُورِ وَيُبْغِضُ سَفَافَهَا, (S, M, Mgh, TA,) or يَكْرَهُ سَفَافَهَا, (S, TA,) i. e. † [Verily God loves lofty things, or things whereby one acquires eminence or nobility, and] hates paltry, and mean, things. (Mgh, Sgh, TA.)

سَفَافٌ signifies [also] † An action, and a saying, in which is no good. (Ham p. 232; where the foregoing trad. is cited as an ex.) And † Any bad wind: (TA:) [or] **سَفَافَةٌ** signifies a wind running a little above the ground; and so **مُسَفَفَةٌ**: (M:) or the latter, a wind that raises the fine dust, and runs a little above the ground. (S, K.) — **حَلَفَ سَفَافٌ** † A false, or lying, swearing, in which is no ratification. (TA.)

سَفَافٌ Vehement hunger. (Ibn-'Abbād, K.)

سُفٌّ [act. part. n. of 4, q. v.]. — Anything clearing, or sticking, to another thing. (A'Obeid, TA.) — **مَرَّ سُفًّا** He passed by fleeing from his companion, running most vehemently. (Ibn-'Abbād, TA.)

سُفَفَةٌ: see **سَفَافٌ**, last sentence but one. = Also, without the ة, † Ungenerous, or mean, in giving. (S, M.)

سَفَح

1. **سَفَحَ**, (S, A, Msh, K,) aor. **سَفَحَ**, (Msh, K,) inf. n. **سَفْحٌ**, (Msh,) [and app. **سَفُوحٌ** also, mentioned in what follows,] He poured out, or forth, water: (S, A:) and he shed blood, (S, A, Msh, K,) the blood of another; (S, A;) and tears; (Msh, K;) inf. n. as above, and **سَفُوحٌ**: (K:) or **سَفَحَتِ الْعَيْنُ دُمْعًا** [the eye shed its tears]. (A.) The saying, in a trad., **فَقَتَلَ عَلَى رَأْسِ الْمَاءِ حَتَّى سَفَحَ الدَّمَ الْمَاءَ** has been explained as meaning [And he slew at the head of the water so that] the blood covered the water: but I Ath says that this is not consistent with the language; for **سَفَحَ** signifies the act of “pouring out, or forth;” and that the meaning may therefore be, that the blood made the water to pour forth; like as when, into a full vessel, something heavier than what is in it is poured; for in this case there comes forth from it as much as has been poured into it. (TA.) — **سَفَحَ فِي الْأَرْضِ** † [He was stretched, or extended, upon the ground], said of a camel. (K.) = The verb is also used intransitively; you say, **سَفَحَ الْمَاءَ**, (Msh,) and **الدَّمْعُ**, inf. n. **سَفُوحٌ** and **سَفْحَانٌ** (O, K) and **سَفْحٌ**, (K,) The water, (Msh,) and the tears, (O, K,) poured out, or forth. (O, Msh, K.)

2. **سَفَحَ**, inf. n. **تَسْفِيحٌ**, † He did a deed that profited him not; (K;) likened to the arrow called **السَّفِيحُ**. (TA.)

3. **سَفَحَ**, inf. n. **سَفْحَانٌ**, and perhaps **سَفَاحَةٌ** also, He contended with him in the shedding of blood. You say, **بَيْنَهُمَا سَفْحَانٌ** Between them is a shedding of blood. (TA.) — And [hence,] **بَيْنَهُمَا سَفْحَانٌ** † Between them two is a contending in fight: or, in hacking [of camels] (**مُعَافَرَةٌ**). (A, TA.) — And **سَفْحَانٌ** and **سَفَاحَةٌ** also signify † The committing fornication with another; (S, A, Msh, K;) **تَسَافَحَ**; (Msh;) as also **تَسَافَحَ** † [which is said of more than one pair]. (K.) You

say, **سَافَحَهَا** † He committed fornication with her. (A, Msh.) And **سَافَحَتْهُ** † She committed fornication with him: (L:) or she abode with him in the practice of fornication. (TA.) [In all the copies of the S that I have been able to consult, three in number, I find **سَافَحَهُ**.] And **فِي التَّكَاحِ فِي غَيْبَةٍ عَنِ السَّفَاحِ** † [In marriage is that which renders one in no need of fornication]. (A, Msh.) In the Time of Ignorance, when a man demanded a woman in marriage, he said, **إِنْكِحْنِي**; and when he desired fornication, he said, **سَافِحْنِي**. (TA.)

4. **أَجَرُوا إِسْفَاحًا** † They made [horses] to run without a nager. (K.) [App., like 2, from **السَّفِيحُ**, the arrow thus called.]

[5. **تَسْفَحَ**, accord. to Freytag, signifies It was, or became, poured out, or forth: but he names no authority for this.]

6. **تَسَافَحُوا الدَّمَاءَ** [They mutually shed blood; lit., bloods]. (A.) — See also 3.

سَفْحٌ The base, foot, bottom, or lowest or lower part, (**أَصْلٌ**, K, or **أُسْفَلٌ**, S, A, K,) of a mountain, (S, A, K,) which is the part whereinto is poured (**يُسْفَحُ**) the water [from the parts above]; i. e. the part where the side thereof rests upon the ground: (S: [as also **صَفْحٌ**]) or the [part called] **عَرْضٌ** thereof, [see this word,] that rests its side upon the ground: or the **حَضِيضٌ** [app. as meaning the low ground at, or by, the base, or foot,] thereof: (K:) or the spreading part thereof: (A: [there said to be in this sense tropical; but why, I see not:]) or the face thereof: (Msh:) or the lowest, or lower, part thereof, where it is rugged: (Ham p. 80:) pl. **سَفُوحٌ**. (K.) — [The pl.] **سَفُوحٌ** also signifies Rocks that are soft, or smooth, (K, TA,) and slippery. (TA.) **سَفُوحٌ**: see **سَافِحٌ**. You say **جَفَنَ سَفُوحٌ** [An eyelid shedding copious tears]. (A.)

سَفِيحٌ A sack; syn. **جَوَائِقٌ**: (K:) signifies a pair of sacks which are placed (S, L) upon a camel, (L,) like the **خُرْجٌ**. (S, L.) — And A thick, or coarse, [garment of the hind called] **كِنَاءٌ**. (O, K.) — **السَّفِيحُ** [incorrectly written by Freytag as **سَفِيحَةٌ**, as on the authority of the S,] is the name of An arrow used in the game called **الْمَيْسِرُ**, to which no portion pertains: (S, A, K:) it is the fourth of the arrows to which the term **غُلٌّ** is applied, which have no notches, and to which is assigned no portion and no fine; these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: the first of them is called **الْمُصَدَّرُ**; the next, **الْمُضَعَّفُ**; the next, **الْمُنْبِيعُ**; and the next, **السَّفِيحُ**. (Lh, TA.) — See also **سَافِحٌ**.

سَفْحَانٌ A shedder of much blood. (A.) [Hence,] **السَّفْحَانُ** is the name of A sword of **Homayd Ibn-Bahdal**. (K.) — [Hence also,] † A giver of many gifts; or one who gives much. (K.) — And † Chaste [or rather fluent or eloquent] in

speech; syn. **فَصِيحٌ**: (K:) or possessing ability for speech. (S.)

سَافِحٌ Pouring out, or forth; (O, L, Msh, K;) applied to water, (A, Msh,) [and blood,] and tears (**دُمْعٌ**): (O, L, K:) [accord. to some, unacquainted with the intrans. verb **سَفَحَ**, a possessive epithet, i. e.] meaning **دُو سَفَحٍ**: (Ham p. 709:) syn. with **سَفُوحٌ**, [or rather this is an intensive epithet,] and **سَفُوحٌ** also is syn. with **سَفُوحٌ**; (TA;) or [rather] signifies poured out, or forth; (A, L, Msh;) and is applied to water, (A, Msh,) and tears (**دُمْعٌ**). (L.)

أَسْفَحَ † Bald in the fore part of the head; (K;) as also **أَسْفَحَ** (TA) [and **أَصْفَحَ**].

[**مَسْفَحٌ** A place where water is poured out, or forth; and where blood, and tears, are shed: pl. **مَسَافِحٌ**.] One says, **بِلَوَادِي مَسَافِحٍ** The valley has places where it pours out, or forth. (A, TA.)

مُسَفِّحٌ † One who does a deed that profits him not. (K. [See 2.])

سَفُوحٌ: see **سَافِحٌ**. — [Hence,] applied to a camel, it means **قَدْ سَفَحَ فِي الْأَرْضِ وَمَدَّ** [Stretched, or extended, upon the ground; **وَمَدَّ** being an explicative adjunct]. (K.) — † Wide. (K.) You say **نَاقَةٌ مَسْفُوحَةٌ** † A she-camel wide in the arm-pit. (A, K.) And **جَمَلٌ مَسْفُوحٌ الضُّلُوعِ** † A camel [wide i. e.] not contracted in the ribs. (A, TA.) — † Thick, coarse, or big. (K.) — You say also, **إِنَّهُ لَمَسْفُوحٌ الْعُنُقِ**, meaning † Verily he is long, and thick, coarse, or big, in the neck. (TA.) — And **السَّفُوحُ** is the name of † A horse of **Sahlr Ibn-'Amr Ibn-El-Hārith**. (K.)

مَسَافِحَةٌ † A fornicator. (TA.) And **مَسَافِحَةٌ** † A fornicatress; (TA;) a woman who does not abstain from fornication. (Abou-Is-hāq, TA.) **ابْنُ مَسَافِحَةٍ** means † A son of a fornicatress; (TA;) and [in like manner] **سَفِيحٌ** † a son who is the offspring of fornication. (Sgh, TA in art. **عرض**.)

سَفَدَ

1. **سَفَدَ** and **سَفَدَ**, (S,) or **سَفَدَ عَلَى الْأُنْثَى** and **سَفَدَهَا**, (K,) or **سَفَدَهَا** (M, Msh) and **سَفَدَهَا**, (M, A,) aor. of the former **سَفَدَ**, (S, M, Msh, K,) and of the latter **سَفَدَ**, (M, K,) inf. n. **سَفَادٌ** (S, M, Msh) and **سَفَدٌ**, which are of both the verbs; (M;) and **سَفَدَهَا**, inf. n. **سَفَادٌ**; (A;) He leaped the female: (S, K:) said of a bird, (A, Msh,) &c.; (Msh;) or of any beast or bird of prey; (A, TA;) or of a quadruped and of a bird; (M, TA;) or of a goat (S, TA) and of a camel (A, S, TA) and of a bull and of a beast of prey and of a bird; (S, TA;) and, in poetry, of a swimmer [app. meaning a fish]: (M, TA:) sometimes, also, it is used to convey an allusion to **الْجِمَاعُ** [relating to human beings]. (A.)

2. **تَسْفِيدُ اللَّحْمِ** † The arranging of the flesh-

i. e. the whiteness [of the sky] before night. (TA. [But see 2, second sentence.]) = **تَسْفَرُ** (O, K, TA) **عَنْ وَجْهِهِ** (O, TA) i. q. **اِسْتَسْفَرْتَنِي** (O, K, TA,) i. e. *He sought the brightest of the women in face and in beauty* (TA, TK*) for marriage. (TK.) — And **تَسْفَرُ** **شَيْئًا مِنْ حَاجَتِهِ** *He attained, or obtained, somewhat of the object of his want* (O, K, TA) before its becoming beyond his reach. (TA.) — And **تَسْفَرُ فُلَانًا** *He sought to obtain of such a one the half* (التَّصْفُ, O, K, TA [in the CK التَّصْفُ, by which, if it be correct, may perhaps be meant what was equitable, and التَّصْفُ may bear the same interpretation,]) of a claim (تَبَعَةٍ) that he had upon him. (O, K, TA.) = **تَسْفَرُ الْجِلْدُ** *The skin received, or had, a mark, or an impression:* (O, K:) from **سَفَرٌ** meaning **أَثَرٌ**. (TA.)

7. **انْصَفَرَ الْغَيْمُ** *The clouds became dispersed:* (M, TA:) [or] *became removed from the face of the sky.* (TA.) — **انْصَفَرَ مَقْدَمُ رَأْسِهِ مِنَ الشَّعْرِ** *The fore part of his head became divested of the hair.* (S, K*) — **انْصَفَرَتِ الْإِبِلُ فِي الْأَرْضِ** *The camels went away into the country, or land.* (M, K*)

9. **اِسْفَرَّتِ الشَّمْسُ**, inf. n. **اِسْفَرَارٌ**, app. means *The sun became white, previously to setting.* See **سَفَرٌ**.

10. **اِسْتَسْفَرُهُ** see 5. = *He sent him as a سَفِيرٌ* [q. v.]. (JM.)

سَفَرٌ see **مَسَافِرٌ**, in two places. = Also *A mark, an impression, a trace, or a vestige*, (أَثَرٌ, K, TA,) remaining: (TA:) pl. **سَفُورٌ**. (K.) [Accord. to Freytag, it occurs in the Deewân El-Hudhaleeyeen as meaning *The track, or trace, of a surge, or torrent.*]

سَفَرٌ *A book, or writing:* (S, M:) or *a great, or large, book:* or *a section of the Book of the Law revealed to Moses:* (M, K:) or *a book that discovers, or reveals, truths:* (TA:) or *a book is thus called because it discovers things, and makes them evident:* (M:) pl. **أَسْفَارٌ**. (S, M.) — With respect to the saying of Aboo-Sakhr El-Hudhalee,

- لَيْلَى بِذَاتِ الْبَيْتِ دَارَ عَرْقَتِهَا •
- وَأُخْرَى بِذَاتِ الْجَيْشِ آيَاتُهَا سَفَرٌ •

Skr says, [the poet means,] the marks, or traces, thereof had become effaced: [accordingly, the verse may be rendered, *To Leylâ there was in Dhât-el-Beyn an abode that I knew, and another in Dhât-el-Jeysh whereof the marks, or traces, are effaced:*] IJ says, [app. holding the meaning to be, the marks, or traces, whereof are (like those of) an ancient book, such as a portion of the Mosaic Law,] the last word should be from the phrase **سَفَرْتُ الْبَيْتَ**, i. e. “I swept the house, or chamber;” as though the writing were swept off from the **طَرَسُ** [or “written paper” or the like, to which the poet seems to compare the site of the abode in Dhât-el-Jeysh. (M, TA.)

سَفَرٌ *Journey, or travel; the act of journeying or travelling:* (S, A, K;) *contr. of حَضَرٌ*: (M, K:) thus called because of the going and coming in it, like the going and coming of the wind sweeping away fallen leaves: (M:) or *the act of going forth to journey; an inf. n. used as a simple subst.:* (Msb:) [therefore] the pl. **أَسْفَارٌ**: (S, M, A, Msb, K:) [and therefore it is often used as a n. un.; but, properly speaking, the n. un. is **سَفَرَةٌ**:] you say, **كَانَتْ سَفَرَتُهُ قَرِيبَةً** [*His journey was near*]: and the pl. of **سَفَرَةٌ**, accord. to rule, is **سَفَرَاتٌ**. (Msb.) In law, [as relating to the obligation of fasting &c.,] *The going forth with the intention of performing a journey of three days and nights, or more.* (KT.) = Also *The whiteness of dawn or daybreak:* (A:) or *the whiteness of the day:* (S, M:) and i. q. **صَبَاحٌ** [*dawn, or morning, or forenoon; hut app. here used in the first of these senses*]: (M:) and **سَفِيرٌ**, the whiteness [of the sky] before night: (A, TA:) or the former, the remains of the whiteness of day after sunset. (K.) You say **سَفَرًا** i. e. **صَبَاحًا** [app. as meaning *In the dawn*]. (A.) And the prose-rhymer says, **إِذَا طَلَعَتْ الشَّمْسُ سَفَرًا** (S, TA) i. e. *When Sirius rises in the whiteness of day [meaning in the clear twilight of morning, thou seest not then rain: for Sirius rises aurorally, in Arabia, in the middle and the latter half of July, when rain scarcely ever falls there].* (S. [Accord. to the TA, the meaning, app. taken without consideration from one of the foregoing explanations of **سَفَرٌ**, is, *when Sirius rises at nightfall:* but this is during the usual winter-rains.]) You say also, **عِنْدَ اِسْفَرَارِ فِي سَفَرٍ**, meaning **عِنْدَ اِسْفَرَارِ فِي سَفَرٍ**, thus related, with **س** [in the word **اِسْفَرَارِ** (not with **ص**), and app. meaning *I met him when the sun was becoming white, previously to the setting.*]. (M.) And **بَقِيَ سَفَرٌ مِنْ نَهَارٍ** [*There remained a white gleam of daylight*]. (A.)

سَفَرَةٌ: see the next preceding paragraph.

سَفَرَةٌ *The food of the traveller:* (M, K;) *the food that is prepared for the traveller,* (S, Msb,) or *for a journey:* (TA:) pl. **سَفَرٌ**. (Msb.) This is the primary signification. (TA.) You say, **أَكَلُوا السَّفَرَةَ** *They ate the food for the journey.* (A.) — Hence, **اِسْفَرَتْ** *The receptacle thereof;* (TA:) *the piece of skin in which it is put.* (S, M, Msb, K, TA.) [This is commonly of a round form, with a running string; so that it is converted into a bag to contain the food, at one time, and at another time is spread flat upon the ground, when persons want to eat upon it.] — And hence, **اِسْفَرَتْ** *The thing [whatever it be] upon which one eats:* (TA:) [in the desert, it is generally a round piece of skin, such as I have described above: in the towns, in the houses of the middle classes, a round tray of tinned copper, which is usually placed on a low stool; and in the dwellings of some of the highest classes, and the lowest, respectively, of silver and wood:] accord. to the T, **سَفَرَةٌ** has the last of the significations given before this, and the thing which it

denotes is thus called because it is spread when one eats upon it. (TA.)

سِفَارٌ (Lh, S, M, K) and **سِفَارَةٌ** (Lh, M) *A piece of iron,* (S, M, K,) or *a cord,* (M,) or *a piece of skin,* (K,) *that is put over the nose [and jaws] of a camel, in the place of the حَكْمَةُ [q. v.]* (Lh, S, M, K) *of the horse:* (S, K:) or *a cord that is attached to the خَطَامُ [q. v.] of a camel, a part being twisted round it, and the rest being made a rein: and sometimes it is of iron:* (Lth:) pl. [of pauc., of the former,] **أَسْفَرَةٌ** (M, K) and [of mult.] **سَفَرٌ** (S, M, K) and [of either] **سَفَانِيرٌ**. (M, K.)

سَفِيرٌ *Leaves which the wind sweeps away:* (M;) *leaves which fall from trees* (S, A, K) and *which the wind sweeps away,* (A,) or because the wind sweeps them away: (S:) or *leaves of herbs; because the wind sweeps them away:* (T, TA:) or *what have fallen of the leaves of trees and of the lower portions of seed-produce.* (JM.) = Also *A messenger:* (S:) and *† a mediator; or a man who makes peace, effects a reconciliation, or adjusts a difference, between a people;* (S, M, Msb;) as also **سَافِرٌ** (Msb:) or *a messenger who makes peace, &c.:* (T, Mgh, TA:) [see 1:] pl. of the former **سَفَرَاءُ** (S, M, Mgh) and of the latter **سَفَرَةٌ**. (Har p. 255. [See also **سِفَارَةٌ**, below.]) — And **† A commissioned agent, a factor, or a deputy; and the like:** pl. as above: app. so called because he discovers, and makes manifest, the affair in which he acts as a substitute for another person. (Msb.) = See also **سَفَرٌ**.

سَفَرَةٌ *Sweepings.* (S, M, K.)

سَفَرٌ an inf. n. of **سَفَرٌ** in the phrase **سَفَرٌ بَيْنَ الْقَوْمِ** [q. v.]. (S, Mgh, Msb, K.) [And hence, *The office of the سَفِيرِ* (q. v.). See also De Sacy's Chrest. Ar., sec. ed., i. 126 and 172: and Quatremère's Hist. des Sultans Mamlouks, i. 193.] = Also *The falling of one's hair from [above] his forehead.* (Sgh, TA.) = See also **سِفَارٌ**.

سَافِرٌ [act. part. n. of 1:] *A woman having her face uncovered:* (S, M, Mgh, K:) pl. **سَوَافِرٌ**. (TA.) — And *a horse † having little flesh:* (K:) or *so سَافِرُ الْخَبَرِ*, a phrase used by Ibn-Mukbil. (TA.) — See also **سَفِيرٌ**. — And see **مَسَافِرٌ**, in two places. = Also *A writer; a scribe:* (Akh, S, M, K:) in the Nabathæan language **سَافِرَا**: (M:) pl. **سَفَرَةٌ**: (Akh, S, M, K:) which is also applied to the *angels who register actions.* (M, K.)

تَسْفِيرَةٌ: see **مُسْفِرَةٌ**.

مُسْفِرٌ sing. of **مَسَافِرٌ**, (A,) which signifies *The part that appears [or parts that appear] of the face.* (S, A, K.) — [Also, or **مُسْفِرٌ**, *A place of journeying or travelling:* in which sense, likewise, its pl. is **مَسَافِرٌ**.] One says, **بَيْنِي وَبَيْنَهُ مَسَافِرٌ** [*Between me and him, or it, are far-extending tracts to be travelled*]. (A.)

مُسْفِرٌ [act. part. n. of 4, q. v.:] **† A face shining with happiness.** (A.) — **النَّاقَةُ الْمُسْفِرَةُ** (A, TA)

الْحَمْرَةُ [in the CK (erroneously) الْحَمْرَةُ] means † [The she-camel] that is somewhat above such as is termed صَبَاءٌ [in respect of redness]. (O, K, TA.)

مُسْفَرٌ: see مَسْفَرَةٌ. — Also A man (TA) that journeys, or travels, much; (K;) and so مُسْفَرٌ: (A:) or that journeys, or travels, much, and is strong for journeying: (M:) and, applied to a camel, (S, M, A,) strong for journeying; (S, M, A, K;) fem. with ة, (S, M, K,) applied to a she-camel, (S, M,) as also مُسْفَرٌ, thus applied. (M.)

مُسْفَرَةٌ A broom; a thing with which one sweeps; (S, M, K;) as also مُسْفَرٌ, and مُسْفِرَةٌ, of which last, (expl. by مَا يُسْفَرُ بِهِ,) the pl. is تَسْفِيرٌ. (TA.)

مُسْفَرٌ i. q. مُجَلِّدٌ [i. e. One who binds books (أَسْفَرٌ, pl. of سَفَرٌ), or covers them with leather]. (A, TA.)

مُسْفَرٌ: see مَسْفَرَةٌ, in two places.

مُسْفُورٌ Distressed, or fatigued, by journeying or travel. (TA.)

مُسَافِرٌ A man journeying, or travelling; a traveller; a wayfarer; (S, M, K;) as also سَافِرٌ; (M, K;) which latter is [said to be] not a part. n., but [a possessive epithet] meaning ذُو سَفَرٍ, (M,) having no verb belonging to it (M, K) that we have seen; (M;) or it is from سَفَرٌ, and signifies going forth on a journey: (S, Mgh, K;) pl. of the former مُسَافِرُونَ, (S,) and of the latter سَفَارٌ (S, M, A, Mgh, K) and أَسْفَارٌ (M, K) and سَفَرٌ; (TA;) and you also say قَوْمٌ سَافِرَةٌ [fem. of سَافِرٌ], (S, M, Mgh, K,) and قَوْمٌ سَفَرٌ, (S, M, A, Mgh, K,) [سَفَرٌ being a quasi-pl. n.,] like صَحْبٌ in relation to صَاحِبٌ: (S, Mgh, Mghb;) and سَفَرٌ is also used as a sing., (M, K,) being originally an inf. n. (TA.) — مُسَافِرَةٌ is used by Zuhayr as a name for A [wild] cow. (M, TA.)

سفرجل

سَفْرَجَلٌ [The quince; *pyrus cydonia* of Linn.;] a certain fruit, (K,) well known; (S, K;) abundant in the land of the Arabs: (AHn, TA:) it is astringent, or constipating; strengthening; diuretic; excites the appetite (K, TA) for food and ventry; (TA;) allays thirst; and when eaten upon [other] food, loosens [the bowels]; and the most beneficial thereof is that which has been scooped out, and had its pips extracted, and honey put in the place thereof, and been plastered over with clay, and baked (K, TA) in the oven: (TA:) [a coll. gen. n.] n. un. with ة: (K:) and pl. سَفَارِج: (S, K:) the dim. is سَفْرِجٌ and سَفْرِجَلٌ, mentioned by Az. (TA.) — سَفْرَجَلٌ *Annona glabra*; a species of custard-apple; mentioned by Forskål, Flora Aegypt. Arab., p. cxiv.] — The saying of Sb, that there is not in the language the like of سفرجل does not mean that this word is applied to anything: and in like

manner his saying that there is not in the language the like of اسفرجلت does not mean that this word is used. (TA.)

سَفَط

1. سَفَطٌ, aor. ٢, (M, K,) inf. n. سَفَاطَةٌ, (M, TA,) He was, or became, cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (M, K, TA.)

4. مَا أَشْفَطَ نَفْسَهُ عَنْكَ How pleased, or content, is his mind to give thee up, or relinquish thee! syn. مَا أَطْيَبًا. (IAqr, K.)

5. تَسْفَطَ الْخَمْرُ It (a jar) drank up, or absorbed, the greater part of the wine. (K.)

8. اسْتَفَاطَ The drinking up entirely [what is in a vessel]; syn. اسْتَفَافَ. (K.)

سَفَاطٌ A thing (M, Mgh, Mghb, K) like a جَوَالِقٍ [or sach], (M, K,) or like a قَفَّةٌ [or basket woven of palm-leaves], (K,) in which are stowed perfumes and similar things, (Mgh, Mghb, TA,) of the apparatus of women: (Mgh, TA:) an Arabic word, well known: (TA:) pl. أَشْفَاطٌ. (S, M, Mgh, Mghb, K.) — And hence, † A casket, or small chest. (Mgh.) It is related that an Arab of the desert, passing by at the burial of Mohammad, asked why they had not placed the Apostle of God in a سَفَاطٌ of brown aloes-wood encased with gold. (TA.)

سَفِيطٌ Cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (S, M, K.) You say هُوَ سَفِيطٌ النَّفْسِ He is cheerful, happy, or free from straitness, and liberal, in mind: (TA:) or cheerful, or brisk, to do what is kind or beneficent. (Aq.) And نَفْسُهُ سَفِيطَةٌ بِكَذَا [His mind is pleased, or content, with such a thing]. (TA.) — Vile, or mean, and despised in all his circumstances: (M, K:) a man, (IAqr, M, K,) or thing, (IAqr, M,) of no estimation. (IAqr, M, K.) Thus it has two contr. significations. (K.) — What drop from the tree, of green unripe dates. (M, L, K.) [الْمُسَافِطُ in the CK is a mistake for الْمُسَافِطُ.] — أَمْوَالُهُمْ سَفِيطَةٌ Their possessions are mixed among them. (AZ, S.)

سَفَاطَةٌ The goods, or utensils and furniture, of a house or tent. (IDrd, S, [hut wanting in one copy,] M, K.)

سَفَاطٌ A maker of what is called سَفَاطٌ. (TA.)

إِسْفَاطٌ, (S, M, K,) so in the handwriting of J, (TA,) and إِسْفَاطٌ, (M, K,) also written with ص, (Aq, and K in art. صَفَطٌ,) Perfumed juice of grapes: (M, L, K:) or wine in which are aromatics: (TA:) or the upper part of wine; (AO, M, K;) the clear part thereof; (AO, TA;) so called because the jars (دُرَّان) have drunk up, or absorbed, the greater portion of it, (K, TA,) the clear part remaining; (TA;) or from سَفِيطٌ in the first of the senses assigned to it above: (IAqr, K:) or various wines mixed together: (TA:) or it signifies a certain sort of beverage or wine:

and is a Persian word, [originally اِسْفَنْدُ] arabicized: (S, K:) or, accord. to Aq, a Greek word, (S, M,) signifying wine: (TA:) if not Arabic, all its letters are radicals: and Sh says that it is a quinqueliteral-radical word, like اِصْطَبَلٌ. (TA.)

سَفَطُ الرَّاسِ A man having a head like a سَفَطٌ. (IAqr, K.)

سَفَع

1. سَفَعَتِ السُّمُورُ وَجْهَهُ, (S,) or سَفَعَتِ السُّمُورُ, (K,) and التَّارُ, (S,) and التَّمْسُ, (TA,) aor. ٢, (K,) inf. n. سَفْعٌ, (TK,) The hot wind, (S, K,) and the fire, (S,) and the sun, (TA,) smote, or burned, (S, K,) him, (S,) or his face, (K,) slightly, (S, K,) so that it altered the colour of the external skin, (S,) and, as some add, blackened it; (TA;) as also سَفَعَهُ, (K,) inf. n. تَسْفِيعٌ. (TA.) [It is app. from سَفَعَةٌ signifying "blackness tinged with redness."] — [And hence,] سَفَعَهُ, aor. as above, (K,) and so the inf. n., (TA,) He made a mark upon it: and he made a mark upon it with a hot iron, or with fire. (K, TA.) — Also, aor. as above, (L, K,) and so the inf. n., (L,) † He slapped (L, K) it, a man's face, (L,) or him, a man, (K,) with his hand. (L.) And † He struck it (a man's neck) with his expanded hand: in which sense it is also written with ص. (TA.) And † He struck him, or beat him, (K,) with a staff, or stick. (TA.) And † He (a bird) slapped it, (S, [in which only the inf. n. is mentioned,] and K,) namely, the object struck by him, (K,) with his wing, (S,) or with his wings. (K: and so [as is implied in the TA] in some copies of the S.) — سَفَعَ بِنَاصِيَتِهِ, (Lth, S, K,) aor. and inf. n. as above, (TA,) He laid hold upon, or seized, (Lth, S, K,) and dragged, (Lth, K,) his نَاصِيَةٍ, (Lth, S, K,) i. e. the fore part of his head (TA) [or his forelock or the hair over his forehead]: or سَفَعٌ signifies the laying hold upon, or seizing, the سَفْعَةُ of the head, i. e. the black part of its نَاصِيَةٍ. (El-Mufradât, TA.) You say, سَفَعَ بِنَاصِيَةِ الْفَرَسِ لِيَرْكَبَهُ [He laid hold upon, or seized, the forelock of the horse, to mount him]. (TA.) And سَفَعَ بِرِجْلِهِ He laid hold upon, or seized, and dragged, his foot. (TA.) And سَفَعَ بِيَدِهِ He laid hold upon his hand: (IAqr:) or he laid hold upon his hand and raised him: often used in this sense by 'Obeyd-Allah Ibn-Al-Hasan, Kâdî of El-Bagrah. (Sgh.) It is said in the Kur [xvi. 15], تَسْفَعَا بِالنَّاصِيَةِ; (S, K, &c.) [or تَسْفَعَا; (see تَسْفَعٌ in art. 1;)] the Arabs [sometimes] substituting ت for the quiescent ن [in a case of this kind]; (Sgh;) i. e. We will assuredly take by the نَاصِيَةِ (Az, S, TA) to the fire [of hell]: (Az, TA:) or we will assuredly lay hold upon his نَاصِيَةٍ and drag him thereby with violence to the fire: (Bd:) or we will assuredly drag him thereby to the fire: (O, K:) or we will assuredly blacken his face; the نَاصِيَةِ being put for the face because it is the fore part thereof: (Fr, Az, K:) or we will assuredly mark him with the mark of the people of the fire, (O, K,) making his face black, and his eyes blue: (O:) or we will assuredly abase him: or, render him despicable:

(O, K:) or *we will assuredly abase him and make him to stand*: so in the L and other lexicons; for these, instead of *وَلْتَقِيَنَّ* in the O and K, have *وَلْتَقِيَنَّ*, and this is shown to be the right reading by the last explanation in the sentence next preceding. (TA.) — *سَفَع*, aor. *سَفَع*, inf. n. *سَفَع*, *It (a thing) was, or became, of the colour termed سَفَع, i. e. black tinged, or intermixed, with red.* (Msb.)

2: see 1; first sentence.

3. *سَفَع*, inf. n. *سَفَعَة*, (S, TA,) † *He slapped him, being slapped by him: he struck him, or beat him, being struck, or beaten, by him: and he fought with him; namely his adversary: (TA:) [or he charged upon, or assaulted, or attacked, him, the latter doing the same; for] سَفَعَة is like مَطَارِدَة. (S.) — † He embraced him, being embraced by him. (TA.)*

5. *سَفَع* *He warmed himself, (K, TA,) بالنَّارِ with the fire. (TA.)*

8. *سَفَع* *His colour became altered by reason of fear, or the like, (K, TA,) as, for instance, disease. (TA.) — [سَفَع] He, or it, became swollen, or affected with a tumour; for] سَفَع is like تَبَحَّج, (K, TA,) with ب before the ج. (TA: [in the CK تَبَحَّج.]) = [سَفَع] from سَفَع *He (a man) put on, or clad himself with, his garment: and سَفَعَتْ She (a woman) put on her garments. (TA.)**

سَفَع *A mark, from fire, altering the colour of a man. (TA.) — سَفَع also signifies A garment of any kind: (K:) but mostly such as is dyed: pl. سَفَوَع. (TA.) — [And hence, perhaps,] The spathe, or spadix, (طَلْع,) of a tree called طَلْع. (AA, T in art. طَلْع.)*

سَفَع: see *سَفَع*, of which it is pl., though sometimes used as a subst.

سَفَع: see *سَفَعَة*.

سَفَعَة † *A stroke from a devil: (TA:) or a touch of madness or diabolical possession, in a person, as though a devil had laid hold upon his نَاصِيَة. (S, TA:) [see سَفَع بِنَاصِيَتِهِ] or a stroke with the evil eye: (TA:) or a stroke of an [evil] eye by which one is affected from the jinn's looking at him; as also نَظَرَة: (T in art. نَظَر:) or an evil eye. (K, TA: [in the CK, for سَفَعَة أَيْ سَفَعَة, is put سَفَعَة أَوْ عَيْن.]) One says, سَفَعَة *In him is a touch of madness, &c. (S.) And سَفَعَة أَنْصَبَتْهُ An evil eye smote him. (K, TA.)**

سَفَعَة *Blackness tinged, or intermixed, with redness: (Lth, S, Msb, K:) or blackness that is not much: or blackness with another colour: or blackness with blueness; or, with yellowness; accord. to the Towsheeh: but Lth says that, as meaning a colour, it has the first of all these meanings only: (TA:) or [simply] blackness. (Mgh.) In the face, it is A blackness in the cheeks of a man, or haggard, woman: (S:) and*

† *سَفَع* [which is properly the inf. n. of *سَفَع*, q. v.,] *a blackness tinged with redness in the cheeks of a man, or haggard, woman, (O, K,) and of a sheep, or goat. (O.) One says also, سَفَعَة وَجْهِهِ سَفَعَة, I see in his face a change to blackness in consequence of anger. (TA.) The سَفَعَة of the head is The blackness of its نَاصِيَة [i. e. fore part, or forelock, or hair over the forehead]. (El-Mufradát, TA.) And سَفَع [which is the pl.] signifies *Black spots, or specks, on the face of a bull. (TA.) — Also A spot of ground, in the traces of a house, differing, in its blackness, from the rest of the colour of the ground: (S, TA:) [i. e. a black, or dark, patch of ground where a house has stood:] or dung of beasts, (K, TA,) or sand, (TA,) or ashes, or sweepings commingled and compacted together, in the traces left by the inhabitants of a house, differing in colour from the ground [around]; (K, TA;) so says Lth. (TA.)**

سَفَع [act. part. n. of *سَفَع*] *A man laying hold upon, or seizing, the نَاصِيَة [or forelock] of his horse [to mount him]. (S, * and Ham p. 7.) = سَفَوَع [pl. of سَفَعَة,] Burning blasts of the [wind called] سَفَوَم. (S, K.)*

سَفَع *Of a black colour tinged, or intermixed, with redness: (S, Msb:) or black: (Mgh:) applied to a man: (S:) fem. سَفَعَة: (Mgh, Msb:) and سَفَع [is the pl., and] signifies blacks inclining to redness. (K.) Applied to an ostrich, i. q. أَرَبْد [which is variously explained, as signifying *Of a colour inclining to blackness, or of the colour of dust, &c.*] (TA.) And the fem., applied to a ewe, *Having black cheeks, the rest of her being white. (TA.)* The masc. also signifies *A wild bull: (K:) or, applied to a wild bull, it signifies having in his cheeks a blackness inclining a little to redness. (TA.) And The hawk; (K;) because it has spots of black: (Er-Rághib:) all hawks are سَفَع: (S:) and the fem., A pigeon (حَمَامَة); because of the سَفَعَة upon its neck: (S:) or, applied to a pigeon, it signifies of which the سَفَعَة is upon its neck, (K, TA,) exclusively of the head, (TA,) in the part on each side of the neck above the ring. (K, * TA.) It is also a name for *Sheep, or goats; used when they are called to be milked: (K:) so in the O: but in some copies, and in the TS, for the she-goat: (TA:) thus in the phrase, أَشْلُ إِلَيْكَ الْأَسْفَع [Call thou to thee the sheep, or goats, or the she-goat, to be milked]: (O, TS, K:) mentioned by Ibn-'Abbád. (TA.) — Applied to a garment, or piece of cloth, *Black. (K.) — † The pl. is also applied to The أثافي, (Lth, S, K,) or three stones upon which the cooking-pot is set up; (TA;) because of their blackness: (Lth, Er-Rághib:) [see حَاضِن] and a single one thereof is called سَفَعَة: (K:) or an iron أَثْفِيَة [meaning trivet], (K, TA,) upon which the cooking-pot is set up; and this is said to be the primary application. (TA.) — سَفَع also signifies *The seeds, or grain, of the colo-*****

cynth; (Ibn-'Abbád, K;) because of their blackness: (TA:) n. un. with ة. (K.)

سَفَع applied to a man clad in armour, *Black from the rust of the iron. (TA.) Applied to a bull, Having black spots, or specks, on his face. (TA.)*

سَفَوَع A man (I'Ab) smitten by an evil eye. (I'Ab, K.) — *سَفَوَعُ الْعَيْنِ* A man whose eye is sunk, or depressed, in his head. (I'Ab, K.) — [See also *سَفَوَع*.]

سَفَع † *Striking, or beating, another, being struck, or beaten, by him. (K.) † Charging upon, or assaulting, or attacking, another who is doing the same. (K.) — [And hence,] † The lion (K, TA) that prostrates his prey. (TA.) — † Embracing. (K.) — † I. q. سَفَف; (Ibn-'Abbád, K;) i. e. having sexual intercourse without marriage. (TA.)*

سَقَق

1. *سَقَق* *the باب, (T, S, Msb, K,) aor. سَقَق, inf. n. سَقَق; (Msb;) and اسْقَق; (T, S, Msb, K;) He shut, or closed, the door; (T, S, Msb, K;) or locked it: (Msb:) and in like manner with ص [in the place of the س]. (TA.) — سَقَق وَجْهَهُ, (inf. n. as above, TA,) *He slapped his face. (IDrd, Msb, K.) [See also سَقَق فِي.]* — *السَّقَق فِي*, occurring in a trad., means *The striking of the hands [of the contracting parties] on the occasion of selling and buying [in token of the ratification thereof in the markets]: and so with ص. (TA.) — سَقَق أَمْرَاتِهِ, inf. n. as above, i. q. أصَابَهَا [app. meaning *He compressed his wife; like أصَاب مِنْهَا*]. (TA.) — سَقَق, (S, Msb, K,) aor. سَقَق, (K,) inf. n. سَقَقَة, (S, Msb,) *It (a garment, or piece of cloth,) was thick, substantial, close, or compact, in texture; (T, S, Msb, K;) not سَخِيف; (T;) contr. of سَفَف: (Msb:) [and so سَقَق.]***

4: see above, first sentence. — *اسْقَق الْغَنَرِ* *He milked the sheep, or goats, but once in the day: and so with ص. (TA.) — اسْقَق الثَّوْبَ* *He (a weaver) made the garment, or piece of cloth, thick, substantial, close, or compact, in texture. (TA.)*

7. *انسَقَق* *It (a door) became shut, or closed: (S, TA:) and so with ص. (TA.)*

بَايَعَهُ *He sold and bought with him: he made a covenant, a compact, an engagement, or the like, with him: or he promised, or swore, allegiance to him: (O, K:) occurring in a trad., related thus and with ص. (TA.) — And اسْتَرْتَبْتُ الشَّيْئَيْنِ سَفَقَةً وَاحِدَةً, (O,) or فِي سَفَقَةٍ وَاحِدَةٍ, (K,) *I purchased the two things by a single act of purchasing. (O, K.)**

سَفِيق, applied to a garment, or piece of cloth, *Thick, substantial, close, or compact, in texture. (T, S, Msb, K.) — And [hence,] سَفِيقُ الْوَجْهِ* † *A man (S, O, TA) having little shame. (S, O, K, TA.)*

سَفِيْقَة *A broad, thin, long piece of wood, which is put, or laid down, and upon which are then wound the [mats of reeds called] بَوَارِي (Lth, O, K,) above the house-tops of the people of El-Basrah. (Lth, O. [See also سَفِيْقَة.]) — And Any piece of gold, and of silver, or other metal, that is beaten thin and long. (Lth, O, K.* [See, again, سَفِيْقَة.])*

سَفَك

1. **سَفَكَ**, aor. : (S, M, O, Mgh, K) and **سَفَك**, (O, Mgh, TA, &c.) inf. n. **سَفَكَ**, (S, O, Mgh,) *He shed, poured forth, or caused to run or flow, blood, (S, O, Mgh, K, TA,) and tears, (S, O, Mgh, TA,) and water, and any fluid or liquid, but app. most especially blood. (TA.) — And [hence,] سَفَكَ الْكَلَامَ (K,) inf. n. as above, (TA,) † He poured forth speech profusely, (K, TA,) with haste, or quickly. (TA.)*

2. **سَفَكَهُ**, inf. n. **تَسْفِيْكُهُ**, *He fed him (i. e. his guest) with something whereby to content, or satisfy, him, [so as to allay the craving of his stomach,] before the morning-meal; i. q. نَجَّهَ. (O, TA.)*

6. **تَسَفَكُوا دِمَاءَهُمْ** [They contended together in the mutual shedding of blood]. (TA in art. نَجَز.)

7. **اسْفَكَ**, said of blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) *It was, or became, shed, poured forth, or caused to run or flow; or it poured forth, or flowed. (K, TA.)*

سَفْكَة *A portion of food that is presented to a guest, to content, or satisfy, him, [so as to allay the craving of his stomach,] before the morning-meal; like نَجَّة. (IAar, O, K.)**

سَفُوك: see **سَفَاك**, in two places. — Also † The soul: (K:) [like **كُذُوب**: app. because of its proneness to lying.]

سَفِيْك Blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) *Shed, poured forth, or caused to run or flow; as also سَفُوك. (K, TA.)*

سَفَاك One who sheds blood, and tears, much; (Mgh;) [as also سَفُوك.] You say **سَفَاكٌ لِلرِّمَاءِ** *A great shedder of blood. (TA.) — And † Eloquent; (Kr, K;) an able speaker. (S, K.) — And † Mendacious; a great, or habitual, liar; (TA;) as also سَفُوك, (K,) or سَفُوكٌ بِالْكَلَامِ. (TA.)*

سَافِك *Shedding, or pouring forth, blood and tears [&c.]. (Mgh.) You say عَيْنٌ سَوَاكٌ Eyes shedding, or pouring forth, tears. (TA.) — And دُمُوعٌ سَوَاكٌ [Tears pouring forth; properly] meaning ذَوَاتٌ سَفَكٌ [having a shedding or pouring forth], the latter word being pl. of سَافَكَة: so as used in a verse of Mutemmim Ibn-Nuwayrch: but the obviously-right expression is سَفُوكَة. (Ham p. 370.)*

مِسْفَك † *Loquacious; garrulous. (K,* TA.)*

مَسْفُوك: see **سَفِيْك** and **سَافِك**.

سَفَل

1. **سَفَلَ**, aor. : (M, MA, Mgh, O,* Mgh, K;) and **سَفَل**, aor. : (M, Mgh, K;) and **سَفَلَ**, (O, K,) aor. : (K;) inf. n. (of the first, Mgh, Mgh, TA, and of the last, TA) **سَفُول** (M, MA, Mgh, Mgh, K) and **سَفَال** (M, MA, K, TA, in the CK [erroneously] **سِفَال**,) and of the second **سَفَالَة**; (TA;) and **تَسْفَل**; (M, K;) *He, or it, was, or became, low; (M,* Mgh, O, K;*) the first contr. of عَلَا; (Mgh, O;) and the third, of عَلِيَ; and † both are said of a man; (O;) سَفُولٌ and سَفَالٌ being the contr. of عَلُوٌ and عَلَا; (S, K;) or became lower than another: (Mgh:) [and] the first signifies it descended, subsided, or sank downwards. (MA.) Hence the phrase بَنَتْ بَنَتْ سَفَلَتْ [1 daughter of a daughter of a daughter, and if she be lower in descent]: سَفَلَتْ, i. e. with dammi to the ف, in this case, is a mistake. (Mgh.) And مَنَزَلَتْهُ عِنْدَ الْأَمِيرِ [His station with, or in the estimation of, the commander, governor, or prince, was, or became, low, or lower]. (TA.) And **سَفَالٌ فِي سَفَالٍ** [Their case is in a low state]. (TA.) And **سَفَلَ فِي الشَّيْءِ**; (K,* TA, [in the former of which the context implies that it is سَفَلَ, but it is]) like **نَصَرَ**, [aor. : (TA,) inf. n. **سَفُول**, [It subsided in the thing;] it descended from the upper, or uppermost, part of the thing, to the lower, or lowest, part thereof. (K.) — And **سَفَلَ**, [aor. : (TA,) inf. n. **سَفَالَة** (Fr, S, MA, Mgh, O, K*) and **سَفَالِيَة** (MA) and **سَفَلَ**, (Fr, O,) † *He was, or became, low, base, vile, ignoble, mean, or sordid; (Fr, S, MA, Mgh, O, K;*) as also سَفَلَ, with fet-h, (Fr, O,) or سَفَلَ. (MA.) You say, سَفَلَ, like قَتَلَ, (Mgh,) or سَفَلَ, like كَرَّمَ, (K,) and سَفَلَ, (Mgh, K,) and نَسَبَهُ, (TA,) [aor. in either case : (TA,) inf. n. **سَفَلَ** (Mgh, K) and **سَفَلَ** (K) and **سَفَال** (Mgh,* K, [in the former without any indication of the syll. signs,]) the last like كَتَبَ; (K;) [and app. سَفَلَ also accord. to the MA, as shown above;] and **تَسْفَل**, and **اسْتَفَلَ**; (TA;) † *He was low, base, vile, ignoble, or mean, in his lot, [or, as seems to be indicated in the Mgh, inferior to others,] in respect of his disposition, and his deed, and his lineage: (TA:) † تَسْفَل is the contr. of جَادَ. (Mgh.)***

2. **تَسْفِيلٌ** The act of lowering, or depressing; syn. **تَصْوِيبٌ**. (S, O.)

3. **هُوَ يَسْفِلُ فَلَانًا** † *He vies with, or imitates, such a one in his low, base, vile, ignoble, mean, or sordid, actions. (TA.)*

5. **تَسْفَلُ** [quasi-pass. of 2.] The being lowered, or depressed; syn. **تَصَوُّبٌ**; (S, O;) contr. of **تَعَالَى**. (TA.) — See also 1, first sentence: — and the same, last sentence, in two places.

8: see 1, last sentence.

سَفَل and **سَفَلَ** (S, M, Mgh, O, Mgh, K) [but it is strangely added in the Mgh that IKt disallowed the pronunciation with dammi] and **سَفَلَة** (M, K) and **سَفَالَة** (S, O, K) The lowest, or lower, part [of a thing]; contr. of **عَلُو** (S, M, Mgh, O, Mgh, K) and **عَلُو** (S, Mgh, O, Mgh, K) and **عَلَوَة** (K) and **عَلَاوَة** (S, O, K;) [and so **سَفَالَة**, contr. of **عَالِيَة**: **كُلُّ شَيْءٍ سَفَالَة** signifies, (K,) or is said to signify, (M,) the lowest, or lower, part of anything: i. e. **أَسْفَلُهُ**; (M, K;) and **عَلَاوَتُهُ**, [the contr., i. e.] **أَعْلَاهُ**. (M.)

سَفَل: see the next preceding paragraph.

سَفَل from **سَفَلَ**, and **سَفِيلٌ** from **سَفَلَ**, † A low, base, vile, ignoble, mean, or sordid, man: (MA:) or **سَفِيلٌ** signifies low (**سَافِلٌ**) [in condition], deficient in lot, or fortune: (TA:) and **سَفَلَة**, (S, M, MA, Mgh, Mgh, K,) said by some to be from this word as signifying the “legs” (Mgh, Mgh) of a camel (Mgh) or of a beast, or quadruped, (Mgh,) and **سَفَلَة**, (S, M, MA, Mgh, Mgh, K,) a contraction of **سَفَلَة**, (S, Mgh, Mgh,) or it may be pl. of **سَفِيلٌ**, like as **عَلِيَة** is of **عَلِيٌّ**, (Mgh,) † low, base, vile, ignoble, mean, or sordid, persons; (S,* MA, Mgh, Mgh;) or the lowest, or lower, basest, or baser, vilest, or viler, &c., of mankind, or of people; the refuse, or rubble, thereof: (S,* M, K;) and **سَفَلَة**, with two keschers, is a dial. var. of **سَفَلَة** and **سَفَلَة**, mentioned by Sgh and IB on the authority of Yoo and IKh, and is said to mean the lowest, basest, &c., of the low, base, &c.: the pl. of **سَفَلَة** is **سَفَل**; (TA;) one should not say, **هُوَ سَفَلَة**, because this is [used only as] a pl.: (S:) the vulgar say **رَجُلٌ سَفَلٌ** **سَفَلَة**; (S, Mgh;*) but this has been disallowed: (Mgh:) a man is related to have said to his wife, (Mgh, TA,) who had called him **سَفَلَة**, (TA,) **إِنْ كُنْتُ سَفَلَة فَانْتَ طَائِي** (Mgh, TA,) meaning *If I be low, base, &c., in my intellect and my religion [thou art divorced]*; (Mgh;) whence it seems that **سَفَلَة** may be applied to a single person; but this requires consideration. (TA.) **أَيَّامُ السَّفَلَة** means † [The oaths] of the ignorant: or accord. to Abou-Hanefeh, of the heretics, or schismatics: such [oaths] are said to be **وَأَمَانَةُ اللَّهِ** and **وَوَجْهِ اللَّهِ**. (Mgh.)

سَفَلَة: see **سَفَلَ**: — and see also **سَفَلَ**, in three places.

سَفَلَة The legs (S, M, Mgh, Mgh, K) of a camel (S, M, Mgh, K) or of a beast, or quadruped: (Mgh:) because they are lowest. (M.) — See also **سَافِلَة**: — and see **سَفَلَ**, in three places.

سَفَلَة: see **سَفَلَ**.

سَفَلِيٌّ [Of, or relating to, the lowest, or lower, part or place;] a rel. n. from **سَفَلَ**. (TA.) [Hence, the pl.] **سَفَلِيُونَ** means Persons alighting,

or abiding, in the lowest, or lower, parts of a country: opposed to عَلِيُونَ. (TA in art. علو.)

— It is also opposed to عَلَى [in relation to condition]: whence the saying, مَنْ يَرْحَمِ السُّفْلَى [He who has mercy on the low in condition, on him will the high in condition have mercy]. (TA.) سَفْلِيُونَ, meaning † Persons low in condition, is opposed to عَلِيُونَ, meaning “opulent persons.” (TA in art. علو.)

سَفِيلٌ: see سَفِيلٌ, in three places.

سَفَالَةٌ: see سَفْلٌ, in two places. — One says, فِي سَفَالَةِ الرِّيحِ, and قَعْدَ سَفَالَةِ الرِّيحِ (M, K, TA,) or بِسَفَالَةِ الرِّيحِ (S,) [He sat in, or on, the leeward side; like as one says in French, sous le vent;] in, or on, the side, or quarter, towards which the wind blew; (S, M, K, TA;) and particularly with respect to the object or objects of the chase [in order that his smell might not be perceived thereby]: (TA in the present art. and in art. علو:) opposed to عَلَاوَتَهَا, and فِي عَلَاوَتَهَا (M, K, TA,) or بِعَلَاوَتَهَا (S.)

سَافِلٌ Low; contr. of عَالٍ. (S, Mgh, TA.) See also سَفِيلٌ: and see an ex. voce سَفْلٌ.

سَافِلَةٌ: see سَفْلٌ. — [Hence,] سَافِلَةُ الرُّمَحِ The half that is next to the رَجٌّ [or pointed iron shoe, or foot,] of the spear: (M, K:) [opposed to عَالِيَتُهُ.] — And السَّافِلَةُ The bottom, puxer, posterior, or buttocks; and the anus; syn. السُّفْلَةُ, (S,) and الدُّبُرُ; (TA;) as also السَّفْلَةُ; syn. الدُّبُرُ. (L in art. خجرج.)

أَسْفَلٌ Lower, and lowest; contr. of أَعْلَى (M, Mgh, K:) fem. سَفْلَى: (TA:) and pl. أَسْفَلٌ. (M, TA.) One says, صَارَ أَسْفَلَ مِنْ غَيْرِهِ [He, or it, became lower than another]. (Mgh.) And it is said in the Kur [viii. 43], وَالرُّكْبُ أَسْفَلَ مِنْكُمْ The caravan being in a place lower than ye; اسفل being here an adv. n.: or, as some read, أَسْفَلَ مِنْكُمْ, i. e. being lower than ye. (M.) — ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ in the Kur [xv. 5], means † [Then we rendered him the lowest of low: or] we reduced him to extreme old age, or decrepitude: or to a state of perishing, or passing away: or to a state of error; relating to him who has disbelieved; (M, K:) for every infant is born of the natural constitution with which he is created in his mother's womb, and he who disbelieves and errs is reduced to this state: (M:) or the meaning is, we have made him to be of the people of the fire [of Hell]: or [we have made him to go down] to the fire [of Hell]. (Bd.) — سَفْلَى مُضَرٌ [The lower of Mudar] is said to denote those of Mudar with the exception of Kureysh and Keys: opposed to عَلِيَا مُضَرٌ. (TA in art. علو.) — See also سَفْلٌ. — The pl. أَسْفَلٌ means The lower, or lowest, parts of valleys [&c.]. (TA.) The phrase كَلَابُ الْأَسْفَلِ occurs in a verse of Aboo-Dhu-eyb as meaning [The

dogs] of the lower, or lowest, parts of the valleys. (M.) — And † The young ones of camels. (As, S, TA.)

سفن

1. سَفَنَةٌ (S, M, L, K,) aor. -, (M, L, K,) inf. n. سَفَنٌ (S, M, L,) i. q. قَشَرُوهُ [i. e. He divested or stripped it of, or he stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part; he pared it, peeled it, &c.: and he, or it, pared, peeled, stripped, or rubbed, it off; namely, anything superficial and generally a thing adhering to the surface of another thing]. (S, M, L, K.) Imra-el-Keys says,

فَجَاءَ خَفِيًّا يَسْفِنُ الْأَرْضَ بَطْنُهُ
تَرَى الثَّرْبَ مِنْهُ لَاصِقًا كُلَّ مَلَصِقٍ

[And he came clandestinely, his belly paring the ground, thou seeing the dust sticking to him with the utmost sticking]; (S, M, L; but in the S, لَاصِقًا and مَلَصِقٍ;) meaning that he came cleaving to the ground in order that the objects of the chase might not see him and flee from him. (S, L.) — And He pared and smoothed it; as also سَفَنَ [but app. in an intensive sense, or used in relation to several objects]. (M, L.) — And سَفَنَتِ الرِّيحُ الثَّرَابَ (M, L,) aor. as above, (L,) and so the inf. n., (M, L,) The wind reduced the dust to a fine powder: (M, L:) or سَفَنَتِ الرِّيحُ الثَّرَابَ [The wind pared off the dust from the surface of the earth]. (S, L.) — And سَفَنَتِ الرِّيحُ, aor. -, (Lh, M, L, K,) inf. n. سَفُونٌ (Lh, M, L,) The wind blew upon the surface of the earth [app. removing the dust]; as also سَفَنَتِ (Lh, M, L, K,) aor. -, (K.) — And السَّفِينَةُ تَسْفِنُ عَلَى وَجْهِ الْأَرْضِ The ship, or boat, sticks upon the ground. (L.)

2: see the preceding paragraph.

سَفْنٌ A carpenter's adz, or axe, (L,) or a large adz or axe, (M, L,) or a thing (S, L, K) of any kind, (K,) with which one hews, or shapes out, or pares, a thing; as also سَفْنٌ (S, L, K:) or an adz with which palm-trunks are pared; as also سَفَرٌ and سَفَرٌ. (ISk, L.) — Also Rough skin, (S, M, L, K,) thick, or coarse, (M,) such as the skins of crocodiles, (S, L,) which is put upon the hilts of swords: (S, M, L:) or the skin of the fish called أَطُومَ, which is a rough skin, wherewith whips and arrows are rubbed [to smooth them], and which is upon the hilts of swords: (Mgh, L:) accord. to AĪIn, (M, L,) a rough piece of the skin of the [lizard called] ضَبٌّ, or of the skin of a fish, with which the arrow is rubbed so as to remove from it the marks of the paring-knife: (M, L, K:) or, as some say, (M, L,) a stone with which one shapes out, or pares, and smooths: (M, L, K:) sometimes, accord. to Lth, an iron implement with which one rubs wood so as to smooth it: (L:) accord. to AHeyth, a cane which is hollowed, and has some notches cut in it, through which an arrow is put and repeatedly drawn [to smooth it]; also called طَرِيدَةٌ.

(L in art. طرد.) See an ex. in a verse cited in art. خوف, conj. 5.

سَفُونٌ A wind that blows upon the surface of the earth [app. removing the dust]; (M, K;) as also سَافَنَةٌ (K:) or the former, a wind always blowing: (L:) and † the latter signifies a wind as though wiping the surface of the earth; (A'Obeid, L;) or paring it; (L;) or [simply] a wind; (S;) and its pl. is سَوَافِنٌ. (A'Obeid, S, L, K.)

سَفِينٌ: see سَفِينَةٌ, in two places.

سَفَانَةٌ The craft, or occupation, of constructing, (M, L, K,) and of navigating, (M, L,) ships or boats. (M, L, K.)

سَفِينَةٌ A ship, or boat; (M, L;) of the measure فَعِيلَةٌ in the sense of the measure فَاعِلَةٌ (IDrd, S, M, L, Mgh;) as though it pared the surface of the water; (IDrd, S, L, Mgh;) or so called because it pares [meaning skims] the surface of the water; (M, L;) or because it pares the sands [by running aground] when the water is little [in depth]; or because [in that case] it sticks upon the ground; or it may be from سَفَنٌ meaning “a carpenter's adz or axe with which he hews &c.,” and, if so, having the meaning of the measure مَفْعُولَةٌ: (L:) the pl. is سَفَانٌ and سَفِينٌ (M, L, Mgh, K) and [coll. gen. n.] سَفِينٌ (S, M, L, Mgh, K:) the first of these is a regular pl.: (Sb, M, L:) the second is pl. of the third, (Mgh,) or it is as though it were pl. of the third: (Sb, M, L:) † the third is anomalous, being of a class proper to created things, as in the instances of تَمَرٌ and تَمَرٌ, and نَخْلٌ and نَخْلٌ, and only heard in a few instances in the cases of things made by art; and some say that it is a dial. var. of سَفِينَةٌ. (Mgh.) [Hence,] السَّفِينَةُ † [The constellation Argo;] one of the southern constellations, of which the stars are five and forty, the bright great star upon the southern oar being سَهِيلٌ [i. e. Canopus], accord. to Ptolemy, and it is the most remote star from the سَفِينَةُ, in the south, and is marked on the astrolabe; but some of the Arabs say that the bright star at the extremity of the second oar [but what star is meant thereby I know not] is called سَهِيلٌ, without restriction. (Kzw.) — [Also An oblong book: and a commonplace book: app. post-classical.]

سَفَانٌ A constructor, or builder, of ships or boats: (M, L, K:) and a navigator, (M, L,) or a master, (S, Mgh,) of a ship or boat. (S, M, L, Mgh.)

سَفَانَةٌ A pearl. (K.)

سَافِنَةٌ pl. سَوَافِنٌ: see سَفُونٌ, in two places.

السَّافِينُ A certain vein in the inner side of the spine, extending lengthwise, with which is united the نِيَابُط [q. v.] of the heart. (K.) [Golius and Freytag explain it as meaning the “Saphana;” but this is called الصَّافِنُ.]

سَفِينَةٌ A certain bird [found] in Egypt, that

does not alight upon a tree without eating all the leaves thereof. (K.)

سَفَن: see سَفَن.

سَفَن and سَفَن.

سَفَن and سَفَن: see arts. سَفَن and سَفَن.

سفه

1. سَفَه, (S, MA, Msh,) aor. ʿ; (Msh;) and سَفَاه, [aor. ʿ;] (S, Msh;) inf. n. سَفَه and سَفَاهَة (S, MA, Msh, K*) and سَفَاه, (S, MA, K,*) [all mentioned in the MA as of the former verb, and so in the TA when that verb is trans., but properly] the first is of the former verb, and the second is of the latter verb, (S, Msh,) and so is the third; (S;) *He* (a man, S) *was*, or *became*, such as is termed سَفِه; (S, TA;) [i. e.] *he was*, or *became*, *unwise*, *witless*, or *destitute of wisdom or understanding*, or [rather] *lightwitted*. (MA.) — The phrase سَفَه نَفْسَه, [of which an instance occurs in the Kur ii. 124, and] to which وَقَى أَمْرَهُ and أَلْبَسَ بَطْنَهُ and بَطَرَ عَيْشَهُ and غَبِنَ رَأْيَهُ and سَفِهَتْ أَمْرَهُ are similar, was originally سَفِهَتْ نَفْسَ زَيْدٍ [or rather سَفِهَتْ نَفْسَهُ i. e. *Himself*, or *his mind*, *was*, or *became*, *lightwitted*, &c.]; but when [the dependence of] the verb became transferred [from the نفس] to the man, what followed the verb was put in the accus. case by being its objective complement, for the phrase became identical in meaning with سَفَه نَفْسَهُ [he made himself, or his mind, lightwitted, &c.]: so say the Bagrees and Ks; and it is allowable with them to make this accus. to precede [the verb]; like as it is allowable to say, سَفَه ضَرْبَ زَيْدٍ: (S, TA:) accord. to the K, the verb thus used has three forms; (TA;) you say سَفَه نَفْسَهُ and رَأْيَهُ, (K, TA,) and حِلْمَهُ, (TA,) and سَفَه, and سَفَه, meaning سَفَه عَلَى الشَّيْءِ [which is virtually the same as سَفِه i. e. *he made himself*, or *his mind*, *lightwitted*, or *unwise*, &c., and in like manner *his judgment*, or *opinion*, and *he made his gravity*, or *firmbearance*, or *the like*, to become *levity*, or *hastiness*, &c.]: or *he attributed* سَفَه [i. e. *lightwittedness*, &c., to himself, or his mind, and to his judgment, or opinion]: or *he destroyed it*; (K, TA;) agreeably with the meaning assigned to سَفَه نَفْسَهُ by AO: (TA:) or this means *he held himself in mean, or light, estimation*; (MA, and Ksh and Bd in ii. 124;) and *rendered himself low, base, or contemptible*: (Bd ibid.) but I. l. says that سَفَه نَفْسَهُ, with *kesr* [to the ف], inf. n. سَفَه and سَفَاهَة and سَفَاه, means سَفَه عَلَى حِلْمِهِ [or حِلْمِيَّ], and is the approved form, and that some say سَفَه, which is rare; and accord. to J and others, (TA,) when they say سَفَه نَفْسَهُ, and رَأْيَهُ, they do not say it otherwise than with *kesr* [to the ف], because فَعَلَ is not trans.: (S, TA:) so that the three forms of the verb mentioned in the K require consideration: (TA:) accord. to Fr, when [the dependence of] the verb in the phrase سَفَه نَفْسَهُ became transferred from the

to the possessor thereof, what followed the verb became an explicative, to indicate that the سَفَه [or *lightwittedness*, &c.,] was therein; and by rule it should be سَفَه زَيْدٌ نَفْسًا, for the explicative should not be otherwise than indeterminate; but it was left in its state of a prefixed noun, and put in the accus. case in the manner of an indeterminate noun as being likened thereto; [the meaning, therefore, accord. to him, is *he was*, or *became*, *lightwitted*, &c., as to his mind;] it is not allowable, however, in his opinion, to make this accus. to precede [the verb], because the explicative may not precede; and similar to this is the phrase طَبِثَ بِهِ نَفْسًا, and ضَعُفَ بِهِ ذَرْعًا, meaning: (S, TA:) طَبِثَ نَفْسِي بِهِ and ضَاعَ ذَرْعِي بِهِ but this saying [of Fr] is disallowed by the grammarians; for they say that explicatives are indeterminate, and that determinate nouns may not be used as indeterminate: some of the grammarians say that إِلَّا مَنْ سَفَه نَفْسَهُ in the Kur [ii. 124] means سَفَه فِي نَفْسِهِ [but *he who is lightwitted*, &c., in his mind], i. e., who becomes سَفِه; [the prep.] فِي being suppressed [and the noun therefore put in the accus. case agreeably with a general rule]: Zj holds that the approvable saying is, that it means إِلَّا مَنْ جَبَلَ نَفْسَهُ, i. e., *but he who is [ignorant or silly or foolish or] unreflecting in his mind*: and in like manner, سَفَه رَأْيَهُ means جَبَلَ رَأْيَهُ [i. e. *he was ignorant*, &c., in his judgment, or opinion]; and his judgment, or opinion, was unsound, without rectitude: and سَفَه نَفْسَهُ signifies also *he lost himself*, or *his own soul*. (TA.) سَفَه الْحَقِّ is likewise expl. as meaning سَفَه فِي الْحَقِّ [He made the truth, or right, to be foolishness, or the like]; and Yoo held the one to be a dial. var. of the other, and the measure of the former verb to denote intensiveness; and accord. to this explanation one may say, سَفِهَتْ زَيْدًا meaning سَفِهَتْ زَيْدًا [I pronounced Zeyl lightwitted, &c.]: or the meaning is سَفِهَتْ زَيْدًا [he ignored the truth, or right], and he did not see it to be the truth, or right: (TA:) or he regarded the truth, or right, as foolishness, or ignorance. (S and TA in art. غِيْط.) See also 2. — سَفَه عَلَيْهِ signifies جَبَلَ عَلَيْهِ [i. e., when thus trans. by means of عَلَى, *He feigned ignorance to him*]; as also سَفَه, (K, TA,) and تَسَاه. (K.) — And سَفِهَتْ نَصِيْبِي [and it is implied in the K that one says سَفِهَتْ نَصِيْبِي also, but only the former is authorized by the TA,] I forgot my share, or portion. (Th, K, TA.) — And سَفَه صَاحِبَهُ, aor. ʿ, *He overcame his companion in what is termed سَافِيَة* [inf. n. of 3, q. v.]. (K.) You say, سَافِيَة. (TA.) — سَفِهَتْ الطَّعْنَةُ, (JK, K, TA,) inf. n. سَفَه, (TA,) *The spear-noun, or the like, emitted blood which came from it quickly* (JK, K, TA) and *dried up* (وَجَفَ [in the TK] وَخَفَ): (K, TA:) so in the A. (TA.) — سَفَه الشَّرَابَ, (S, K,) inf. n. سَفَه, (TA,) *He drank much of the beverage, or wine, without having his thirst satisfied thereby*. (S, K, TA.) See also 3. And سَفِهَ الْهَاءُ *He drank the water immoderately*.

(TA.) — And سَفِهَتْ and سَفِهَتْ signify سَفِهَتْ, (so in the CK,) in [some of] the copies of the K سَفِهَتْ, but the right reading is سَفِهَتْ [i. e. *I was occupied, or busied, or diverted from a thing*]: or, accord. to the copies of the K, تَسَفِهَتْ; but correctly, or سَفِهَتْ [i. e. *I occupied, or busied, or diverted from a thing*]. (TA.)

2. see 5. — [Hence,] سَفِهَ, inf. n. تَسْفِيَة, (S, Msh, K,) signifies جَعَلَهُ سَفِيْهًا [i. e. *He, or it, made him to be, or he pronounced him to be, lightwitted, &c.*]; as also سَفِهَ; (K, TA;) on the authority of Akh and Yoo: (TA:) or *he attributed to him what is termed سَفَه* [i. e. *lightwittedness, &c.*]: (S, Msh:) or *he said to him that he was such as is termed سَفِه*. (Msh.) And سَفِهَ الْجَبَلَ حِلْمَهُ *Ignorance made him light, inconstant, unsteady, irresolute, or fickle*; syn. أَخَفَهُ and أَطَاشَهُ. (TA.) See also 1, in three places.

3. سَافِهَ, (S, MA, K,) inf. n. مُسَافِيَة, (S, KL,) *He acted [in a lightwitted manner,] foolishly, or ignorantly, with him*; (MA, KL;) *showed lightness, levity, weakness of mind, and lack of gravity, &c., with him*. (KL.) You say, سَافِهَ نَفْسَهُ: see 1, near the end of the paragraph. [سَافِهَ in this instance may mean as above, or may have the meaning here next following.] — *He reviled him; or he reviled him, being reviled by him*; syn. شَاتَمَهُ: whence the prov., لَمْ يَجِدْ مُسَافِيًا [A lightwitted person found not a reviler, or mutual reviler]; (K, TA;) mentioned in the S. (TA.) [See also 5.] — سَافِهَ الدَّنَّ, (S, K,) or الوَطْبَ, (S,) + *He sat with (قَاعَدَ) the دن [or wine-jar], (S, K,) or the وطب [or milh-skin], (S,) and drank from it while after while*. (S, K.) And سَافِهَ الشَّرَابَ *He exceeded the due bounds in respect of the beverage, or wine, drinking it without measure*; (K, TA;) as also سَفِهَ. (K.) And سَافِهَتْ الْهَاءُ *I drank the water immoderately*, (Lh, TA,) or *without measure*. (A, TA.) [See also 1, near the end of the paragraph.] — And سَافِهَتْ النَّاقَةُ الطَّرِيقَ *The she-camel kept to the road, or way, (A, K, TA,) or took to it, (A, TA,) with a vehement pace*: (A, K, TA:) or *was light, or agile, in her pace, or going*. (TA.)

4. أَسَفِهْتُهُ *I found him to be سَفِه* [i. e. *lightwitted, &c.*]. (TA. [There said to be tropical; but I see not why.]) — أَسَفِهَكَ اللَّهُ الشَّرَابَ + *May God make thee to drink of the beverage, or wine, without having thy thirst satisfied thereby*: or *God made him, or may God make him, to drink without having his thirst satisfied*: (S, accord. to different copies:) or *أَسَفِهَ اللَّهُ فَلَانًا* *God made, or may God make, such a one to drink much water*. (TA.)

5. تَسَفِهَتِ الرِّيَاحُ *The winds became in a state of commotion*. (TA.) — تَسَفِهَتِ الرِّيحُ الشَّجَرَ, (S,) or الغُصُونُ, (K, TA,) and تَسَفِهَتِ الرِّيحُ *The wind made the trees, (Ham p. 359,) to bend, or incline*: (S,) or *the branches, (K,) to bend, or incline*: (S, K;) and *put the branches in motion*: (K,

and Ham ubi suprâ:) or ruffled, and put in motion, the branches. (TA. [There said to be tropical: but see what is said of the primary signification of *سَفَه*, below.]) — [Henec,] it is said in a prov., *فَرَارَةٌ تَسْفَتْ قَرَارَةً* A lamb, or kid, made a sheep, or goat, to incline [to silly behaviour]: applied to the old whom the young incites to lightwittedness (*السَفَه*) and levity. (Meyd. [See also a similar prov. in Freytag's Arab. Prov., ii. 253.]) — *تَسْفَهُ عَنْ مَالِهِ* He deluded him, or beguiled him, of his property. (S, K.) — *تَسْفَهُ عَلَيْهِ* He acted with *سَفَاهَةً* [i. e. lightwittedness, &c.], or foolishly, towards him. (MA.) — And *تَسْفَتْ عَلَيْهِ* signifies *أَسْفَعْتَهُ* [as meaning I reviled him]. (S.) [See also 3.]

6. *تَسَفَهُ عَلَيْهِ*: see 1, in the last quarter of the paragraph. — [And *تَسَفَهُوا* They behaved in a lightwitted, foolish, or ignorant, manner, one with another. See also 3, which has a similar meaning. — And *They reviled one another*: as seems to be indicated in the TA. See also Har p. 522: and see, again, 3.] — *تَسَفَهُ أَشْدَانًا*, in a verse of Khalaf Ibn-Is-hâk El-Bahrânee, [describing swift camels,] means *Their sides of the mouth casting forth their foam, one at another*: like the saying of El-Jarmee,

• *تَسَفَهُ أَشْدَانًا بِاللِّغَامِ* •

[*Their sides of the mouth casting forth the foam, one at another*]. (TA. [*تَسَفَهُ*, there written without any syll. signs, is app. thus, (for *تَسَفَهُ*), not *تَسَفَهُ*].)

سَفَه (S, TA,) as also *سَفَاهَةٌ* and *سَفَاهٌ* (TA,) [all mentioned as inf. ns. in the first paragraph of this art.,] primarily signifies *خَفَّة* [in its proper sense of *Lightness*], and *motion, commotion, or agitation*. (S, TA.) — And hence (S, TA) the first, (S, K, TA,) like each of the others, (K, TA,) signifies [generally *Lightwittedness*, or the like;] the contr. of *جُلُوبٌ*; (S, K, TA;) [i. e.] *خَفَّة* [as meaning *lightness* or *levity*, *inconstancy*, *unsteadiness*, *irresoluteness*; or *lightness* or *levity*, &c., and *hastiness*; for, as is said in the TA in art. *رَجَح*, the contr. of *جُلُوبٌ* is described by the terms *خَفَّة* and *عَجَلٌ*, like as *جُلُوبٌ* is described by the term *ثِقَلٌ*; and *slenderness, shallowness, or weakness, of judgment*; *qualities which deficiency of intellect, or understanding, necessarily involves*: (Bd in ii. 12, in explanation of *سَفَه*;) or *خَفَّةٌ جُلُوبٌ* [i. e. *ignorance, or silliness or foolishness*]: (K, TA:) all of which explanations are nearly alike: (TA:) or *سَفَه* is a deficiency in intellect or understanding: (Mghb:) or a *lightness, or levity, accidental to a man, arising from joy or anger, inducing him to act unreasonably and unlawfully*. (KT.)

سَفَاهٌ; see the next preceding paragraph.

سَفِيهٌ [Having the quality termed *سَفَه*; i. e., accord. to the explanation of the primary signification of the latter, above, *Light*; and in a state

of motion, commotion, or agitation:] applied to a camel's nose-rein, (S, K,) *light*: (S:) or *quivering*; (K, TA;) because of the she-camel's shaking it, and contending in pulling it. (TA: but there said to be, when thus applied, tropical.) Dhu-r-Rummeh says,

• عَلَى ظَهْرِ مَقْلَاتٍ سَفِيهٍ جَدِيلًا •

i. e. [Upon the back of a she-camel that had brought forth but once and not conceived after,] whose nose-rein was light. (S. In the TA, *جَدِيلًا* is here put in the place of *سَفِيهًا*.) And one says also *نَاقَةٌ سَفِيهَةٌ الزَّمَامِ* (K, TA,) meaning [A she-camel whose nose-rein is light, or quivering: or] *light, or agile, in pace or going*. (TA: in which this, also, is said to be tropical.) — Also *Lightwitted; light of intellect or understanding*; (TA;) *deficient in intellect or understanding*; (Mghb;) *ignorant*; (Mujâhid, K, TA;) *weak; foolish, stupid, unsound in intellect or understanding, dull therein, or having little, or no, intellect, or understanding*; (Mujâhid, TA;) and *سَفَاهٌ*, also, [which is syn. with *سَفِيهٌ* in all the senses mentioned above,] is expl. by IAqr as having this last meaning of *foolish, stupid, &c.*: (TA:) the fem. is *سَفِيهَةٌ*: (Mghb, K:) and the pl. of the masc., (K,) or of the masc. and fem., (Mghb, TA,) is *سَفَاهَاتٌ* (Mghb, K, TA,) and of both, *سَفَاهَةٌ* and of the fem., *سَفَاهَاتٌ* also and *سَفَاهَةٌ* and *سَفَاهَةٌ*. (K, TA.) In the Kur ii. 282, *سَفِيهًا* means, accord. to Ibn-'Arafah, *Ignorant of the ordinances, or statutes; one who does not dictate well, and knows not what dictation is; for he who is ignorant in all his circumstances may not deal with another upon credit: accord. to ISd, ignorant or صَغِيرٌ [meaning under the age of puberty]; not ignorant of dictating, as Lh asserts it to mean, because it is added, "or not able to dictate, himself:" this, says Er-Raghib, denotes *سَفَه* in respect of worldly matters: in the Kur lxxii. 4, *سَفِيهًا* denotes *سَفَه* in religion. (TA.) In the Kur iv. 4, the pl. *السَفَاهَاتِ* is said to mean *Women, and young children*; because they are ignorant of the proper object of expense: and I'Ab is related to have said that women are termed *السَفَاهَاتِ* and *السَفَاهَاتِ*: (Lh, TA:) Az, also, says that a woman is termed *سَفِيهَةٌ* because of the weakness of her intellect, and because she does not manage well her property; and in like manner are termed children as long as they are not known to be characterized by maturity of intellect, and rectitude of actions, and good management of affairs. (TA.) — *ثَوْبٌ سَفِيهٌ* A garment, or piece of cloth, badly woven; thin, flimsy, unsubstantial, or scanty in the yarn. (K, TA.)*

سَفَاهَةٌ: see *سَفَه*.

سَفَاهٌ: see *سَفِيهٌ*. — Also, applied to a man, + *Vehemently thirsty*: and so *سَاهِفٌ*. (Az, TA.)

وَادٌ مُسَفَهٌ A valley filled [with water]: (K, TA:) as though it exceeded the due bounds, and became such as is termed *سَفِيهٌ*: imagined to be from *أَسْفَهْتُ* signifying "I found him to be *سَفِيهٌ*." (TA.)

طَعَامٌ مَسْفِهٌ (K, TA, in the CK [erroneously] *مَسْفِهٌ*) as also *مَسْفِهَةٌ* (TA,) + *Food that incites* [in the CK *يَتَعَبُ* is erroneously put for *يَتَعَبُ*] to the drinking of much water. (IAqr, K, TA.)

مَسْفِهٌ act. part. n. of 3, q. v.

سفي and سفو

1. *سَفَا* (S, M,) aor. *يَسْفُو*, inf. n. *سَفُوٌ* (S, TA,) like *عَلُوٌ* (TA,) or *سَفُوٌ* (so accord. to a copy of the M,) *He was quick, or swift, in walking, or going, and in flying*. (S, M.) = *سَفَتَ الرِّيحُ التُّرَابَ* (S, M, Mgh, K,) aor. *تَسْفِي* (S, K,) inf. n. *سَفَى* (S, M,) *The wind raised the dust, or made it to fly, and carried it away, or dispersed it*; (S, Mgh, K;) and *cast it*: (Mgh:) or *bore it, carried it, or carried it away*; (M, K;) as also *أَسْفَتَ* (K,) a dial. var. of weak authority, mentioned by Sgh on the authority of Fr; (TA;) [or it may be thus expl. by a mistake originating from the fact that] IAqr mentions *سَفَتَ الرِّيحُ* and *أَسْفَتَ*, [as syn.,] but [in a sense to be expl. hereafter,] not making either of them trans.: (M:) [and *سَفَتَ* occurs in the M and L in art. *سَف*:] and *تَسْفِي* relating to the wind and the dust, also occurs; the *ب* being redundant, or added because the verb implies the meaning of *وَمَتَ* [which is trans. by means of *ب*]. (Mgh.) — And *سَفَتَ الرِّيحُ* *The wind blew*; as also *أَسْفَتَ*. (IAqr, TA.) And *سَفَتَ عَلَيْهِ الرِّيحُ* [The winds blew upon him, or it]. (Z, TA.) — And *سَفَى التُّرَابَ*, aor. *يَسْفِي*, [The dust, or earth, poured down,] the verb being intrans. as well as trans. (Ham p. 454. [It is there indicated that the meaning is *إِنْهَالَ*].) = *سَفَى*: see *سَفَا*, below. = *سَفَتَ يَدَهُ* *His hand became much cracked, or chapped*, (K, TA,) in consequence of work. (TA.) = And *سَفَى*, [aor. *يَسْفِي*,] inf. n. *سَفَا* and *سَفَاهٌ*, *He was, or became, lightwitted; or unwise, witless, or destitute of wisdom or understanding*; i. q. *سَفَه*, inf. n. *سَفَهٌ* and *سَفَاهٌ*; (M, K;) as also *أَسْفَى*. (Az, K.)

3. *سَفَاهٌ* (S, K,) *سَفَتَ الرِّيحُ التُّرَابَ*: see 1. = *سَفَاهَةٌ* (S, K,) inf. n. *سَفَاهَةٌ* and *سَفَاهٌ*, i. q. *سَفَاهَةٌ* [He acted in a lightwitted manner, foolishly, or ignorantly, with him]. (S, K.) = And *He treated him medically, or curatively*: (K:) from *سَفَاهٌ*. (TA. [But see *سَفَاهٌ*, below.])

4. *سَفَى* *He took for himself a mule such as is termed سَفَوَاهٌ*, i. e. *quick* [&c.]. (K.) = *أَسْفَتَ* said of the wind, intrans. and trans.: see 1, in two places. = *سَفَى* said of corn, *It became rough, or coarse, in the extremities [or awn] of its ears*. (S, K.) — *أَسْفَتَ* said of *بُهْمَى* [or barley-grass], *It let fall its سَفَا [or prickles, or awn, or extremities]*. (M, K.) — And *سَفَى* said of a man, *He took the prickles [or awn or extremities] of the بُهْمَى [or barley-grass]*. (TA.) = Also, said of a man, *He removed dust, or earth, (سَفَا, TA) from one place to another*.

(Az, K.) — And اسفدت said of a she-camel, † *She became lean, or emaciated*, (K,) so that she was like the سفا [or prickles of barley-grass]. (TA.) — See also 1, last sentence. — اسفاه It (an affair, or event, M) incited him (a man, K) to unsteadiness, and levity. (M, K.) — And hence, perhaps, (M,) اسفى به He did evil or ill, or acted ill, to him, or with him, (M, K,) i. e., his companion. (M.)

8. اسطرّفه i. q. استفى وجهه. (Sgh, K,) i. e. *He turned away his face*. (TK.)

سفا *Lightness, thinness, or scantiness, in the hair of the forelock*, (S, M, Mgh, K,) of the horse, in which it is discommended, (S, Z, Mgh,) and of the mule and ass, in both of which it is commended: (Z, Mgh:) or *shortness, and scantiness, of the forelock*: accord. to Th, it is سفا, with medd: which is metaphorically used by a poet as meaning *scantiness* in milk. (M.) [Accord. to the TK, the former is an inf. n., of which the verb is سفى, said of a horse, as meaning *He was, or became, light, thin, or scanty, in the forelock*.] — And, accord. to IAg, *A whiteness [or a tinge thereof] in the hair [of a horse]*: particularly said by him in one place to be such as is termed اذهر, and such as is اشقر. (M, in art. سفو.) — Also, [but more properly written سفى, the last radical in this case being ي] *Dust, or earth*; (S, M, K;) and so ساف: (TA:) or this is applied to earth, or dust, [as meaning *pouring down*,] from سفى التراب [expl. above]: (Ham p. 454:) the former signifies *dust, or earth*, though not raised and carried away, or dispersed, by the wind: or, accord. to the T, *whatever is raised and carried away, or dispersed, by the wind*: (TA:) accord. to IAg, *dust, or earth, taken forth from a grave or a well*: (M:) سفا is a more special term, (S,) the n. un., (M,) سفا من تراب signifying *a collection (كبة) of dust, or earth*. (Ham p. 810.) — Also *Any kind of tree having prickles, or thorns*: (K:) [but this seems to have been erroneously taken from what here follows:] the prickles [or awn or beard] of بهى [or barley-grass], (S, M,) and of the ears of corn, [of wheat or barley, (TA in art. خدش)] and of anything having prickles: accord. to Th, the extremities of بهى n. un. سفا, as above. (M.) — Also *Leanness, or emaciation*, (K, TA,) in consequence of disease. (TA.) — It is also an inf. n. of سفى as syn. with سفه, expl. above. (M, K.)

سفا: see the first sentence of the next preceding paragraph: it is expl. in the K [and also in the M] as signifying *A stopping, stopping short, or ceasing, of the she-camel's milk*: and ISd cites [in the M, after Th], from a poet, the phrase ربي اليايين سفا, [ending a verse,] referring to [she-camels such as are termed] قلائص: but Az relates it differently, ربي اليايين, with ب [in the place of ن]; saying that سفا means *lightness, or levity, in anything*; and *ignorance*; and that the phrase, as he cites it, means *in whose faculties of*

understanding is lightness. (TA.) [See 1, last sentence: and] see also what next follows.

سفا, accord. to the K, signifies *A medicine, or remedy*: [see 3, last signification:] but this requires consideration; for it is said in the M, [سفا signifies *unsteadiness, and levity*; and IAg says,] سفا from السفى is like الشفا from الشفى. (TA.)

سفى *Dust raised, or made to fly, and carried away, or dispersed, by the wind*; (S, K;) and (K) so ساف, (M, K,) i. q. سفى; a possessive epithet, or of the measure فاعل in the sense of the measure مفعول. (M.) [See another explanation of ساف voce سفا, from the Hamaseh. Freytag explains both سفى and ساف, as on the authority of the K, as epithets applied to the wind, not to the dust.] — Also *Clouds*; [app. as being driven by the wind;] syn. سحاب. (S.) — And i. q. سفيه. (S.) [Lightmitted, &c.: see 1, last sentence]. (M, K.) [And it seems to be indicated in the S that ساف is syn. with سافه, which is syn. with سفيه.]

سفا: see سنف.

ساف: fem. سافية, pl. سواف: see this last in the next paragraph: — and for the first, see سفا: and سفى, first sentence. — See also سفى again, last sentence.

سواف *Dust, syn. غبار*: (M, K:) or *dust (تراب) and dry herbage or the like*: (Ham p. 445:) or *dust (تراب) with the wind*: (M:) or *wind that bears, or carries, or carries away, dust*, (M, K, TA,) much, upon the surface of the earth, impelling it against men: (TA, and in like manner in the Ham ubi supra:) and رياح سواف, (TA,) pl. of سافية, (Ham ubi supra,) *winds that raise the dust, or make it to fly, and carry it away, or disperse it*: you say, لعبت به السوافي [The winds raising the dust, &c., made sport with him, or it]. (TA.) — [Also *Tracks, or streaks, upon a pool put in motion by the wind*: so says Freytag; but he names not any authority for this.]

أسفى applied to a horse, (As, S, M, Mgh,) *Light, thin, or scanty, in the hair of the forelock*: (As, S, M, Mgh, K:) or *short and scanty therein*: fem. سفوا: (M:) [and accord. to some, it seems to be in like manner applied to a mule and an ass: (see سفا:)] one says فرس أسفى and بغلة سفوا: (Mgh:) [or,] accord. to As, أسفى in the sense first expl. above is not applied to anything but a horse: applied to a mule, it means † *quick, or swift*: (S:) or بغلة سفوا signifies † *a she-mule that is quick, or swift*, (S, M, A, K, TA,) like the wind, (A, TA,) active, or light, (S,) of middling make, compact and strong in the back; (M, TA;) and in like manner سفوا is applied to a wild she-ass. (M.) — Accord. to IAg, الأسفى applied to the horse signifies *شعرة بيضاء* [app. meaning *Distinguished by some white hairs*,

though I find no authority for thus rendering the verb here used] whether he be bay or of some other colour: or *having that whiteness of the hair which is termed سفا* [expl. above], which is particularly said by him in one place to be in such as is termed اذهر, and such as is اشقر: and the fem. in this sense also is as above. (M.) — One says also ريح سفوا, meaning *A swift wind*; like as one says ريح هوجاء. (TA.)

سنف [and, accord. to Golius, سفا, mentioned by him as on the authority of the K, in which, however, I do not find it, nor did Freytag,] *A calumniator, or slanderer*. (K.)

سفى: see سنف.

سَقَب

1. سَقَب, aor. س, inf. n. سَقِب, *He, or it, was, or became, near*. (Msb.) سَقِب is syn. with قَرُب. (S, A, K.) You say, سَقَبَت دارة, (S, and so in the K accord. to the TA,) with كسر [to the ق], (S,) [inf. n. as above;] or سَقَبَت, (so in the CK and in my MS. copy of the K and in my copy of the Mgh,) inf. n. سَقِب, (so in my copy of the Mgh,) or سَقُوب; (K;) [but I believe the verb to be correctly سَقَبَت, like its syn. صَقَبَت, and the inf. n. to be correctly سَقِب, and perhaps سَقُوب also;] *His house was near*; (S, Mgh, K;) as also سَقَبَت الجار أحق. (S, K.) It is said in a trad., *بِسَقِبِهِ*, meaning [The neighbour has a better, or the best, claim to pre-emption] by reason of his being near: (S, A, Msb:) or the ب is a connective of أحق with its complement, (Mgh, Msb,) not to denote a cause, (Mgh,) and بسقبيه is expl. as meaning *بالشفعة*; (Mgh, Msb;) i. e. *the neighbour has a better, or the best, claim to the shفعة [or pre-emption]*, when his house is contiguous: (Mgh:) I Ath says that it is adduced as an evidence that الشفعة belongs to the neighbour though not a sharer; i. e., that he has a better claim thereto than one who is not a neighbour: but some explain الجار as meaning *the partner, or sharer*: or the meaning of the trad. may be, the neighbour has a better, or the best, claim to kindness and assistance because of his being near. (L, TA. [See also another reading (بصقبيه), and explanations thereof, in art. صقب.])

4. اسقبه *He made him, or it, to be near*: (K:) or اسقب دارة *he made his house to be near*. (S.) [And so with ص.] — See also the paragraph above. — اسقبت is also said of a she-camel, meaning *She brought forth mostly males*. (A, TA.) [And اسقب *He got, or got mostly, male offspring*.] In the following saying, (S, TA,) of Ru-beh, describing the two parents of a man eulogized [by him], (TA,)

• وَكَانَتِ الْعَرْسُ أَتَتْ تَنْحَبَا
• غَرَاهُ مَسْقَابًا ۖ لِفَحْلٍ أَسْقَبَا

[And the wife whom he chose was generous, or noble, or fair, one that brought forth, or brought

forth mostly, male offspring, to a male that begot, or begot mostly, such offspring,] the last word is a verb, in the pret. tense, not an epithet applied to **فحل**. (S, TA. [In the former, only the second hemistich is cited.])

[8. **تَسَابَتُ أَبْيَانُهُمْ** was probably used as meaning *Their tents, or houses, were near together*: see the part. n. of this verb below.]

سَقْبُ The young one of a camel: or, when just brought forth: (K:) or only the male young one of a camel: (S, K:) [see also **صَقْبُ**:] when a she-camel has brought forth her young one, the latter, when just born, is called **سَلِيلٌ**, before it is known whether it is a male or a female; but when it is known, if it is a male, it is called **سَقْبُ**: (A, TA:) the female is not called **سَقْبَةٌ**, (S, K,) but **حَائِلٌ**: (S:) or it is [sometimes] called by the former of these appellations: (K:) [see De Sacy's Chrest. Arabe, 2nd ed., ii. 358: and see **سَقْبَةٌ** below:] the pl. is **أَسْقَبُ** [a pl. of pauc.] and **سَقَابٌ** and **سُقُوبٌ** and **سُقْبَانٌ**. (K.)

• **أَدْلُ مِنَ السُّقْبَانِ بَيْنَ الْحَلَابِ** •

[More vile than the male young ones of camels among the milch camels] is a prov. [from a verse of Keys Ibn-El-Khateem]. (TA.) — **Tall**: (K:) [see also **سَكْبُ**:] or anything tall, together with plumpness; or fatness, softness, thinness of the skin, and plumpness. (S. [See also **صَقْبُ**].) Applied to a branch, *Juicy, thick, and long*: (A, TA: [and so **صَقْبُ**]:) or anything of the like kind full and complete. (ADK, TA.) In the following verse, cited by Sb,

• **وَسَاقِبَيْنِ مِثْلَ زَيْدٍ وَجَعَلَ** •
• **سُقْبَانِ مَشُوقَانِ مَكْنُورَا الْعُضْلُ** •

سُقْبَانٌ signifies **طَوِيلَانِ** [tall], and is also written **صُقْبَانِ**: (Sh, TA:) [so that the meaning may be, *And two waterers, or givers of drink, like Zeyd and Jo'al*: they being two tall persons, light of flesh, compact in the muscles: I suppose **هَما** to be understood before the latter hemistich; because of the ns. in the nom. case: and I have substituted **مَكْنُورَا** for **مَكْنُورَا**, the reading in the TA, doubtless a mistranscription:] or it is for **مِثْلَ** **سُقْبَيْنِ** [meaning like two male young ones of camels]. (L, TA.) — And The pole of a [tent such as is called] **خَبَةٌ**; (S, K:) as also **سَقْبِيَّةٌ**: and so **صَقْبُ**: (S:) pl. of the first **سُقْبَانٌ**. (K.)

سَقْبُ inf. n. of **سَقَبَ** [q. v.]. (Msb.) — See also **سَاقِبُ**, in three places.

سَقْبَةٌ The female foal of a wild ass. (S, K, TA.) — [See also **سَقْبُ**, of which, in the first of the senses assigned to it above, it is said by some to be the fem.]

سَقَابٌ A bit of cotton which a woman afflicted (K, TA) by the death of her husband, in the Time of Ignorance, after shaving her head, and scratching her face, (TA,) used to make red with her blood, (K, TA,) i. e. her own blood,

(TA,) and put upon her head, making its extremity to protrude from a hole, or rent, of her **قِنَاعٌ** [or head-covering], in order that people might know her to be so afflicted. (K, TA.)

سُقُوبٌ a pl. of **سَقْبُ** [q. v.]. (K.) — Also The hind legs of camels: (IAqr, K:) pronounced also with **ص**. (IAqr, TA in art. **صَقْبُ**.)

سَقِيبٌ: see **سَاقِبُ**.

سَقْبِيَّةٌ: see **سَقْبُ**, last sentence. — Also A baker's kneading-board: or his rolling-pin. (MA.)

سَاقِبٌ [in the CK **ثَاقِبٌ**] Near; (A, Msb, K;) and likewise with **ص**; (A;) as also **سَقِيبٌ** (Msb) and **سَقْبُ**, [likewise pronounced with **ص**,] (Mgh, K, TA,) for **دُو سَقِبُ**, or it may be an inf. n. used as a subst. or an epithet, (Mgh,) and **سَقِيبٌ**. (K, TA.) You say **مَكَانَ سَاقِبٍ** A near place: (A:) and **مَنْزِلَ سَقِبٍ** and **مُسَقِبٌ** a near place of alighting or abode: (K, TA:) and **دَارِي سَقِبٍ** My house is near his house. (Mgh.) — Also Distant: (Msb, K:) this meaning is mentioned by some, as well as the former: (Msb:) thus it has two contr. meanings: (K:) the latter of these is mentioned in the Mj; and the following verse is cited as a proof thereof;

• **تَرَكْتَ أَبَاكَ بِأَرْضِ الْجَبَارِ** •
• **وَرَحْتَ إِلَى بَلَدِ سَاقِبٍ** •

[Thou leftest thy father in the land of El-Hijaz, and wentest to a distant country]. (MF, TA.)

سَوَقِبٌ A man tall and slender. (Suh, TA.)

أَسَقِبُ or **أَصَقِبُ**, occurring in a trad., accord. to different relaters, *Nearer* [and nearest]. (TA in art. **صَقْبُ**.)

مُسَقِبٌ: see **سَاقِبُ**, in two places.

مِسَقِبُ The dam of a **سَقْبُ** [q. v.]; as also **مُسَقَابٌ**: (K:) [or] the latter signifies a she-camel that usually brings forth males. (S.)

مُسَقَابٌ: see what next precedes: and see a verse cited above, conj. 4.

أَبْيَانُهُمْ تَسَابِيَةٌ Their tents, or houses, are near together. (K.)

سقر

1. **سَقَرَهُ الشَّمْسُ**, (S,) aor. **سَقَرُ**, inf. n. **سَقَرٌ**, (TA,) The sun scorched, or burned, him, altering the colour of his complexion and skin, (S, TA,) and pained him, or pained his brain by its heat: (TA:) melted and heated him, or it. (TA.) And **سَقَرَتْهُ النَّارُ** The fire altered the colour of his skin; or scorched his skin, and altered its colour; as also **صَقَرَتْهُ**. (Bd in liv. 48.)

سَقَرٌ The heat, and hurtful action, of the sun. (K.)

سَقَرٌ Hell: (S, K:) one of the [proper] names thereof: (S:) Abou-Bekr says, There are two opinions respecting this word: some say, that the fire of the world to come is thus called,

and that the derivation of the word is unknown, and that it is imperfectly decl. because it is determinate and a foreign word: others say that it is from **سَقَرَهُ الشَّمْسُ**, because it melts the bodies and souls, and that it is an Arabic word; and he who holds it to be such says that it is imperfectly decl. because it is determinate and of the fem. gender. (TA.)

سَقَرَاتُ The vehemence of the stroke of the sun. (S.)

مُسَقَرٌ A day vehemently hot. (S in this art., and K in art. **سَقَرٌ**.) This is its proper place. (TA.)

سقرع

سُقْرَعٌ, an arabicized word from **سُقْرَعَه**, (S, K,) [or **سُقْرَكَة**, so written in Persian,] A certain beverage, (O, K,) the wine of the Abyssinians, (S,) made from **ذُرَّةٌ** [or millet]: (S, K:) or a certain beverage of the people of El-Hijaz, from barley and [other] grains; to which they have become addicted: (Lth, K:) Lth says, (TA,) it is an Abyssinian word, (K, TA,) not of the language of the Arabs, because (TA) there is not in the language a quinqueliteral-radical word having damm to the first syllable and fet-h to the last, (K, TA,) except such as is reduplicative, like **ذُرْجَرَجٌ**. (TA.) [See also **سُقْرَكَة**, and **مَزَزٌ**, and **غُبَيْرَاءُ**.]

سقط

1. **سَقَطَ**, (S, M, &c.,) aor. **سَقَرُ**, (M, MS,) inf. n. **سَقُوطٌ** (S, M, Mgh, Msb, K) and **مَسَقَطٌ**, (S, K,) It fell; fell down; dropped; dropped down; tumbled down; (M, Mgh, Msb, K;) upon the ground; (Mgh;) or from a higher to a lower place; (Msb;) namely, a thing from the hand; (S;) or from a high place, as a roof of a house; and from a low place, as when said of a person in an erect posture; (B;) also said of a building; (TA in art. **هُورٌ**;) and of a **جُرْفٌ** [q. v.]: (Msb and TA in that art.:) [and often used by anatomists and physicians, as meaning it *delapsed*; it *slipped*, or *fell*, down:] and **إِسْقَاطٌ** [originally **تَسَاقُطٌ**] signifies the same; (K;) as in the phrase in the Kur. [xix. 25], **تَسَاقُطَ عَلَيْكَ رَطْبًا جَنِيًّا**, or **يَسَاقُطُ**, accord. to different readings, It, namely the palm-tree (**نَخْلَةٌ**) accord. to the former reading, and the trunk (**جَدْعٌ**) accord. to the latter reading, shall drop upon thee with fresh ripe dates, plucked; **رَطْبًا جَنِيًّا** being transferred from its proper place, and used as a specificative; the meaning being, **يَسَاقُطُ رَطْبُ الْجَدْعِ**: so says Fr. (Az, TA.) [This phrase of the Kur, with the above-mentioned explanation, but less fully given, occurs in a copy of the S which, throughout this art., differs much from other copies.] You say also, **سَقَطَ فَلَانٌ مَغْشِيًّا عَلَيْهِ** [Such a one fell down in a swoon]. (TA.) And **أَطُولَ مِنْهُ سَقَطٌ** **الشَّغْرِيَّةُ** [He who contends with one taller than himself falls by the trick which consists in one's twisting his leg with the leg of the other]. (TA.) — **سَقَطَ الْوَلَدُ مِنْ بَطْنِ أُمِّهِ** (Kh, S, Msb, K,) 174 •

inf. n. سَقُوطٌ, (Mgh.) *The child, or fetus, came forth [or fell] from the belly of its mother* (Mgh, K) abortively, or in an immature, or imperfect, state, (Mgh,) or dead, (A,) but having the form developed, or manifest: (Mgh:) you do not say وَقَعَ (Kh, S, Mgh, K) unless the child is born alive. (A, TA.) — سَقَطَ فِي يَدِهِ, and أَثْقَطَ فِي يَدِهِ, (Fr, Zj, S, M, K,) but the former is more common, and better, (Fr,) the latter allowed by Akh, but disallowed by AA and by Ahmad Ibn-Yahya [i. e. Th], (S,) [lit. *There was a falling, and there was a making to fall, upon his hand; i. e., of his hand upon his hand, or of his teeth upon his hand, by reason of repentance, and grief, or regret; meaning] he repented, (Fr, Zj, S, M, K,) of what he had done; and grieved for, or regretted, an act of inadvertence; (Zj, M;) or, and became confounded, or perplexed, and unable to see his right course: (O, K:) or both signify, (TA,) or signify also, (K,) or the former signifies also, (M,) he slipped; fell into an error, or a fault; committed a mistake. (M, K.) Hence the saying in the Kur [vii. 148], وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ, *And when they repented: (S:) or struck their hands upon their hands, by reason of repentance; accord. to AAF: (M:) or repented greatly; because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon [by his teeth]: (B:) the phrase was not known to the Arabs before the time of the Kur'an: (O:) it has also been read أَيْدِيهِمْ, (Akh, S, M,) as though التَّدَمُّرُ were understood; (Akh, S;) i. e. سَقَطَ التَّدَمُّرُ; like as you say, قَدْ حَصَلَ فِي يَدِهِ مِنْ هَذَا مَكْرُوهٌ, likening what comes into the heart, and into the mind, to what comes into the hand, and is seen with the eye: (M, TA:) and this, as well as the former, is tropical. (TA.) — سَقَطَ الْقَمَرُ: *The moon set: and in like manner السَّجْمُ [the star, or asterism; generally meaning the Pleiades; and when this is the case, the phrase in most instances means the Pleiades set at dawn: see مَسْقَطٌ]. (Mgh, TA.) — سَقَطَ الرَّجُلُ: *The man died. (TA.) — [And + The man tottered by reason of age.] You say of an old man, سَقَطَ مِنَ الْكِبَرِ, + [He tottered by reason of age]. (S in art. دَوْرُهُ.) — سَقَطَ إِلَى الْقَوْمِ, (M, K,) inf. n. سَقُوطٌ, (TA,) *The people, or company of men, alighted at my abode: (M, K, TA:) they came to me. (TA.) سَقَطَ إِلَى جِيرَانِهِ, occurring in a trad., means + He came to some neighbours of his, and they gave him refuge, and protected him. (M, TA.) And it is said in a post-classical prov., حَيْثُمَا سَقَطَ لَقَطٌ [Wherever he alights he picks up something]: applied to him who practises evasions, shifts, artifices, or the like. (Mejd, and Har p. 660.) — سَقَطَ عَلَى ضَائِهِ, *He stumbled upon, lighted on, or became acquainted with, the place of his stray, or lost, beast; he lighted on his stray, or lost, beast. (TA.)* Mohammad said to El-Harith Ibn-Hassan, on the latter's asking him respecting a thing; عَلَى الْخَبِيرِ سَقَطَتْ: *On the possessor of knowledge thou hast lighted: and this is a prov. current among the Arabs. (TA.)* And it is said in a prov.,*****

• سَقَطَ الْعَشَاءُ بِهِ عَلَى سِرْحَانِ •

+ [The evening-meal, or supper, (i. e. the seeking for it,) made him to fall, or light, upon a wolf: or سِرْحَان, as is said in a copy of the S, is here the name of a certain man: see also art. سَرَج]: applied to him who seeks an object of desire, and falls into a thing that destroys him. (TA.) — سَقَطَ also signifies *He descended [from the place which he occupied], and his place became vacant. (TA.)* And you say, سَقَطَ فَلَانٌ مِنْ مَنَزِلَتِهِ, [Such a one fell from his honourable station]. (TA.) And سَقَطَ فَلَانٌ مِنْ عَيْنِي, [Such a one fell from the place which he held in my regard]. (TA.) سَقَاةٌ, as an inf. n., meaning + *The being ignoble in respect of the deeds or qualities of one's ancestors, and of oneself, [as though its verb were سَقَطَ], is a mistake, although it has been used, for the purpose of assimilation, coupled with وَقَاةٌ. (Mgh.) — [Also, + He dropped off; fell behind: he, or it, remained behind, or in the rear. See سَاقِطٌ.] + [He deviated from the road]. (IAgr, TA in art. فَجَر.) — سَقَطَ فِي كَلَامِهِ, (M, K,) and بَكَلَامِهِ, (TA,) inf. n. سَقُوطٌ; (M, TA;) and سَقَطَ فِي كَلَامِهِ, (S, TA;) + *He committed a mistake in his speech. (M, K, TA.)* And تَكَثَّرَ فَمَا سَقَطَ بِكَلِمَةٍ, (M, TA,) and مَا أَثْقَطَ فِي كَلِمَةٍ, and مَا أَثْقَطَ كَلِمَةً, (M, K,) + *He spoke, and did not commit a mistake in a word. (M, K, TA.)* And تَكَثَّرَ بِكَلَامٍ, [held by him on whose authority it is mentioned to mean + *He spoke speech, and did not drop a letter, or a word; for this is] said by Yaakoob to be like سَقَطَ دِكْرُهُ, and أَثْقَطَتْ, &c. (S.) — [The mention of him, or it, was, or became, dropped, left out, or omitted]. (TA, passim.) And سَقَطَ الرَّجُلُ: *The man's name fell out, or became dropped, from the register of soldiers or pensioners. (TA.)* — سَقَطَتْ قُوَّتُهُ دُونَ بُلُوغِ الْأَمْرِ, [His power fell short of the attainment or accomplishment, of the affair.] (TA in art. دَرَع.) — سَقَطَ, inf. n. سَقُوطٌ, likewise signifies + *It (a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.,) became null, annulled, void, of no force, or of no account; as though it fell to the ground, or became dropped; whence سَقَطَ حُكْمُهُ, by which phrase بَطُلَ, q. v., is expl. in the Mgh.] You say, سَقَطَ الْفَرَسُ, + [The assigned, or appointed, gift, or soldier's stipend or pay, became annulled], meaning سَقَطَ طَلْبُهُ وَالْأَمْرُ بِهِ, + [the demand for it and the order for it became dropped]. (Mgh.) And إِذَا صَحَّتِ الْمَوَدَّةُ سَقَطَتْ شُرُوطُ الْأَدَبِ وَالتَّكْلِيفِ, + [When love, or affection, is free from imperfection, the conditions of politeness and constraint become annulled]. (TA.) And سَقَطَتْ خَطَايَاهُ, + [His sins fell [from him]; went away; or departed. (TA in art. خَر.) — سَقَطَ الْحَرُّ, (M, K,) aor. ٢, inf. n. سَقُوطٌ, (M,) + *The heat fell [like as one says of rain]; (M, K;) it befell; (TA;) it came. (K.)* But سَقَطَ عَنَّا الْحَرُّ, + *The heat left us or quitted us: (IAgr, M, K:) as though the verb had two contr. significations. (M, K.)* —***

سَقَطَ الْحَدِيثُ مِنْكَ إِلَيْهِ وَمِنْهُ إِلَيْكَ [Discourse fell from thee to him, and from him to thee]: (M:) or سَقَطَ مِنْ كُلِّ عَلَى الْآخَرِ [it fell from each to the other]. (K.)

3. سَاقِطَةٌ, (S, M, K,) inf. n. مَسَاقِطَةٌ and سَقَاطٌ, (M, K,) i. q. أَثْقَطَهُ [q. v.]: (K:) or he made it to fall, fall down, drop, drop down, or tumble down, in consecutive portions or quantities; syn. تَابَعَ اسْقَاطَهُ [in the CK اسْقَاطَهُ]: (M, K:) or it has both of these significations. (So in the L, and in some copies of the S; but in one copy of the S, the former only is mentioned.) A poet says, (S, M,) namely Dabi Ibn-El-Harith El-Burjume, (TA,) describing a [wild] bull and the dogs, (S,)

• يُسَاقِطُ عَنْهُ رَوْقُهُ ضَارِبَاتِهَا •
• سَقَاطُ حَدِيدِ الْقَيْنِ أَخْوَلُ أَخْوَلَا •

[His horn makes to fall consecutively from him those of them that were trained for hunting, as the iron of the blacksmith makes sparks to fall consecutively, scattered about]. (S, M.) — سَاقِطُ الْخَيْلِ: *He (a horse) outstripped the [other] horses: (TA:) [as though he made them to drop behind him, one after another.] — سَاقِطُ الْحَدِيثِ, (M, K,) inf. n. سَقَاطٌ (S, M, A) and مَسَاقِطَةٌ, (TA,) + [He discoursed with him alternately;] discourse fell (سَقَطَ) from each of them to the other, (M, K,) so as that one discoursed, and the other listened to him, and when he became silent, he who had been silent discoursed: (S, K:) or he discoursed to him telling him thing after thing. (A, TA.) — كَانَ يُسَاقِطُ ذَلِكَ عَنْ رَسُولِ اللَّهِ, + *He used to relate that from the Apostle of God amid his discourse; as though he mixed his discourse therewith. (TA, from a trad.)* — سَاقِطُ الْفَرَسِ, (M, K,) inf. n. سَقَاطٌ, (S, M, K,) + *The horse came [running] in a slack, or languid, manner: (S, M, K, TA:) or سَقَاطٌ in a horse is the incessantly having the foot rumpled and made to bleed by stones, or hurt thereby. (A, TA.)* You say also قَرَسَ رَيْثُ السَّقَاطِ, + *A horse slow in running. (TA.)* — سَاقِطُ الرَّجُلِ, inf. n. سَقَاطٌ, + *The man failed of attaining to the condition of the generous, or noble. (TA.)**

4. اسْقَطَهُ *He made it to fall, fall down, drop, drop down, or tumble down; threw it down; dropped it; let it fall; (S, M, Mgh, Mgh;) upon the ground; (Mgh;) or from a higher to a lower place. (Mgh.)* See also 3, first sentence. — اسْقَطْتُ, (S, Mgh, O, Mgh, K,) or اسْقَطْتُ, (M, K,) or the latter is wrong, (MF,) for the Arabs disused, as some say, the objective complement after this verb, scarcely, or never, saying اسْقَطْتُ سَقَاطًا, nor do they say, اسْقَطْتُ الْوَلَدَ, (Mgh, MF,) or the lawyers use these last two phrases, but they are not Arabic, (Mgh,) or a phrase like the last, i. e. اسْقَطْتُ الْأَجْنَةَ, occurs in an Arabic verse, (TA,) She (a pregnant female, Mgh, Mgh, or a woman, M, B, and so in a copy of the S, or a camel or other animal, as in some copies of the S and in the O, or, accord. to El

Qalee, only said of a woman, like as *اجهضت* is only said of a she-camel, TA.) *cust her young one*, or *fetus*, or *her young*; brought forth her young one, or *fetus*, or her young, abortively, or in an immature, or imperfect, state, (S, M, Mgh, K, B,) or dead, (Mgh,) but having the form developed, or manifest. (Mgh, Mshb.) — *اسْقَطَ فِي يَدِهِ*: see 1. — *اسْقَطَهُ السُّلْطَانُ*: [The Sultan made him to fall, or degraded him, from his honourable station]. (TA.) — *اسْقَطَ* also signifies † *He dropped, left out, or omitted*, a letter of a word, a word of a phrase, &c. You say, *اسْقَطَ حَرْفًا*, and *كَلِمَةً*, and *فِي كَلِمَةٍ*, and *فِي كَلَامِهِ*: see 1. And *اسْقَطَ الْفَارُضُ اسْمَهُ*: [The appointer, or registrar, of the stipends of soldiers or pensioners dropped, left out, or omitted, his name. (TA.)] — [Also † *He, or it, annulled; made, or rendered, null, void, of no force, or of no account; he rejected; said in relation to a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.; of any of these you say, اسْقَطَهُ, and اسْقَطَ حُكْمَهُ*: see an ex. voce *فَدَرَ*: and see 1, near the end of the paragraph. Hence,] *اسْقَطَ مِنَ الثَّمَنِ كَذَا* † *He abated of the price so much*; syn. *حَطَّ*. (Mgh and Mshb in art. *حَطَّ*.) — *اسْقَطَهُ* is erroneously put in the K, in one instance, for *اسْتَسْقَطَهُ*. (TA.) See 5. — *اسْقَطُوا لَهُ بِالْكَلَامِ*: [They reviled him with evil speech. (TA.)]

5. *تَسْقَطُهُ*: † *He sought his mistake, or error*: (S, K, TA.) † *he strove, or laboured, to make him commit a mistake, or an error; or to make him lie; or to make him reveal what he had to tell*; (M, K, TA.) as also *اسْتَسْقَطَهُ*; (M, TA.) in the copies of the K, *اسْتَسْقَطَهُ*, which is a mistake. (TA.) — *تَسْقَطَ الْخَبَرُ*: † *He took, or received, the news, or information, by little and little*; (K, TA.) *thing after thing*: mentioned by Abou-Turab, on the authority of Abu-l-Mikdam Es-Sulamee. (TA.)

6. *تَسَاقَطَ*: see its variation *اسْقَاطَ* in 1; first sentence. — *It fell in consecutive portions or quantities* [like the leaves of a tree, &c.; *by degrees; gradually*]. (M, K.) A poet says,

• وَيَوْمَ تَسَاقَطَ لَذَائِهِ • كَنَجْرِ الثَّرْيَاءِ وَأَمْطَارِهَا •

i. e. † [Many a day] of which the pleasures come one thing after another; [such a day being like the asterism of the Pleiades, and the pleasures thereof like its rains;] meaning the abounding of its pleasures. (TA.) And you say, *تَسَاقَطَ إِلَيَّ خَيْرٌ فُلَانٍ*: [The wealth of such a one fell, or came, to me, one thing after another]. (TA.) — *تَسَاقَطَ عَلَى الرَّجُلِ شَيْءٌ*: *He threw himself upon the thing*. (S.) You say, *تَسَاقَطَ عَلَى الرَّجُلِ يَقْبِهِ*: [He threw himself upon the man, protecting him with his own person]. (TA.)

10: see 5.

سَقَطَ: see *سَقَطَ*, in three places: — and *سَقَطَ*, in two places: — and *سَاقَطَ*: — and *سَقَطَ*.

سَقَطَ: see *سَقَطَ*, in three places.

سَقَطَ and *سَقَطَ* and *سَقَطَ*: A child, or young one, or *fetus*, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, (S, M, Mshb, K,) or dead, (Mgh,) but having the form developed, or manifest; (Mgh, Mshb;) for otherwise it is not so called; (Mgh;) whether male or female: (Mshb, TA:) the first of these three forms is the most common: and the pl. is *اسْقَاطَ*. (TA.) The reward which a father will receive for such offspring is [held to be] more than that for adult offspring. (TA.) — Hence, (M, B, TA,) the same three words, (K,) or *سَقَطَ*, (S, M, Mshb,) and *سَقَطَ*, (S, M, Mshb,) and *سَقَطَ*, (S, M, Mshb,) of fire, (S,) from the *زَنْد*, (Mshb,) or between the *زَنْدَانِ*, (M, K,) when one produces fire, (S,) or before the emission of the fire is thoroughly effected: (M, K:) masc. and fem. (Fr, S, K.) — Also *سَقَطَ رَمْلٌ* and *سَقَطَ* and *سَقَطَ* (S, M, Mshb, K) and *سَقَطَ* (M, K) and *سَقَطَ* (M, TA) [The fall, or slope, of a tract, or quantity, of sand;] the place where sand [falls, or slopes, and] ends: (S:) or the place to which the extremity of sand extends: (Mshb:) or the place where the main portion of sand ends, and where it [falls, or slopes, and] becomes thin; (M, K;) for it is [derived] from *سَقَطَ* [inf. n. of 1]. (M.) — Also *سَقَطَ*: The edge, or extremity, of a cloud: (M, K:) or the part of a cloud where the edge, or extremity, is seen as though it were falling upon the earth, in the horizon. (S.) — And hence, or from the same word as used in relation to sand, (TA,) † The similar part of a [tent of the kind called] *خَيْبَةٌ*: (S:) or the lowest strip of cloth, that is next the ground, on either side of a *خَيْبَةٌ*: (A, TA:) or the side of a *خَيْبَةٌ*: (K:) or [each of] the two sides thereof. (M.) — Also, (S, M, K,) and *سَقَطَ* and *سَقَطَ*, (M, K,) † The wing; (K;) each of the two wings; (S, M;) of a bird; (M, K;) or of a male ostrich. (S.) And *سَقَطَ الْجَنَاحُ*: The part of the wing of the bird which it drags upon the ground. (S, TA.) — [And hence,] *سَقَطَا اللَّيْلُ*: The two sides of the darkness of night; (TA;) the beginning and end thereof; (S, TA;) as also *سَقَاطُهُ*: (TA:) whence the saying of the poet, (S, TA,) namely Er-Rá'ee, (TA.)

• حَتَّى إِذَا مَا أَضَاءَ الصُّبْحُ وَابْتَعَثَ •
• عَنْهُ نَعَامَةٌ دَى سَقَطَيْنِ مُعْتَكِرِ •

† [Until, when the dawn shone, and the blackness of confused night became dispelled from it]: he means by *نَعَامَةٌ* the “blackness” of night: he says that the night, having its beginning and end, passed, and the dawn shone elcarly. (S, TA.)

سَقَطَ: What is made to fall, thrown down, or dropped, of, or from, a thing, (M, K,) and held in mean estimation: (TA:) and [in like manner] † *سَقَاطُهُ* the refuse of anything; (IDrd;) or what falls, of, or from, a thing, (M, K,) and is held in mean estimation; (TA;) as also *سَقَاطٌ*; (K;) or, accord. to some, this last is a pl. [or rather a

coll. gen. n.], and *سَقَاطَةٌ* is its sing. [or n. un.]; and *سَقَاطَاتٌ* is also a pl. of this last. (TA.) [Hence,] *سَقَطَ الطَّعَامُ*: What is worthless, of food: (M, K:) or what falls from, or of, food: (M:) and [in like manner] † *سَقَاطَةٌ* and *سَقَاطٌ* refuse that falls, and is held in mean estimation, of, or from, food and beverage and the like: (TA:) the pl. of *سَقَطَ* is *اسْقَاطٌ*. (K.) And *سَقَطَ الْبَتَّاعُ*: What is worthless, paltry, mean, vile, or held in little account, of the furniture or utensils of a house or tent, or of household goods: (S, Mshb, K:) or the refuse thereof; (Mgh;) and so *سَقَاطَةُ الْبَيْتِ*: (TA:) and *سَقَطَ الْبَيْتِ* signifies the same; (M;) or such articles of the tent or house as the needle and the axe and the cooking-pot and the like: (Lth:) pl. as above. (M.) And hence, *اسْقَاطُ النَّاسِ* (q. v. *infra*, as also *سَقَطَ النَّاسِ*, voce *سَاقَطَ*). (Lh, M.) *سَقَطَ* also signifies † *Things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like*; (M, TA;) or such as sugar and raisins. (A, TA.) Also † The parts of a slaughtered beast that are held in mean estimation; such as the legs and the stomach and the liver, and the like of these: pl. as above. (TA.) — † A mistake, or an error, (S, M, Mgh, Mshb, K,) in speech, (M, Mshb, K,) in reckoning, (S, M, K,) in writing, (S, M, Mgh, K,) and in action; (Mshb;) as also *سَقَاطٌ*. (M, K.) [See also *سَقَطَ*.] — † A disgraceful, or shameful, thing; a vice, or fault, or the like. (M, K, TA.) — *سَقَطَ الْكَلَامِ*: Evil speech. (TA.)

سَقَطَ: [A fall: or] a violent fall. (M, TA.) — † A slip, lapse, fault, or wrong action; as also *سَقَاطٌ*; (S, K;) and *سَقَطَ*; which last is also used in a pl. sense: (TA:) or the second (سَقَاط) is pl. of *سَقَطَ*: (Mshb, K:) as sing., it is an inf. n. of *سَاقَطَ*: (TA:) and *سَقَطَ* also signifies a bad word or saying, that swerves from rectitude: (TA in art. *عَوَّرَ*;) its pl., or one of its pls., is *سَقَاطَاتٌ*. (TA.) You say, *لَا يَخْلُو أَحَدٌ مِنْ سَقَطَةٍ*: [No one will be free from a slip]. (TA.) And *الْكَامِلُ مَنْ عَدَّتْ سَقَاطَاتُهُ*: [The perfect is he whose slips are so few that they may be counted]. (TA.)

سَقَطِي (Mgh, K) and *سَقَاطٌ* (S, Mgh, K,) the latter disallowed by some, (Mgh, TA,) but occurring in a trad., (S, Mgh, TA,) A seller of what is worthless, or mean, or vile, of the furniture or utensils of a house or tent, or of household goods; (S, K;) or of the refuse thereof; (Mgh;) of what are termed *سَقَطُ الْبَتَّاعِ*: (S, Mgh, K:) those who disallow the latter epithet term such a person *صَاحِبُ سَقَطٍ*: (TA:) or † the latter epithet signifies a seller of things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; which are termed *سَقَطٌ*. (M.) [See also *اسْقَاطِي*.]

سَقَاطٌ: see *سَقَاطٌ*.

سَقَطَ: see *سَقَطَ*, in two places.

O, Mṣb, K;) as also **سَقَفَهُ**; (Mṣb;) and **سَقَفُهُ**, inf. n. **تَسْقِفُ**; (O, K;) or this last has an intensive signification. (Mṣb.) = **سَقَفَ**, [aor. ʔ,] inf. n. **سَقَفَ**, *He was, or became, tall, and bent, or bowed*; said of a man, and of an ostrich, &c. (TA.) = See also 5.

2: see 1. = **سَقَفَ**, inf. n. **تَسْقِفُ**, *He was made an **أُسَقْفَ** [i. e. a bishop].* (O, K.)

4: see 1.

5. **سَقَفَ** *He became an **أُسَقْفَ** [i. e. a bishop]*; (O, K;) as also **سَقَفَ** [app. **سَقَفَ**], inf. n. **سَقَفِي** [like **حَلِيفِي** inf. n. of **خَلَفَ**]. (TK.)

سَقَفَ The ceiling, roof, or covering, (JK, MA, PṢ,) of a house or chamber or tent; (JK, Ṣ, MA, K, PṢ;) as also **سَقِيفَ**; (K;) so called because of its height, and the tallness of its wall [or walls]: (TA:) pl. of the former **سُقُوفَ** and **سُقُوفَ**, (Ṣ, Mṣb, K,) the latter pl. on the authority of Akh, (Ṣ,) extr., (Mṣb,) or, accord. to Fr, this is pl. of **سَقِيفَ**, (Ṣ, Mṣb, TA,) or, accord. to Fr, it may be a pl. pl., i. e. you may say **سَقَفَ** and **سُقُوفَ** and [then] **سُقُوفَ** [as pl. of **سُقُوفَ**], (TA,) and **سَقَفَ** [also] is a pl. of **سَقَفَ**. (Ham p. 227.) [In the Kur xliii. 32,] Abou-Jaṣfar read **سُقُوفَ** **سُقُوفَ**; with fet-ḥ: (TA:) others read **سُقُوفَ**: (Ṣ, TA:) in the former reading, it is a sing. denoting a pl. meaning; i. e., “we would have made to the house of every one of them a **سَقَفَ** of silver.” (TA.) — [Hence,] The sky, or heaven: (Ṣ, K;) this is called **سَقَفَ الْأَرْضِ** [the ceiling, or roof, of the earth]: of the masc. gender: occurring in the Kur xxi. 33 and lii. 5. (TA.) = Also, applied to the **لَحْيَ** [or part on which the beard grows] *Long, and flaccid, or pendulous*; syn. **طَوِيلٌ**. (Ṣ, K.) = See also **أُسَقْفَ**.

سَقَفَ: see **أُسَقْفَ**. = Also a pl. of **سَقَفَ** [q. v.: perhaps a contraction of **سَقَفَ**]. (Ham p. 227.)

سَقَفَ Tallness, with a bending, or bowing: (Ṣ, K;) it is in a man, (Ṣ,) [and] in an ostrich &c. (K.) [See 1, second sentence.]

إِيَّايَ وَفِيهِ السَّقَفَ in the saying of El-Ḥajjāj, **إِيَّايَ وَفِيهِ السَّقَفَ** [Beware ye of me with respect to these **سَقَفَ**], (Ṣ, K, TA,) is [said to be] a word of which the meaning is unknown: (Ṣ:) Kt says, “I have asked often respecting it, and no one knew it:” but accord. to Z, as is related by Iāth, (TA,) it is said to be a mistranscription for **السَّقَفَ**, (K, TA,) pl. of **سَقِيفَ**; (TA;) for they used to assemble in the presence of the Sultān and intercede for him who was suspected, (K, TA,) and for criminals; and he [i. e. El-Ḥajjāj] forbade their doing that. (TA.)

سَقِيفَ: see **سَقَفَ**, in two places: — and see also the paragraph here following, in two places.

سَقِيفَ A **صَفَ**, (Ṣ, Mṣb, K, TA,) or the like, (TA,) [i. e. a roof, or covering,] such as projects [over the door of a house], (TA,) [or of which the ends of the beams rest upon opposite houses;

i. e.] a **طَلَّةَ**; [often applied in the present day to a roofed, or covered, portion of a street or the like;] and any wing or porch or other thing [of a building] that is roofed over: (Mṣb:) of the measure **فَعِيلَةً** in the sense of the measure **مَفْعُولَةً**:

(TA:) pl. **سَقَائِفَ** (Mṣb) and [coll. gen. n.] **سَقِيفَ**. (MA.) — Any broad piece of wood, such as a plank, or a broad piece of stone, with which one may form a roof (O, K, TA) to the lurking-place of a hunter &c. (O, TA.) And [the pl.] **سَقَائِفَ** signifies The طَوَائِقُ [app. a mis-transcription for طَوَائِقُ, and, if so, meaning, agreeably with a modern usage, flat stones covering a hollow such as that] of the lurking-place of the hunter. (TA.) [And The pieces of wood which form the roof of the kind of vehicle called **مَحْمِلَ**: see **عَارِضَةً** and see also **مَخْزُوفَ**.] — A plank [app. of the deck] of a ship or boat: (Ṣ, K, TA:) pl. as above. (Ṣ, TA.) — A single cranial bone of the head of the camel: (Ibn-'Abbād, K, TA:) the cranial bones being termed **سَقَائِفَ الرَّأْسِ**. (Ibn-'Abbād, TA.) — And A single rib of a camel: (K, TA:) its ribs being termed **سَقَائِفَ** (Az, Z, O, TA) and **سَقِيفَ**. (O, TA.) One says, **هَذَرَ السَّقَرُ سَقَائِفَ الْبَعِيرِ** [Travel disjointed, or luxated,] the ribs of the camel. (Az, Z, TA.) — Also A splint; i. e. a piece of wood with which a bone is set, or reduced from a fractured state: (O, K, TA:) pl. as above. (O, TA.) — And A broad and long piece of wood, which is put, or laid down, and upon which are wound the mats of reeds (الْبَوَائِقُ) above the house-tops of the people of El-Baṣrah. (TA.) [See also **سَقِيفَةً**.] — And Any piece of gold, and of silver, that is beaten thin and long. (TA.) [See, again, **سَقِيفَةً**.]

سَقَائِفَ One whose occupation is the construction of ceilings or roofs (**سُقُوفَ**). (TA.)

سَقِيفِي [and **أُسَقِيفَةً** or **أُسَقِيفَةً**] The office of an **أُسَقْفَ** [i. e. of a bishop]. (K, O, TA.) [See also 5.]

أُسَقْفَ Tall, and bent, or bowed; (Ṣ, K;) applied to a man, (Ṣ, TA,) and to an ostrich, &c.; (K, TA;) as also with damm, (K,) i. e. **أُسَقْفَ**: (TA:) fem. **سَقْفَاءَ**, (K,) mentioned by IB as an epithet applied to a female ostrich: (TA:) and hence the **أُسَقْفَ** of the Christians, (Ṣ, K,) accord. to ISk [and others ignorant of its true derivation], because he affects lowliness. (Ṣ.) And, applied to a man, [simply,] Tall; (K;) likened to the **سَقَفَ** [or ceiling, or roof,] in height; (TA;) and so **مُسَقْفَ**: (O, K;) or thick and big in the bones: (K;) and [simply] bent, or bowed: (TA:) and, applied to an ostrich, crooked in the neck (K, TA) and the legs: (TA:) fem. as above; (K;) which is applied to a female ostrich as meaning long and crooked in the legs: (O:) or to a she-camel as meaning long in the hind legs, and in like manner applied to a she-ostrich. (JK.) — And, applied to a camel, Having no fur upon him. (K.)

أُسَقْفَ: see the next preceding paragraph: — and the next following also.

أُسَقْفَ and **أُسَقْفَ**, (Ṣ, Mṣb, K,) as also **سَقْفَ** (K) and **سَقْفَ**, (TA,) [each a variation of] a foreign word used by the Arabs, (TA,) [from the Greek *ἐπίσκοπος*, A bishop; i. e.] a headman of the Christians (Ṣ, Mṣb, K) in religion; (Ṣ, K;) or [more exactly] one who is above the **قَبِيسَ** [i. e. presbyter, or priest], and below the **مَطْرَانَ** [or metropolitan]: (K;) or one who is learned (K, TA) in their religion: (TA:) or a king who affects lowliness in his gait: (K: [a very strange explanation:]) pl. **أُسَقْفَةٌ** (Mṣb, K) and **أُسَقِيفَ**. (K.) See also **أُسَقْفَ**.

سَقِيفِي or **أُسَقِيفَةً**: see **سَقِيفِي**.

مُسَقْفَ Wide in the bone [or bones] of the body. (JK.) — See also **أُسَقْفَ**.

سَقَرٌ مُسَقْفٌ, (K accord. to the TA,) or **مُسَقْفٌ**, (so in several copies of the K,) or both, (TK,) *Hair that is raised, and shaggy, or dishevelled, or disordered.* (K.)

مُسَقْفَ: see what next precedes.

سَقَر

1. **سَقَرٌ**, aor. ʔ; (Ṣ, Mṣb, K;) and **سَقَرٌ**, aor. ʔ; (Mṣb, K;) inf. n. **سَقَرٌ**, (Ṣ, Mṣb, TA,) of the former verb; (Ṣ, Mṣb;) and **سَقَرٌ**, of the latter verb, (Mṣb,) and **سَقَامٌ** and **سَقَامٌ**, (TA,) [also of the latter verb, the last like **جَمَلٌ** of **جَمَلَ**, &c.,] or the last is a simple subst.; (Mṣb;) *He was, or became, diseased, disordered, distempered, sick, or ill*; syn. **مَرَضٌ**: (Ṣ, K, TA:) or *he was long diseased &c.* (Mṣb.) [See also **سَقَرٌ** below.]

2: see what next follows.

4. **إِسْقَامٌ**, (Ṣ, Mṣb, TA,) inf. n. **إِسْقَامٌ**; (TA;) and **سَقَمَهُ**, (Mṣb, TA,) inf. n. **تَسْقِمُ**; (TA;) *He (God) [or it] caused him to be, or become, diseased, disordered, distempered, sick, or ill*: (Ṣ, TA:) or *caused him to be long diseased &c.* (Mṣb.) = And **أُسَقَرُ الرَّجُلِ** *The man had his family affected with diseases, and the diseases came afterwards upon him.* (TA.)

سَقَرٌ and **سَقَرٌ** and **سَقَامٌ** [are all inf. ns.; or the last, accord. to the Mṣb, is a simple subst.; and all are used as substs., signifying] A disease, disorder, distemper, malady, sickness, or an illness; syn. **مَرَضٌ**: (Ṣ, K, TA:) **سَقَرٌ** and **مَرَضٌ** are both said to be in the body, and also † in religion [&c., as is implied by phrases mentioned below, voce **سَقِيمٌ**]: (Abou-Is-hāk, TA in art. **سَقَرٌ**.) pl. [of the first] **أُسَقَامٌ**. (TA.) **سَقَرٌ** means † Languidness, and slowness in motion, of the eyelids. (Har p. 113.)

سَقَرٌ: see the next preceding paragraph, in two places.

سَقِيمٌ: see **سَقِيمٌ**.

سَقَامٌ: see سَقِر.

سَقِرٌ *Diseased, disordered, distempered, sick, or ill*; (S, K, TA;) as also سَقِرٌ: (TA:) or *long diseased* &c.: (Msb:) pl. of the former سَقَامٌ, (Msb, K,) like كَرَامٌ pl. of كَرِيرٌ. (Msb.) See also سَقَامٌ, and سَقِرٌ. The phrase إِبْنِي سَقِرٌ occurring in the Kur [xxxvii. 87], as a saying of Abraham, is expl. by some as meaning [*Verily I am smitten with the طَاعُونُ* [or *pestilence*]: or the meaning is, *I shall be diseased at a future time, when the period shall have come*; and it is said that he inferred, from looking at the stars, the time of a fever's coming to him: or it means *verily I am sick of your worshipping what is not God*: I Ath says that, in truth, it is one of his three lies; all of which were for the sake of God and his religion. (TA.) You say also قَلْبٌ سَقِرٌ [*A diseased, a sickly, or an unsound, heart*]: and قَهْرٌ سَقِرٌ [*Diseased, unsound, faulty, or weak, understanding*]: and كَلَامٌ سَقِرٌ [*Unsound, faulty, or weak, language*]. (TA.) And هُوَ سَقِرُ الصَّدْرِ عَلَيْهِ [*He is affected with rancour, intolerance, malice, or spite, against him*]. (TA.)

خَلَافٌ سَوْقَرٌ *A kind of tree resembling the خَلَافٌ [q. v.], but not the same as this latter: (TA:) or a kind of large tree, (AHn, K, TA,) exactly like the ثَابُ, (AHn, TA,) which is a tree of the fig-kind, (TA in art. ثَاب,) except that it is taller than the latter, and less broad, having a fruit like the fig (الْتِينُ), which, when green, is [like] stone in hardness, but when it ripens it becomes somewhat yellow, and soft, and very sweet, and of a pleasant odour, and people send it, one to another, as a present. (AHn, TA.) [Forskål, in his *Flora Aegypt. Arab.*, p. exxiv., mentions سَقِر, which is evidently a mistranscription for سَوْقَر, and which he writes in Italic letters "sokum," as one of the names of the *figus sycomorus*; and app. of another species or variety of fig which he terms *figus sycomoroides*.]*

رَجُلٌ سَقِرٌ مُسَقِرٌ *A man who is diseased and whose family are diseased*. (TA.)

مَسْقَةٌ [*A cause of disease: a word of the same class as مَجْبَةٌ and many others of the measure مَفْعَلَةٌ*]: see an ex. voce كَفْلَةٌ.

مَسْقَامٌ i. q. سَقِرٌ [*Diseased, disordered, &c.*]: (TA:) or [rather, agreeably with analogy,] *much, or often, diseased &c.*: (S, TA:) and accord. to Lh it is also applied as an epithet to a female. (TA.)

سَقْمُونِيَا

سَقْمُونِيَا, (so in copies of the K,) or سَقْمُونِيَا, (Mgh, Msb,) said to be an ancient Greek word, [Σκαμμωνία,] or, as some say, (Msb,) Syriac, (Mgh, Msb,) [Scammony;] a certain plant, from the hollows of which is extracted a mucilage, which is dried, and is called by the name of its plant: it is more repugnant to the stomach and the bowels than all the laxatives; but it is rendered good by aromatic substances, such as pepper

and ginger and aniseed: the weight of six barley-corns thereof to twenty eases the yellow bile, and noxious viscosities, from the most remote parts of the body; and a portion thereof with a portion of تَرْبَد, or تَرْبَد, [so in different copies of the K, or تَرْبَد, or تَرْبَد, i. e. turpeth,] in fresh milk, taken fasting, will not leave a single worm in the belly: it is wonderful in that effect, and proved by experiment. (K.)

سَقَى

1. سَقَاهُ, aor. يَسْقِيهِ, (K,) inf. n. سَقَى; (TA; [see also سَقَاةٌ, which is likewise said to be an inf. n. of the same verb;]) and سَقَاهُ, (K,) with teshdced; (TA;) and اسقاهُ, (K, TA; [in the CK, erroneously, اسقاهُ;]) all have one meaning; (TA;) [i. e. *He gave him to drink*, generally water, often milk, and sometimes poison or some other thing: and the first often signifies *he watered him*, namely, a beast; and in like manner seed produce &c., i. e. irrigated it; as will be shown by what follows:] or سَقَاهُ [is said when you mean *he gave him drink*] لِشَفَتِهِ [to his lip], (S,) or بِالشَفَةِ [by means of the lip], as also سَقَاهُ; and اسقاهُ means *he directed him to water*, (K,) or *he watered* (سَقَى) his cattle or his land: (S, K:) or both of them, (K, TA,) i. e. سَقَاهُ and اسقاهُ, (TA,) signify *he assigned to him, or gave to him, (جَعَلَ لَهُ) water*, (K, TA,) or *drink, or water for irrigation*; so that سَقَاهُ is like سَقَاهُ, and اسقاهُ is like اسقاهُ, as Sb says: (TA:) or, as some say, سَقَيْتُهُ *I gave him water to his mouth*; and اسقَيْتُهُ, *I assigned to him, or gave to him, (جَعَلْتُ لَهُ) drink, or water for irrigation, that he might do as he would*; and like them are كَسَوْتُهُ and أَكْسَيْتُهُ: (Ham p. 45:) Er-Rághib says that السَّقَى signifies *the giving one drink*; and الإسقاهُ, *the giving one drink so that he may take it whenever he will*; so that the latter is more ample in meaning than the former. (TA.) Both سَقَى and اسقاهُ are sometimes used in relation to what is in the bellies of camels or other cattle; [meaning their milk;] as in the Kur [xxiii. 21], where it is said, نَسْقِيكُمْ, or نَسْقِيكُمْ, [i. e. *We give you to drink of what is in their bellies*,] accord. to different readings. (TA.) One says, سَقَاهُ الْهَاءَ, [He gave him to drink water, or the water,] inf. n. as above: (Mgh:) and سَقَيْتُهُ الْهَاءَ [I gave him to drink water, or the water, much, or often]: the teshdced denotes muchness, or frequency. (S.) [See also a tropical usage of the former verb in a verse cited in p. 85, col. 3: and another, from Tarafah, in p. 134, col. 3. One says also, سَقَى الْهَاءَ, without a second objective complement, *He supplied, or gave, water, or the water*.] And سَقَيْتُ الزَّرْعَ, [I watered, or irrigated, the seed-produce,] inf. n. as above; as also اسقَيْتُهُ, (Msb.) And سَقَيْتُ فِي الْقَرْيَةِ and اسقَيْتُ فِيهَا [I poured water into the watershed]: a poet says, [in one of my copies of the S, Dhu-r-Rummeh,]

وَمَا نَتْنَا حَرْقَاءَ وَإِهْ كِلَامَهَا
سَقَى فِيهَا مُسْتَعْجَلٌ لَمْ تَبَلَّهَا
بِأَنْبَعٍ مِنْ عَيْنِكَ لِلدَّمْعِ كَلَامَا
تَعَرَّتْ دَارًا أَوْ تَوَهَّمَتْ مَنَزَلًا

[And two old and worn-out skins of an unskilful woman who has not sewed them well, each of them unsound, into which a person in haste has poured water, they not having been previously moistened, (تَبَلَّلَا being for تَبَلَّلَا,) are not more liable to the shedding of their water than are thine eyes to the shedding of tears whenever thou investigate a dwelling or imagine a place of alighting, or abode]. (S.) [And hence, app.,] سَقَى فَلَانٌ فِي ذَكَرِهِ [*Such a one became vehemently affected by sexual appetite*]. (JK.) One says also, سَقَاهُ اللَّهُ الْغَيْثَ and اسقاهُ (S, Mgh, K) *God sent down rain to him, or may God send &c.*: (K:) both of these verbs being used by Lebeed in his saying,

سَقَى قَوْمِي بَنَى مَجْدٍ وَأَسْقَى
نُصَيْرًا وَالْقَبَائِلَ مِنْ جِلَالِ

[May He send down rain to my people, the sons of Mejl, and may He send down ruin to Nuneyr, and the tribes of Hilal]. (S.) [Hence,] one says, سَقَى اللَّهُ عَصْرَ الشَّبَابِ [*May God freshen as with rain the times, or mornings, or afternoons, of youth, or young manhood*]. (A and TA in art. شَب.) And سَقَيْتُ فَلَانًا (S,) and اسقَيْتُهُ, and سَقَيْتُهُ (S, K, K,) which last is the form in most repute as expressive of a prayer, (Ham p. 45,) and of which the inf. n. is سَقَيْتُهُ, (K,) *I said to such a one سَقَاكَ اللَّهُ* [May God send down rain to thee], (S and K in explanation of the second and third,) or سَقَاكَ [which virtually means the same, for سَقَاكَ اللَّهُ سَقَاكَ]: (S in explanation of the first and second, and K in explanation of the second and third:) [or,] accord. to some, one says سَقَيْتُهُ when it [which he gives, i. e. water or the like,] is in his hand; [agreeably with the first explanation in this art.;] and اسقَيْتُهُ signifies *I prayed for him, saying* سَقَاكَ. (Msb.) — سَقَى, (JK, S, MA, K,) inf. n. سَقَى; (JK, S;) and سَقَى, (JK, I Ath, TA,) or سَقَى, aor. اسقاهُ, inf. n. سَقَى or سَقَى; (MA;) and اسقاهُ; (JK, S, K; [in my copy of the Msb اسقاهُ, which I doubt not to be a mistranscription, as the verb most commonly known in the sense here following is اسقاهُ, and as this is not there mentioned;]) *His belly [was, or became, diseased with dropsy, i. e.] had yellow water [meaning serum]* (JK, S, Msb, K, TA) *apparent in it*, (JK,) or *collected in it*; (S, K, TA;) for which there is scarcely, or never, any cure; (Msb, TA;) *his belly became swollen [with dropsy]*. (MA.) — [In the phrase written in the CK سَقَى قَلْبَهُ عَدَاوَةً, the verb is correctly سَقَى: see 2.] — سَقَى الْعَرَقَ *The sweat flowed without stopping*. (TA.) — سَقَى الثَّوْبَ, and سَقَاهُ, *He made the garment, or piece of cloth, to imbibe a dye*. (TA.) — [سَقَى also signifies *He tempered*

steel; and is used in this sense in the present day: and accord. to a reading in one of my copies of the S, in art. شَرَحَ, سَقَى also has this meaning.] — See also 4, last sentences.

2: see 1, in six places. — سَقَى قَلْبَهُ عَدَاوَةً (K, TA, [in the CK, erroneously, سَقَى,]) and بِالْعَدَاوَةِ (TA, and thus, and thus only, in the JK,) inf. n. تَسْقِيَةٌ (JK, TA,) † His heart was made to imbibe enmity, (K, TA,) is said of a man to whom a thing that he dislikes, or hates, has been repeatedly done. (TA.)

3. مَسَاقَاةٌ [The giving to drink, one with another. See a tropical usage of its verb in an excited in art. شَف, conj. 8. —] The drawing of water together. (KL.) — And a man's employing a man to take upon himself, or manage, the culture [or watering &c.] of palm-trees or grape-vines [or the like] on the condition of his having a certain share of their produce: (S, TA:) Az says that the people of El-'Irāk term it مُعَامَلَةٌ. (TA.)

4: see 1, in thirteen places. — One says also, أَسْقَيْتُهُ رَجُلًا I assigned to him my well [to draw water therefrom]: and أَسْقَيْتُهُ جَدْوَلًا مِنْ نَهْرِي I assigned to him [a streamlet as] a place, or source, of irrigation, from my river, or rivulet; and أَسْقَيْتُهُ لَهْ مِنْهُ [which means the same]. (TA.) — And اسْقَاهُ It produced in him [dropsy, or] yellow water. (JK. [See 1, near the end of the paragraph.]) — And He gave him a made [skin such as is termed] سِقَاءً: (Az, K, TA: [it is said in the TA that وَقَبَ مِنْهُ in the K should be وَقَبَ لَهْ, as in the explanation by Az: but see art. وَهَب, in which it is said that وَهَبَ مِنْهُ is allowable, and occurs in several trads.:]) or he gave him a hide to make of it a سِقَاءً: (K:) or اسْقَاهُ has the latter meaning: (JK, TA:) and اسْقَى إِبَاهِي occurs in a trad. as meaning Give thou its hide to him who will make of it a سِقَاءً, (TA,) or make thou its hide to be a سِقَاءً for thee. (JK.) — Also, (JK, S, K, TA,) and سِقَاءَهُ (K,) the latter mentioned as on the authority of IʿAq, but disallowed by Sh, (TA,) i. q. اِغْتَابَهُ † [He spoke evil of him, or traduced him, in his absence or otherwise], (JK, S, K, TA,) in a foul manner; (TA;) and imputed to him a vice, fault, or the like: (S, TA:) and J cites [in the S] a verse of Ibn-Almūjar ending with the phrase اسْقَى سِقَائِي [app. as meaning † Who has spoken evil of me, &c.]. (TA.)

5. تَسْقَى It (a thing) received, or admitted, moisture, (M, TA,) or irrigation; or became plentifully irrigated, or succulent, or sappy. (M, K, TA.) The Hudhalee (El-Mutanakhkhil, TA) says.

• مُجَدَّلٌ يَتَسْقَى جِلْدُهُ دَمَهُ
• كَمَا تَقَطَّرُ جَنْعُ الدَّوْمَةِ الْقَطْلُ
meaning [Thrown down upon the ground, his skin] becomes drenched with his blood (يَتَسْقَى) [like as drips the severed trunk of the Theban palm-tree]: or, as some relate the verse, يَتَسْقَى

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[becomes overspread, here meaning suffused], from السَّوَّةُ. (S, TA.) — تَسَقَّتِ الْإِبِلُ الْحَوَازَانَ (S, TA.) — † The camels ate the حَوَازَانَ (a certain plant, TA) in its fresh and moist state, and became fat upon it. (K.)

6. تَسَاقَوْا They gave to drink, one to another, (S, MA, TA,) with the full measure of the vessel in which they were given to drink. (S, TA.) [See also 3.]

8. اسْتَقَى He drew water (TA) مِنَ الْبَيْتْرِ [from the well], (S, TA,) and مِنَ النَّهْرِ [from the river, or rivulet]. (TA. [Golius and Freytag make the verb in this sense, erroneously, اسْتَقَى; but the former mentions اسْتَقَى also in the same sense.]) [And اسْتَقَى عَلَى بَعِيرٍ He drew water upon a camel in a manner expl. voce سَانِيَةً, q. v.: often occurring in the Lexicons.] — And † He was, or became, fat, (K, TA,) and satisfied with drinking of water (TA.) — See also 10, in two places.

10. اسْتَقَى He sought, or demanded, drink (سَقَا, K, TA, [in the CK سَقَا,] i. e. مَا يَشْرَبُ, TA;) مِنْهُ [from him]; as also اسْتَقَى. (K, TA. [In the CK is immediately added after this explanation, وَسَقَا; but this is a mistranscription for وَتَقَا; expressing another signification of these two verbs, which will be expl. below.]) And He asked, begged, or prayed, for rain; (Mgh, TA;) i. q. اسْتَمَطَرَ. (S in art. مطر, and Mgh.) [Hence, صَلَاةُ الْإِسْتِسْقَاءِ The prayer of the petitioning for rain. And اسْتَقَى لَهَا He said اللَّهُ سَقَاهَا May God send down rain upon it, namely, a land: see Har p. 300.] — And He constrained himself to vomit; or vomited intentionally; syn. تَقَّى; [see a statement above, in this paragraph, respecting a mistranscription in the CK;] as also اسْتَقَى; (K, TA;) mentioned by ISd. (TA.) — See also 1, in the last quarter of the paragraph.

سَقَى in the phrase سَقَى الْفُرَاتِ, which means The towns, or villages, [or lands,] watered by the Euphrates, is said by Mṯr to be an inf. n. used as a subst. [properly so termed, and, being originally an inf. n., it may be used alike as sing. and pl.]; or, in this phrase, a noun that should be prefixed to it [such as ذَاتِ], is suppressed: or, accord. to some, it is سَقَى [q. v.], an instance of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ; and thus it is in the handwriting of El-Hareere in his 22nd Maḳāmeḥ. (Har p. 246.) — See also the next paragraph.

سَقَى Drink; or what is drunk; (TA;) or what is given to drink; (K, TA;) a subst. from سَقَاهُ and أُسْقَاهُ; (S, TA; [in the former of which, this meaning is indicated, and also the meaning of water given to drink to cattle; and water with which land is irrigated;]) in the M, drink given to camels: (TA:) pl. اسْقِيَةٌ. (S, TA.) And [particularly] A share, or portion, of water [for irrigation]: one says, كَمْ سَقَى أَرْضَكَ [How many bucketfuls or skinfuls, (the specificative being suppressed,) virtually meaning how much,

is the share, or portion, of water for the irrigation of thy land?]. (S, TA.) — And Water, (K, TA, [in the CK ما, a mistranscription for مَاءَ,]) i. e. yellow water [meaning serum, effused in dropsy], incidental in the belly, (K, TA,) scarcely, or never, curable; (TA;) as also سَقَى: (K: [وَيُفْتَحُ being there added: and the word as meaning “yellow water” is written only with fet-h in the JK: but in the TA, وَيُفْتَحُ forms part of the addition here following:]) or it is in white نَفَائِجٍ [meaning cells] in the fat of the belly; [in which sense, also, the word is written only with fet-h in the JK;] and it [app. meaning the belly] is opened (وَيُفْتَحُ) on the occasion of its issuing: so says ISd: (TA:) a subst. from سَقَى بَطْنُهُ [q. v.]. (S, TA.) And A skin [or membrane] containing yellow water, which cleaves asunder from over the head of the young one [at the birth]: (K, TA:) or, as in the T, the water that is in the [membrane called] مَشِيمَةٌ, that comes forth عَلَى رَأْسِ الْوَلَدِ [meaning at the birth]. (TA.) — Also Land that is irrigated; having the meaning of the measure مَفْعُولٌ, like نَقَضٌ [in the sense of مَفْعُولٌ]: (Er-Rūghib, TA: [see also سَقَى:]) or it signifies, (K,) or so سَقَى, of the same measure as سَقَى and صَبَى, (Mgh,) and مَسْقَوِي, (S, Mgh, K,) app. a rel. n. from مَسْقَى, not from مَسْقَى, for if it were from the latter it would be مَسْقَى, (M, TA,) [or, accord. to some, if from مَسْقَى, it may be either مَسْقَى or مَسْقَوِي, (see Lumsden's Arab. Gr. p. 630,)] seed-produce irrigated (S, Mgh, K) by water running upon the surface of the earth; (S, Mgh;) [i. e., not by rain only;] † سَقَى being the contr. of تَسْقَى; (Mgh;) and مَسْقَوِي, contr. of مَسْقَوِي, (Mgh, TA,) which signifies “watered [only] by the rain;” and the vulgar say مَسْقَوِي. (TA.)

سَقَى A belly swollen [with dropsy]. (MA.)

سَقَا A giving of drink; [or a giving to drink;] like [the inf. n.] سَقَى. (Er-Rūghib, TA.) — And A sending down of rain upon mankind and the lands: (TA:) a subst. from سَقَاهُ اللَّهُ الْغَيْثَ. (S, K, TA.) One says, دَعَوْتُ لَهْ بِالسَّقَا [I prayed for him for the sending down of rain]. (JK.) And it is said in a form of prayer, سَقَا رَحْمَةً وَلَا سَقَا عَذَابًا [We ask of Thee a sending down of a rain of mercy, and not a sending down of a rain of punishment]; meaning, send Thou down upon us a rain in which shall be benefit, without injury, and without laying waste. (Mgh.) One says also أَرْضٌ خَافِضَةُ السَّقَا Land easy of irrigation [either by the rain or otherwise]: (K in art. خَفَضَ:) and the contr. is termed رَافِعَةُ السَّقَا. (TA in that art.) — Also i. q. شَرَبَ [i. e. شَرَبَ, meaning A beast's share, or portion, of water]: so in the Kur xxi. 13. (Jel.)

سَقَا A skin, (KL,) or a قُرْبَةٌ, (JK,) [i. e.] a skin of a young goat or sheep when it has entered

its second year, (M, K,) used for water and for milk, (ISK, JK, S, Msh, K, KL,) or, accord. to ISd, only for water: (TA:) it is termed **إِبْنُ أُدِيمِر** [made of one hide; but there are larger sorts]; and if larger, it is termed **إِبْنُ أُدِيمِينَ** [made of two hides], and **إِبْنُ ثَلَاثَةِ أَدِمَةٍ** [made of three hides]: (T and TA in art. **بَنَى**.) accord. to ISK, the **وَلَب** is peculiarly for milk; and the **نَخِي**, for clarified butter; and the **قُرْبَةِ**, for water: (S:) the pl. (of pause, S) is **أَسْقِيَات** and (of mult., S) **أَسَاقِي** (S, K,) or this last is a pl. pl. (T, TA.) — See also 4, last sentence. — [And see a phrase voce **حَدَو**, in art. **حَدَو**, where it is applied to † The stomach of a camel, in which water is stored.]

سَقَى: see **سَقَى**, last sentence, in two places. — Also A cloud having large drops [of rain], (S, K,) vehement in the falling [thereof]: (S:) [like **رَمَى** and **رَوَى**]: pl. **أَسْقِيَةٌ**. (S, K.) — And The papyrus (**بُرْدِي**): (JK, S, K,) or tender papyrus: so called because of its growing in, or near to, water: (TA:) occurring in a verse of Imra-el-Kays, cited voce **مَذَلَّ**: (S, TA: [but see what is said under this word, **مَذَلَّ**: and see Ham p. 555:]) n. un. **سَقِيَّة**. (S.) — And Palm-trees; (S, K;) and **سَقِيَّة** signifies [the same, or] palm-trees that are irrigated by means of water-wheels (**دَوَالٍ**, [pl. of **دَالِيَّة**, q. v.]). (TA.)

سَقَاة: see what next follows.

سَقَاة and **سَقَاة** and **سَقَاة** and **سَقَاة** A place for giving to drink or for watering: (K, TA:) what is termed **سَقَاةُ الْهَاءِ** is well known: (S:) i. e. **سَقَاة** signifies a place made, or prepared, for the giving to drink to people: (Msh:) a construction for water: (Mgh:) or a place in which beverage is made, or prepared, at the fairs, or festivals, &c.: (JK, T, TA:) [and particularly a place in which a beverage made of raisins steeped in water was given at the general assembly of the pilgrims:] and **سَقَاة** signifies a drinking-place [in a general sense]: and he who pronounces it with keś to the **مَر** [**سَقَاة**] makes it to be like the utensil called **الدَّرِيك** [the drinking-vessel of the cock]: (S:) [see **تُرْفَةٌ**]: and the pl. is **مَسَاقِي**. (TA.) — **سَقَاة** also signifies A vessel in which one is given to drink: (K:) in the Kur [xii. 70], it means the king's drinking-cup; (Mgh:) his **صَوَاع**, in [or from] which he drank, (JK, S, TA,) and with which they measured corn; and it was a vessel of silver. (TA.) — And **سَقَاةُ الْحَاجِّ** means The beverage made of raisins steeped in water which [the tribe of] Kureysh used to give to the pilgrims to drink: it was under the superintendence of El-'Abbās in the Time of Ignorance and in El-Islām: (TA:) or **سَقَاة** in this phrase is an inf. n.; so in the Kur ix. 19; (Mgh:) where it is said, **أَجْعَلْتُمْ سَقَاةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ**

وَالْيَوْمِ الْآخِرِ; the two words **سَقَاة** and **عِمَارَة** being inf. ns. of **سَقَى** and **عَمَرَ**; (Bd:) the meaning being **أَجْعَلْتُمْ أَهْلَ سَقَاةِ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ** [i. e. Have ye made, or pronounced, the authors of the giving to drink to the pilgrims, and of the keeping in repair of the sacred mosque, to be like him who has believed in God and the last day?]; and this is confirmed by another reading, which is, **سَقَاةُ الْحَاجِّ وَعِمَارَةُ الْمَسْجِدِ**: (Ksh, Bd:) or the meaning is, **أَجْعَلْتُمْ سَقَاةَ الْحَاجِّ كَأَيَّامٍ مَنْ أَمَنَ** [i. e. have ye made, or pronounced, the giving to drink to the pilgrims, &c., to be like the belief of him who has believed &c. ?]. (Bd.) [See also **رَفَادَةٌ**.]

سَاقِي; and the fem. **سَقَاة** and **سَقَاة**: see **سَقَى**, in six places. — **السَّقَاة** is also the appellation of A certain intelligent bird, that draws water for itself. (JK.) [It is applied in the present day, by some, to The pelican: and by some, to the aquiline vulture; commonly called the **زَحْمَر**.]

سَاقِي and **سَقَاة** Giving to drink; or one who gives to drink: (K, TA:) the former signifies [generally as above, or a cup-bearer: and also] watering seed-produce; or a waterer of seed-produce: (Msh:) [and the latter generally signifies a water-carrier:] the pl. of the former is **سَقَاة**, (K, TA,) with damm and then teshdeed, (TA,) [accord. to the CK **سَقَى**, which is app. a mistranscription,] and **سَقَاة**, (K, TA,) like **رَمَان**, (TA,) or **سَقَاة**: (CK: [this last is a well-known pl. of **سَاق**, and as such has occurred above, voce **سَقَاة**]:) the pl. of **سَقَاة** is **سَقَاوُونَ**: (K:) and a woman is termed **سَقَاة** and **سَقَاة**. (S, K.) It is said in a prov.,

إِسْقِي رَقَاشِي إِنَّهَا سَقَاةٌ

[Give thou to drink to Rakāshi: verily she is one who gives to drink: **رَقَاشِي** being a woman's name]: it is applied to him who does good: meaning do thou good to him, because of his doing good. (A'Obeid, S.) — [Hence,] **سَاقِي** A certain vein [app. the central artery of the retina] which passes from the interior of the head to the eye, and the severing of which occasions the loss of the sight. (JK.) [See also the next paragraph.]

سَاقِيَّة [a subst. from **سَاقِي**, made so by the affix **ة**,] A rivulet, or streamlet, (T, K, TA,) for the irrigation of seed-produce; (T, TA:) a small channel for the irrigation of land; (Msh:) it is larger than a **جَدْوَل**, and than a **نَهْر**: (Mgh:) pl. **سَوَاقِي**. (Mgh, TA.) It is now vulgarly applied to designate The [kind of water-wheel for irrigation termed] **دَوَلَاب** [q. v.]. (TA in art. **دَلَب**.) — And [the pl.] **السَّوَاقِي** signifies Certain veins which discharge into the **أَنْهَارِ** [dual of **نَهْر**, q. v.]. (JK.)

سَقَى A time [and a place] of giving to drink. (JK, TA.)

سَقَاة: see **سَقَاة**, in two places. One says

when the Sultān has dealt gently with his subjects in his government of them, **أَبْلَغَ السُّلْطَانُ الرَّائِعَ مَسْقَاتَهُ** [The Sultān has caused the beast pasturing at pleasure amid abundant herbage to come to his drinking-place]. (TA.) [See also **شَرْبَةٌ**.]

سَقَاة: see **سَقَاة**, in two places. — Also A thing which is made for the **جَرَار** [or water-jars], and upon which the mugs are hung. (JK, TA.)

مَسْقَى [Given to drink: and] watered seed-produce [&c.]. (Msh.) — [Hence,] **إِنَّهُ لَمَسْقَى** Verily he is tinged with redness. (JK.)

سَقَى and **مَسْقَى**: see **سَقَى**, last sentence, in three places.

سك

1. **سَكَّ**, aor. **سَكَّ**, (TA,) inf. n. **سَكٌّ**, (K, TA,) i. q. **سَدَّ** [i. e. He closed or closed up, or he stopped or stopped up, or repaired, and made firm or strong, the thing]. (K, TA.) [In the place of **سَدَّ الشَّيْءِ**, the explanation of the inf. n. accord. to the reading in the TA, we find in the CK **سَدَّ الشَّيْءِ**: and it seems that **سَدَّ** is a correct meaning of **سَكَّ**; for it is said that] from **مَسْكُوكٌ** as signifying **مَشْدُودٌ** is the post-classical phrase **سَكَّ الْأَبْوَابِ** [i. e. The making fast of doors]. (TA.) [In the present day, **سَكَّ الْبَابِ**, aor. and inf. n. as above, means He locked, and he bolted, the door.] — And **سَكَّ**, (TA,) inf. n. as above, (S, K, TA,) He clamped it (**ضَبَّهَ**) with iron; namely, a door, (S, K, TA,) and wood. (TA.) = Also **سَكَّ**, aor. as above, (S, TA,) and so the inf. n., (K, TA,) He cut off his ears. (S, K, TA.) = **سَكَّ بِمَا فِي بَطْنِهِ**, (TA,) inf. n. as above, (K, TA,) He cast forth what was in his belly; (K, TA;) muted, or dunged; (TA;) said of an ostrich: (K, TA;) and so **سَجَّ**. (TA.) And **سَكَّ**, **بَسَلَّه**, (AA, TA,) inf. n. as above, (K, TA,) He cast forth his excrement, or ordure, (AA, K, TA,) in a thin state; (AA, K, TA;) as also **زَكَّ**, (AA, TA,) and **هَكَّ**. (TA.) And **هُوَ يَسَكُّ**, inf. n. as above, He voids thin excrement or ordure; (As, S, TA;) as also **يَسَجُّ**, inf. n. **سَجَّ**. (As, TA.) And **أَخَذَهُ سَكٌّ** [He was taken with a looseness of the bowels;] he had thin evacuations of the bowels; expl. by **فَعَدَّ مَقَاعِدَ رِقَاقًا**: and **أَخَذَهُ سَكٌّ فِي بَطْنِهِ**: and **فَعَدَّ مَقَاعِدَ رِقَاقًا** [signifies the same; or] his bowels became loose; as also **سَجَّ**; so says Yānkoob; and he asserts it to be formed by substitution; but which of the two is so formed is unknown. (TA.) — **سَكَّ فِي الْأَرْضِ** He went at random in the land, or country, not knowing whither to go, and was perplexed. (Ibn-'Abbād, O. [See also 7.]) — One says also, **أَيْنَ تَسَكُّ** Whither goest thou? (Ibn-'Abbād, O.) — **مَا سَكَّ سَمْعِي مِثْلَ ذَلِكَ الْكَلَامِ** The like of that speech has not entered my ear, or ears: and **مَا أَتَكَ فِي مَسَامِعِي مِثْلَهُ** The

like of it has not entered my ears. (TA.) = سَكْ, [sec. pers., app., سَكْتُتْ,] aor. 4, (TA,) inf. n. سَكْ, (K, TA,) It (one's nature, or disposition,) was, or became, base, ignoble, mean, or sordid. (K, TA.) = سَكْ, (Msb, TA,) sec. pers. سَكْتُتْ, (Msb, K, TA, [in the CK, erroneously, سَكْتُتْ,]) inf. n. سَكْتُ, (S, Mgh, Msb, K, TA,) said of a man, &c., (K,) + He was small in the ear, (S, Mgh, Msb, K, TA,) with a stiching thereof to the head, and small projection thereof: (K, TA:) or he was short in the ear, with a stiching thereof to the part behind it: (TA:) or he was small in the ear [here meaning either the upper part or the helix (in the CK قُوب) of the ear, and narrow in the ear-hole. (K, TA.) And + He was, or became, deaf. (K, TA.)

7. انسكت الإبل The camels went at random. (Ibn-'Abbād, O, TA. [See also سَكْ فِي الْأَرْضِ, above.]) انسكت in the case of the birds called قَطَا means Their going at random, and depressing their breasts, after soaring in their flight and circling in the air. (Ibn-'Abbād, O, K.)

8. استك It (a thing) was, or became, closed or closed up, or stopped or stopped up, or repaired, and made firm or strong; quasi pass. of I in the first of the senses assigned to it above; syn. انسدت. (TA.) — [Hence, استكت مَسَامِعُهُ + His ears became stopped up, or deaf, (S, Msb, K, TA.) and narrow [in the aperture]. (S, K.) — And استكت الثبث + The herbage became luxuriant and dense, (S, K,) its interstices becoming closed up. (S.) And استكت الرِّيَاضُ + The meadows became luxuriant and dense [in their herbage]. (As, TA.) — See also 1.

سَكْ A nail; a pin, or peg, of iron; as also سَكِي; (S, K;) like as one says دَوَّ and دَوَّى: (S:) pl. سَكَك (S, K) and سَكُوك. (K.) [A verse of Abou-Dulhail El-Jumahce is cited as an ex. in the TA as follows:

• دَرَعِي دِلَاصَ سَكَّهَا سَكَّ عَجَبَ •
• وَجَوَّهَا الْغَاتِرُ مِنْ سَبْرِ الْيَلْبَ •

hut see يَلْبَ.] = A straight, or an even, building, and excavation, (O, K,) like a wall, without curvity, or bending. (O.) — A coat of mail narrow in the rings; (S, K;) as also سَكْ, and سَكَا; (K:) or, accord. to the O, soft in the rings. (TA.) — See also the next paragraph.

سَكْ A well narrow (Lth, AZ, As, S, O, K) in its cavity, or interior, (Lth, O,) or from its top to its bottom, (AZ, S, O,) or in its aperture; as also سَكْ, and سَكُوك: (K:) or a well even in its cavity, or interior, and in its casing: or, accord. to Fr, one well, or strongly, or compactly, cased, and narrow: the pl. of سَكْ is سَكَك; and the pl. of سَكُوك is سَكْ, so that the latter is both a sing. and a pl. (TA.) — And A narrow road: (Ibn-'Abbād, O:) or a road stopped up: (K:) or a road narrow and stopped up. (Lh, TA.) — See also سَكْ. — Also The hole of the scorpion, (Ibn-

'Abbād, S, O, K,) in the dial. of the Benoo-Asad; (Ibn-'Abbād, O;) and of the spider, (O, K,) likewise, because of its narrowness. (TA.) = Also A sort of perfume, (S, Mgh, O, Msb, K,) prepared from زَامَك [q. v.], (K,) or from mush and زَامَك, (O,) the former being bruised, or pounded, sifted, kneaded with water, and wrung hard, and wiped over with oil of the خَيْرِي [q. v.] in order that it may not stich to the vessel, and left for a night; then mush is pounded, or powdered, (يَسْقُ, and put into it by degrees, and it is [again] wrung hard, and cut into small, round, flat pieces, and left for two days, after which it is perforated with a large needle, and strung upon a hempen string, and left for a year; and as it becomes old, its odour becomes the more sweet. (K.) = Also pl. of أَسَكْ. (K.)

سَكَّة A ploughshare; i. e. the iron thing with which the ground is ploughed; (S, TA;) the iron appertenance of the plough. (K.) Hence the trad., مَا دَخَلَتِ السَّكَّةُ دَارَ قَوْمٍ إِلَّا ذُلُّوا [The ploughshare enters not the abode of a people, or party, but they become abased]; meaning, in consequence of the violence and the demands that the agriculturists experience from the ruling power. (TA.) — And A die, i. e. an engraved piece of iron, (S, Msb, K, TA,) having an inscription upon it, (TA,) with which dirhems and deenars are stamped, (S, Msb,) or upon which pieces of money (دَرَاهِم) are struck: (K:) pl. سَكَن. (Msb.) — And, because stamped therewith, A coined dirhem, and deenar; (TA;) which latter is called [also] سَكِي, (O, K, TA,) [in the CK سَكِي, but it is] with kesr. (TA.) = Also A row سَطْر, or سَطْر, S, O, Msb, or سَطْر, K, or سَطْر, TA) of palm-trees. (S, O, Msb, K, TA.) Hence their saying, (S,) or the saying of the Prophet, (O,) خَيْرُ الْمَالِ مَهْرَةٌ أَوْ سَكَّةٌ مَأْبُورَةٌ, (S, in the O سَكَّةٌ مَأْبُورَةٌ أَوْ مَهْرَةٌ مَأْبُورَةٌ,) meaning [The best of property is] a prolific filly (TA) or a row of palm-trees fecundated: (S, TA:) or, accord. to As, سَكَّةٌ مَأْبُورَةٌ here signifies a ploughshare properly prepared [for ploughing]; and, he says, the meaning is, that the best of property is a brood [of a mare] or seed-produce. (S.) [It has been suggested to me that, if طريقة in the explanation above have the signification here assigned to it, the epithet مصطفة is redundant; and therefore that طريقة alone may be the proper explanation, and may mean in this case, as it does in many others, a tall palm-tree, or the tallest of palm-trees, or a smooth palm-tree, or a palm-tree the head of which is reached by the hand; and that مصطفة may have been added in consequence of misunderstanding, and سطر substituted for طريقة for the same reason: but I think it much more probable that the epithet has been added because طريقة is ambiguous; and this is confirmed by what here follows.] — Also A زُقَات [meaning street]: (S, O, Msb:) or [rather] a wide زُقَات (Msb:) or an even road, (K, TA,) [or street,] of such as are termed أَرْقَّة [pl. of زُقَات]: (TA:) so called because the houses therein form a row or rows [on either side]; (O, TA;) being

likened to a سَكَّة of palm-trees: (TA:) [in the present day, often applied to a highway, and to any road:] pl. سَكَن [as above]: (O:) and أَرْقَّة is syn. with سَكَن as meaning] (TA.) — [Hence also, app., one says,] اجْعَلِي الأمر سَكَّةً واحدة + Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. أَرْقَّة.) — And أَخَذَ الأمر بِسَكَّتِهِ, (K,) and أَدْرَكَهُ, (TA,) + [He took the thing, and he attained it, in its proper way, or] when it was possible. (K, TA.) — And صَعِبَ السَّكَّةُ فَلَانٌ + Such a one will not remain quiet, or still, or steady, by reason of hastiness of temper. (Ibn-'Abbād, Z, O, TA.) = Also The house [or station] of the بَرِيد [or messenger that journeys on a beast of the post, or messengers on beasts of the post: it is likewise called السَّكَّةُ الْبَرِيد: see بَرِيد]: and أَصْحَابُ السَّكَكِ, occurring in a letter of 'Omar Ibn-'Abd-El-'Azeez, means the بُرَد [or messengers on beasts of the post] who are stationed there to be sent on affairs of importance. (Mgh.) سَكَّة is well known [as having the meaning assigned to it above: and also as meaning The space, or distance, between each station of the messengers above mentioned and the station next to it: see, again, بَرِيد]. (Ibn-'Abbād, O.)

سَكَن inf. n. of سَكْ, sec. pers. سَكْتُتْ. (Msb, TA. [See 1, last sentence but one.])

سَكَن [a pl. of which the sing. is not mentioned,] Bustards; syn. حَبَارِيَات. (TA.)

سَكَك The air that is next to the clouds, or to the higher part, (عَنَان,) of the sky; as also سَكَا; (S, K:) or both signify the air, or atmosphere, between heaven and earth: like نَوْح: the pl. of the second is سَكَك. (TA.) Hence the saying, لَا أَفْعَلْ ذَلِكَ وَتَوَ نَزَوْتُ فِي السَّكَكَ, meaning [I will not do that even if thou leap] into the sky. (S.) — Also The part, of an arrow, which is the place of the feathers. (Ibn-'Abbād, O, K.)

سَكُوك: see سَكْ, in two places.

سَكَا ضَرَبُوا بُيُوتَهُمْ سَكَا [They pitched their tents] in one row: (Th, K:) and said with ش, [i. e. سَكَكَا,] accord. to IAg: (TA:) but Th says that it is only with س, deriving it from سَكَّة signifying “a wide زُقَات.” (TA in art. سَك.)

سَكَاة Small in the ear, (M, K,) or in the ears. (IAg, TA.) [See also أَسَكْ.] — And + One who is alone in his opinion, having none to share with him in it, (AZ, K, TA,) who acts without caring how his opinion happens to be: pl. سَكَكَات: it has no broken pl. (AZ, TA.) — See also سَكَك.

سَكَك pl. of سَكَاة as syn. with سَكَك [q. v.]. (TA.) — See also سَكَّة, in the latter half of the paragraph.

سَكْ see سَكِي

سَكَبِي: see سَكَبَة, in the former half of the paragraph. — Also i. q. بَرِيد [meaning either *A beast of the post* or *a messenger who journeys on a beast of the post*]: a rel. n. from سَكَبَة. (Ibn-'Abbād, O, TA.)

سَكَّان [A stamper of money;] one who strikes the سَكَبَة. (TA.) — [And said by Golius, as on the authority of Meyd, to signify *A maker of knives*; like سَكَّان.]

سَكَاكَة [as a coll. gen. n., app. derived from سَكَبَة signifying "a road,"] Wayfarers. (TA.)

سَكِين, mentioned by Ibn-'Abbād in this art., and said in the Mgh to be of the measure فَعْلِين from السَّكُون, or فَعِيل from السَّكُون: see art. سَكَن.

أَسَكْ Small in the ear, (Mgh, K,) with a sticking thereof to the head, and small projection thereof: (K:) or short in the ear, with a sticking thereof to the part behind it: (TA:) or small in the قَوْف [meaning either the upper part or the helix] of the ear, and narrow in the ear-hole: (K:) applied to a man, (Mgh, K,) &c.: (K:) fem. سَكَا: (S, Mgh, O, Msh, K:) applied [to a woman, as is implied in the K, and to a female bird, and particularly to a female ostrich, and] to a single bird of the species called قَطَا, because having no ear [apparent or projecting], (TA,) and to a she-goat, meaning, with the lawyers, having no ear except the ear-hole, or, accord. to El-Kudoor, naturally earless: (Mgh:) and applied to an ear, as meaning small: (S, Msh:) pl. سَكَا: applied [to human beings, &c., more commonly to birds, and particularly] to ostriches, (K,) and to birds of the species called قَطَا: (TA:) it is said that every سَكَا is oviparous, and every سَرَقَا is viviparous; the former meaning a female that has no ear (S, O) apparent, or external: (O:) and the latter, "a female that has an ear (S, O) apparent, or external, (O,) though it be slit." (S.) A rūjiz says,

- لَيْلَةٌ حَكَ لَيْسَ فِيهَا سَكٌ
- أَحْكُ حَتَّى سَاعِدِي مَنفَكٌ
- أَسْبَرَنِي الْأَسْبُودُ الْأَسَكُ

[A night of scratching: there is no doubt respecting it: I scratch so that my fore arm, or my upper arm, (for سَاعِد is used in both of these senses,) is dislocated: the little black thing without ears having rendered me sleepless]: he means the fleas, using the sing. as a gen. n. (TA.) — Also Having the ears cut off. (TA.) [This seems to be the primary, though not a usual, signification.] — And † [Having the ears stopped up: (see 8:) or] deaf. (K.) It is applied in this sense to the ostrich, because [they say that] he does not hear. (Lth, TA.) — And الْأَسَكُ was the name of A certain horse. (O, K.) — See also سَكٌ.

مَنْبَرٌ مَسْكُودٌ [A pulpit] nailed with nails of iron: but also said to be with ش, [i. e. مَسْكُونٌ].

meaning مَسْكُودٌ [made firm or strong, &c.]. (TA.)

سكب

1. سَكَبَ (S, A, Msh, K,) aor. ٤, (A, TA,) inf. n. سَكُوبٌ (S, A, Msh, K) and سَكَبٌ (Msh) and تَسَكَّبَ (S, [this last assigned in the K to the trans. verb,]) said of water, (S, A, Msh, K,) and a flow of tears (دَمْع), (A, TA,) and the like, (TA,) It poured out or forth; or was, or became, poured out or forth; (S, A, Msh, K;) as also ٥ انسكب. (S, K.) — And سَكَبَ (S, A, Mgh, Msh, K,) aor. as above, (A, TA,) inf. n. سَكَبٌ (S, Mgh, K) and تَسَكَّبَ (K, [the latter assigned in the S to the intrans. verb,]) He poured it out or forth; namely, water, (S, A, Mgh, Msh, K,) and a flow of tears, (A, TA,) and the like; (TA;) as also ٦ اسكب. (A.) The people of El-Medeeneh say, اُسْكَبْ عَلَى يَدَيَّ Pour thou out, or forth, upon my hands. (A.) And it is said in a trad., هَاهُنَا تُسَكَّبُ الْعَبْرَاتُ [Here tears are to be poured forth], meaning this is the place in which one should weep, seeking forgiveness. (Mgh.)

4: } see the next preceding paragraph.
7: }

سَكَبٌ and سَكُوبٌ and سَاكِبٌ and سَكَبٌ (K) and سَكَبٌ (CK [omitted in the TA and in my MS. copy of the K]) and ٧ اُسْكُوبٌ (K) Water poured out or forth, or being poured out or forth: or poured out or forth, (K, TA,) running upon the surface of the earth without any excavation: (TA:) or the first signifies water poured out or forth; and is an inf. n. used as an epithet, like ٨ صَبٌ and ٩ غَوْرٌ applied as epithets to water: and ١٠ سَكُوبٌ, water running upon the surface of the earth without any excavation: and ١١ اُسْكُوبٌ, water pouring out or forth, or being poured out or forth; (S;) or, as some say, pouring much: (Har pp. 469 et seq. :) and also this last, running water: (TA:) or this signifies ١٢ الدَّائِرُ الْهَطْلَانِ [i. e. continually pouring, or continually pouring dispersedly and in large drops; as also سَكَبٌ; for hence it appears evident that سَكَبٌ and الدَّائِرُ الْهَطْلَانِ as an explanation of سَكَبٌ and الدَّائِرُ الْهَطْلَانِ in the K is a mistake for الدَّائِرُ الْهَطْلَانِ]; and is applied as an epithet to water and to blood; (A;) and also [probably in this sense] to clouds (سَحَابٌ); and to a wound made with a spear or the like (طَعْنَةٌ): and سَاكِبٌ is applied as an epithet to tears (دَمْع). (TA.) — [Hence] سَكَبٌ applied to a horse means † Wide in step: (S, A, K:) or fleet, or swift, or excellent in running; (A, K;) that runs much: (Mgh, TA:) or light, or active: and ١٣ اُسْكُوبٌ, so applied, has one or another of these meanings: (A:) or the former, thus applied, that runs vehemently; as also ١٤ قَيْضٌ; likened to water pouring forth: (Eth-Thaalebee, TA:) also, (K, TA,) applied to a horse and a man and a boy, (TA,) † light of spirit; and brisk, lively, or sprightly, (K, TA,) in work, or action. (TA.) سَكَبٌ was the name of the first horse possessed by the Prophet;

(Mgh, K;) as also ١٥ السَّكَبُ: and the name of a horse of Shebeeb Ibn-Mo'awiyeh. (K.) — [Hence also,] † A certain sort of clothes, or garments, (T, S, K,) thin so as to resemble dust, and as though resembling pouring water by reason of its thinness; and so, accord. to IAar, ١٦ سَكَبٌ. (T, TA.) — Applied to a man, † Tall; (K;) a dial. var. of سَقَبٌ [q. v.]. (TA.) — And † A necessary thing or affair: (A, K, TA:) and † a disgrace (سَبَّة) that is necessary, or unavoidable. (A, TA.) Laqet Ibn-Zurarah said to his brother Maabad, when he required him to ransom him with two hundred camels, he being a captive, نَبِيضٌ عَنْكَ شَيْئًا يَكُونُ عَلَى أَهْلِ بَيْتِكَ سَبَّةً سَكَبًا, meaning † [We will put away from thee a thing that would be to the people of thy house] a necessary, or an unavoidable, disgrace. (TA.) — Also Copper, or brass; syn. نَحَاسٌ: or lead: (IAar, K:) and so ١٧ سَكَبٌ, (K,) in the latter sense, or in both senses, or in all the senses. (TA.)

سَكَبٌ: see the next preceding paragraph, latter half, in three places. — Also A certain kind of tree, (S, K,) of sweet odour, (S,) as though its odour were that of [the perfume called] خُلُوق [q. v.], growing apart from others, upon a single root, having a downy substance, and leaves like those of the صَعْتَرُ [a species of origanum, or marjoram], except in being more green: it grows in the plains and the valleys; and what has dried up thereof is of no use to any one: it has a fruit which is eaten, and the people of El-Iljaz make of it a [beverage such as is termed] نَبِيذ: its fruit does not grow forth in one year, but only in several years: AHn says that the سَكَب is a herb that rises to the height of a cubit, having dust-coloured leaves like those of the هَنْدَبَةٌ [or endive], and a blossom intensely white, of the form of that of the فَرْسِك [i. e. peach, or a species or variety thereof]: (TA:) n. un. with ة: (S, TA:) Ag mentions the سَكَب as one of the plants of the plain, or soft, tracts. (TA.) — It is also said to be The [plant called] رِيح [app. رِيح or رِيح, which seem to be coll. gen. ns. of each of which the n. un. is with ة (see رِيحَة)], having a yellow blossom. (TA.) — And The anemone (سَقَاتِي). (K.) — And One of the trees of the hot season. (TA.)

سَكَابٌ and سَكَابٌ, the latter [indeed, with kesr for its termination,] like قَطَامٌ, and ١٨ سَكَابٌ, [all app. meaning The fleet, or swift, like السَّكَب and ١٩ الأُسْكُوب,] are names of certain horses. (K: the second only mentioned in the S.)

سَكُوبٌ: see سَكَبٌ, in two places.

سَكَبٌ: see سَكَبٌ.

سَكَابٌ: see سَكَابٌ.

سَاكِبٌ: see سَكَبٌ, in two places. — [And act. part. n. of سَكَبَ. Hence,] † سَاكِبُ الْبَاءِ [The sign of Aquarius;] the eleventh of the signs of the Zodiac; also called الدَّوُو. (Kzw.)

سَكَبٌ: see سَكَبٌ.

أُسْكَبَةُ The أُسْكَبَةُ [i.e. threshold] of a door. (K.)

إِسْكَابٌ: see the next paragraph.

أُسْكُوبٌ: see سَكَبٌ, in three places. — Also Lightning extending towards the earth. (K.) So in the saying of Zuheyr El-Mázineh,

بَرَقَ يَضِيءُ أَمَامَ الْبَيْتِ أُسْكُوبٌ

[Lightning shining, or shining brightly, before the tent, or house, extending towards the earth]; as though it were pouring forth rain. (TA.) — And A row of palm-trees; (IAqr, K;) as also أُسْلُوبٌ: if of other than palm-trees, it is termed إِسْكَافٌ, and مَدَادٌ. (IAqr, TA.) = Also i.q. إِسْكَافٌ [A maker of shoes or boots, or a sewer of leather, &c.]; like إِسْكَابٌ: or a blacksmith. (K.)

السَّكْبَةُ [altered in a copy of the A from السَّكْبَةُ, which may perhaps be the right word,] The higher, or highest, rivulet, or small channel for irrigation, from which the other rivulets, or small channels, are supplied with water. (A.) — [In a copy of the A (in art. سَطَب), السَّطْبَةُ, which I believe to be in that instance a mis-transcription for السَّكْبَةُ, occurs expl. as meaning †The Milky Way.]

سكج

Q. 1. سَكَبَجَ He prepared (TA.)

سَكَبَجٌ an arabicized word, (O, Msh, K,) with kear (Msh, K) to the م, not with fet-h, because there is no word of the measure فَعْلَلٌ except of the reduplicate class [like زَلْزَلٌ &c.], (Msh,) from سَكَبَجٌ, meaning “vinegar,” in Pers., and سَكَبَجٌ [arabicized from the Pers. سَكَبَجٌ, i.e. تُونٌ as meaning “a sort,” or “species,” of food or viands]; (O; [in which it is erroneously said that سَكَبَجٌ is in Pers. سَكَبَجٌ]) or from [the Pers.] سَكَبَجٌ; سَكَبَجٌ meaning “vinegar,” and سَكَبَجٌ, “sheep’s feet,” or “trotters;” (TA;) [but the former derivation is evidently the more probable;] A well-known kind of food; (Msh;) flesh-meat cooked with vinegar: this is the best that is said [in explanation of the word]: (TA:) [in the present day, applied to a sort of food composed of flesh-meat, wheat-flour, and vinegar; and sometimes to other varieties of food, but vinegar, I believe, enters into the composition of them all: also called سَكَبَجٌ; from the Pers. سَكَبَجٌ “vinegar,” and سَكَبَجٌ “spoon-meat:” accord. to Golius, on the authority of the Loghat Niāmet-Allāh Khaleel Šooḥee, a sort of food composed of flesh-meat cut in pieces, (to which are afterwards added raisins, a few figs, and some vetches,) with vinegar and honey, or acid syrup: and سَكَبَجٌ البَقَرُ is a name given to such food prepared with beef: سَكَبَجٌ أَصْفَرٌ is a well-known sort of broth [or soup] in which is saffron, wherefore it is termed أَصْفَرٌ. (Mgh.)

سكبنج

سَكَبِنَجٌ an arabicized word [from the Pers.

سَكَبِنَجٌ]; (O;) [Sagapenum;] a certain medicine, (O, K,) well-known; (K;) the gum of a certain tree (O, TA) in Persia, (TA,) [supposed to be the ferula Persica,] in which is no useful property, but only in its gum: some say that there is a sort of قَنْةٌ [or galbanum] that changes from its original state and becomes سَكَبِنَجٌ. (O.)

سكت

1. سَكَّتَ, (S, Msh, TA,) aor. 2, (Lth, TA,) inf. n. سَكُوتٌ and سَكْتُ (S, A, Msh, K) and سَكَاتٌ (S, K) and سَاكُوتَةٌ, (K,) [all these ns. said in the K to signify the same, but this is not exactly the case, for the last is of an intensive form,] He was, or became, silent, mute, or speechless; contr. of نَطَقَ; (TA;) i. q. صَمِتَ: (Lth, Msh, TA:) or سَكَّتَ is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas صَمِتَ is sometimes said of that which has not the power, or faculty, of speech: (Er-Rāghib, MF, TA:) or سَكَّتَ, aor. 2, inf. n. سَكْتُ, signifies he (a man) ceased, or stopped, speaking; and سَكَّتَ, aor. 2, inf. n. سَكْتُ, †he (a man) was, or became, still, or quiet; syn. سَكَنَ: (Zj, TA:) [it is said that] †اسكُتْ, also, is syn. with صَمِتَ, like سَكَّتَ; (Msh;) accord. to AZ, one says of a man, صَمِتَ and أَصَمِتَ and سَكَّتَ and †اسكُتْ: (TA:) or, as some say, †اسكُتْ signifies he was, or became, silent, or he spoke not; and he ceased [from speech], or broke off [therefrom], or became cut short [therein]: (Msh:) or سَكَّتَ signifies he was, or became, silent intentionally; and †اسكُتْ, he was, or became, silent by reason of thought or disease or fear: (TA:) or you say سَكَّتَ تَكَلَّمَ ثُمَّ سَكَّتَ without † [when you mean he spoke and then became silent, i.e., intentionally]; (S;) but you say †اسكُتْ when you mean his speech became broken off, or cut short, and so he spoke not. (S, K.) It is said in a prov., سَكَّتَ أَلْفًا وَنَطَقَ خَلْفًا, He held his tongue from a thousand words (سَكَّتَ عَنْ أَلْفٍ كَلِمَةً), and then uttered what was wrong. (ISk, S and Msh in art. خَلَف.) And you say [of the quiescent * that is sometimes added at the end of a word, after a vowel or a letter of prolongation, as in لَمْ يَرْفَعْ and وَابِدًا], هَذِهِ هَاءُ السَّكْتِ [This is the هاء of pausation]. (A, TA.) One says also, of a she-camel, سَكَّتَتْ, inf. n. سَكُوتٌ, meaning She uttered not the [grumbling] cry termed رُعْدَةٌ when the saddle was put upon her. (ISd, TA.) — [Hence سَكَّتَ, aor. as above, inf. n. سَكْتُ, as syn. with سَكَنَ, meaning as expl. above; and also †It was, or became, still, quiet, motionless, at rest, stilled, quieted, appeased, tranquillized, calm, allayed, assuaged, or quelled; it remitted; it subsided; and so †اسكُتْ.] You say, سَكَّتَتْ حَرَكَتَهُ, (A) or سَكَّتَتْ حَرَكَتَهُ, (TA) †[He beat him until his motion became stilled]; and †اسكُتْ حتى سَكَّتَ الغَضَبُ, (TA.) And سَكَّتَ الغَضَبُ i. q. سَكَنَ, (S, Msh, TA,) meaning قَرَّرَ [i.e. †The anger remitted; or became stilled, appeased, or

allayed]; (TA:) as also †اسكُتْ: (Msh:) and سَكَّتَ عَنْهُ الغَضَبُ †[Anger, or the anger, became stilled so that it departed from him]. (A.) Hence, in the Kur [vii. 153], وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ, (S,) meaning, accord. to Zj, سَكَنَ [i.e. †And when the anger became stilled so that it departed from Moses]: or, as some say, the phrase is inverted, the meaning being وَلَمَّا سَكَتَ مُوسَى عَنِ الْغَضَبِ [And when Moses was silent, ceasing from anger]: but the former is the explanation of those skilled in the Arabic language. (TA. [See also 4.]) You say also, سَكَّتَ الْعَرُّ, meaning †The heat became vehement, or intense, the wind being still. (TA.) — [Hence, also,] †He died: (K:) occurring in this sense in a trad. (TA.) — سَاكُتِي فَسَكَّتْ: see 3. — سَكَّتَ said of a horse, [from السَّكِيْتُ,] He came in tenth in a race. (TA.)

2: see 4, in two places.

3. †سَاكُتِي فَسَكَّتْ [may mean He kept silence with me and I was silent: or he vied with me in keeping silence and I surpassed therein: or it may have both of these meanings; both being agreeable with analogy]. (S, TA; in neither of which it is explained.)

4. اسكُتْ as an intrans. verb: see 1, in nine places. — He turned away, and spoke not; occurring in this sense in a trad.: and اسكُتْ عَنِ الشَّيْءِ He turned away from the thing. (TA.) = اسكُتْ and سَكَّتَهُ (S, A, Msh) both signify the same, said of God (S) [and of a man]; He made him, or rendered him, silent, mute, or speechless; (Msh;) [he silenced, or hushed, him;] namely, a person speaking. (A.) And اسكُتْ عَنِّي [He made him to abstain from speaking of, or to, me]. (Ag, TA in art. نَهَتْ.) And اسكُتْ الصَّبِيَّ بِسَكْتَةٍ [He silenced, or hushed, the child with a سَكْتَةٌ]. (Lh, S, A, K.) And اسكُتْ means He was silenced in a dispute or the like. (A, TA.) — [And hence, †He stilled, quieted, appeased, tranquillized, calmed, allayed, assuaged, or quelled, &c.] In the Kur vii. 153, some read, †وَلَمَّا سَكَّتَ عَنْ مُوسَى الْغَضَبُ [i.e. †And when the anger was stilled so that it was made to depart from Moses]. (Bd. [For the usual reading see 1, latter part.]])

سَكْتُ an inf. n. of 1 [q. v.]. (S, &c.) — And [hence,] A division [or pause] between two musical sounds, or notes, without breathing; (T, K, TA;) as also سَكْتَةٌ. (TA.) = See also سَكَّتَتْ, in two places.

سَكْتَةٌ A single state of silence, muteness, or speechlessness. (Msh.) One says, سَكْتَةٌ لِّلْمُحْتَلِي صَرْخَةً [To the pregnant woman is attributable a vehement cry, then a silence]. (A, TA.) — In prayer, A silence [or pause] after the commencement; [i.e. after what precedes the first recitation of the Opening Chapter of the Kur-ān;] which is approved: and, in like manner, after the ending of the recitation of the Opening Chapter of the Kur-ān. (T, TA.) — See also

سَكْتُ. — Also *A certain disease [by which a person loses his powers of speech and motion],* (S, K, TA,) well known among the physicians; (TA;) [i. e. *apoplexy*; thus called in the present day:] accord. to some, the word in this sense should be written **سَكْتَة**, because it denotes a *mode [of silence or stillness]*; but this is incorrect, being at variance with the authority of transmission. (TA.) — See also the next paragraph: — and see **سَكَيْت**.

سَكْتَة: see **سَكْتَة**. — Also *A thing* (S, A, Mgh, K) of any kind (S) with which one silences, or hushes, or quiets, a child, (S, A, Mgh, K,) or other person; (S, K;) [generally meaning a lullaby of any kind for a child:] and somewhat remaining in a bag or other receptacle, (K, TA,) i. e., of food. (TA.) One says, **سَكْتَة لِعَالِيهِ**, meaning *He has not any food with which to silence, or quiet his family, or household.* (Lh, TA.)

سَكْتَة is a subst. from **سَكَتَ**; [signifying *Silence*, &c.; like **سَكُوت** used as a subst.]; as also **سَكْتَة**. (Lh, TA.) — See also **سَكْتَة**.

سَكَات *Constant, or continual, silence.* (Mgh.) Hence, by way of comparison, one says, **الْإِفْحَامُ سَكَاتٌ** [as though meaning *The state of being silenced in a dispute, &c., is a state of constant, or continual, silence*: but it seems to mean, more probably, **الْإِفْحَامُ** (as an act. inf. n.) is an act that silences; agreeably with what here follows]. (Mgh.) — **سَكَاتٌ رَمَاهُ** (AZ, M, K) and **سَكَاتُهُ** (AZ, S, M, A, K,) to which latter is generally added **وَصَمَاتُهُ**, (M, TA,) *He (a man, S, M, and God, TA) smote him, or afflicted him, with a thing that silenced him*; (S, A, K;) thought by ISd to mean, *with anxiety, or grief, that silenced him, or a thing in consequence of which he became silent*: not expl. by AZ. (TA.) — [In like manner] one says also, **رَمَاهُ بِالْمُسْتَكَاتِ** [*He smote him, or afflicted him, with the words, or acts, that silenced him*]. (T in art. رَمَى, from Abou-Malik.) And **سَكَاتٌ بِهِ** [*He has in him that which makes him silent*]: said of one long silent in consequence of disease (A, TA) or of some evil in him. (TA.) And **أَصَابَ سَكَاتًا** *He met with, or experienced, a disease that prevented him from speaking.* (TA.) — **هُوَ عَلَى سَكَاتِ الْأَمْرِ** *He is at the point of accomplishing the affair.* (K.) And **كُنْتُ عَلَى سَكَاتِ هَذِهِ السَّاجَةِ** *I was at the point of attaining this want, or needful affair.* (S.) — **حَيَّةٌ سَكَاتٌ** *A serpent that bites before one has knowledge of it*; (S, A, K, TA;) as also **سَكُوتٌ**. (TA.)

سَكُوت: see **سَكَيْت**. — Applied to a she-camel, *That does not utter the [grumbling] cry termed رَعَا when the saddle is put upon her.* (M, TA.) — See also **سَكَاتٌ**, last sentence.

سَكَيْت: see **سَكَيْت**. — **السَّكَيْتُ** and **السَّكَيْتُ**, (S, Mgh, K,) sometimes pronounced thus with teslheed, (S,) the former being the more common, (Mgh,) *The tenth horse in a race*; i. e., the last of them; (Mgh;) *the last horse among those*

that start together in a race, (S, K,) of the ten that are reckoned; (S;) also called **السَّكَلُ** (S, Mgh) and **الْقَاشُورُ**; those that come in after this one not being reckoned. (S.) The other nine are thus called, beginning with the first of these: **الْعَاطِفُ**, **الْمُرْتَجِعُ**, **التَّالِي**, **الْمُسَلِّي**, **الْمُصَلِّي**, **الْمُجَلِّي**, **الطَّيْمَرُ**, **الْمُؤَمِّلُ**, and **الْحَظِي**. (TA.) Sb says that **سَكَيْتٌ** is a contracted dim. of **سَكَيْتٌ**; the uncontracted dim. of which is **سَكَيْتٌ**. (TA.) —

[Hence,] one says, **فُلَانٌ سَكَيْتٌ الْحَلَبَةِ** [lit. *Such a one is the tenth horse of those that are started together for a wager*], meaning *such a one is scrupulously nice and exact, or neat, [and therefore deliberate,] in his handicraft.* (A, TA.)

سَكَاتَة: see **سَكَاتٌ**.

السَّكَيْتُ: see **السَّكَيْتُ**. — **السَّكَيْتُ**: see **السَّكَيْتُ**.

سَكَيْتٌ (S, A, Mgh, K) and **سَاكُوتٌ** (S, A, K) and **سَكُوتٌ** (A, TA) and **سَكَيْتٌ** and **سَكَيْتٌ** and **سَكَيْتٌ** and **سَكَيْتٌ** (K,) [all intensive epithets, and the last doubly intensive,] *A man constantly, or continually, silent*: (S in explanation of the first and second:) or *much, or often, silent*, (Mgh in explanation of the first, and K in explanation of all above-cited therefrom,) *restraining himself from speech*; (Mgh;) and **سَكْتُ** signifies the same: (K;) and **سَكْتُ** this last, [which is originally an inf. n., and therefore used as an intensive epithet, like **عَذَلٌ** &c.,] (AZ, K,) and **سَاكُوتٌ** and **سَاكُوتَةٌ** and **سَكْتَةٌ**, (TA,) [but the last, which is written in the TA without any syll. signs, is doubly intensive, as is also that next preceding it,] *a man who speaks little*, (AZ, K, TA,) *without inability to express his mind, or to express what he would say*, (AZ, TA,) and, *when he speaks, does so well.* (AZ, K, TA.)

سَكَيْتٌ: see the next preceding paragraph.

سَاكُوتٌ [part. n. of 1; *Silent, &c.*: pl. **سَكُوتٌ**]. (TA.)

سَاكُوتٌ } see **سَكَيْتٌ**; each in two places.
سَاكُوتَةٌ }

أَسَكَاتٌ *The temperate days in the latter, or last, part of the صَيْفُ [app. here meaning summer].* (K.) — *Remains of anything*: (K:) as though pl. of **سَكْتَة**, before mentioned. (TA.) — Also, (K,) or **أَسَكَاتٌ مِنَ النَّاسِ**, (IAqr, Lh,) *Sundry, or scattered, parties, or classes, of people*: (IAqr:) or i. q. **أَوْبَاشٌ** [i. e. a medley, or mixed multitude; or the lowest or basest or meanest sort, or refuse, or riffraff]: (Lh, K:) IAqr does not assign to it a sing.: some say that its sing. is **سَكْتٌ** [app. **سَكْتٌ**]; but this demands consideration. (TA.)

إِسْكَاتَةٌ, of the measure **إِفْعَالَةٌ** from **السَّكُوتُ**; *A silence [or pause] of short duration, requiring something to be said or read or recited after it: or an abstaining from elevating the voice in speech; not an absolute silence, in which one ceases, or abstains, from reading or reciting or*

speaking; for it occurs in a trad. in the words, مَا تَقُولُ فِي إِسْكَاتِكَ [What dost thou say in thy askeat?]. (IAth, TA.)

سَكَاتٌ رَمَاهُ بِالْمُسْتَكَاتِ: see **سَكَاتٌ**.

السَّكْتُ *The last of the قِدَاحُ [or arrows used in the game called الْمَيْسِرُ].* (K.) This is omitted in some of the copies of the K. (MF.)

السَّكْرَةُ *The secrets of the science of the Divine Essence.* (TA in art. حَكْمَر, q. v.)

سكر

1. **سَكِرَ**, aor. **سَكَرًا**, inf. n. **سَكْرٌ** (S, Mgh, Mgh, K) and **سَكُرَ**, (A, Mgh, K,) or this is a simple subst., (S, Mgh,) and **سَكُرٌ** and **سَكْرٌ** (K) and **سَكْرٌ** (Mgh) and **سَكْرَانٌ**, (K,) *He was, or became, intoxicated, inebriated, or drunken*; (MA, KL, &c. ;) contr. of **صَحَا**. (S, A, K.) [See also **سَكُرَ**, below.] — [Hence,] **سَكِرَ عَلَى فُلَانٍ**, (A,) inf. n. **سَكْرٌ**, (K,) *Such a one was, or became, violently angry with me*: (A:) or *angry*; or *enraged*. (K.) And **سَكِرَ لَهُ عَلَى سَكْرٍ** *He has violent anger against me*. (A.) — And **سَكِرَتْ أَبْصَارُ الْقَوْمِ**; and **سَكِرَتْ أَبْصَارُنَا**; and **سَكِرَتْ عَيْنُهُ**: see 2. — Also **سَكِرَ**, aor. **سَكَرًا**, (TK,) inf. n. **سَكْرٌ**, (IAqr, K,) *It (a watering-trough, or tank, TK) was, or became, full*. (IAqr, K, TK.) — And **سَكِرَتْ الرِّيحُ**, (A, and so in my MS. copy of the K,) or **سَكِرَتْ**, (S, O, and so in the CK,) aor. **سَكَرًا**, (S, O,) or, as some relate a verse of Jendel Ibn-El-Muthennà Et-Tuhawce, in which it occurs, **سَكِرَ**, (O,) [indicating that the pret. is **سَكِرَتْ** or that the aor. is irreg.,] inf. n. **سَكُورٌ** (S, O, K) and **سَكْرَانٌ**, (K,) *The wind became still, (S, A, O, K,) after blowing*. (S.) And **سَكِرَ**, [or **سَكِرَ**,] inf. n. **سَكُورٌ**, *It (water) became still, ceasing to run*: so says AZ: and *it (the sea) became calm, or motionless*: so says IAqr. (TA.) And **سَكِرَ**, (A,) or **سَكِرَ**, aor. **سَكَرًا**, (TA,) *It (food [in a cooking-pot], or hot water, A, or a hot thing, TA) ceased to boil, or estuate, (A, TA,) or to burn, or be hot*: (TA:) and *it (heat) became allayed, or it subsided*. (TA.) — **سَكِرَ**: see 4. — Also, (IAqr, TA,) aor. **سَكَرًا**, (TK,) inf. n. **سَكْرٌ**, (K,) *He filled it*. (IAqr, K, TA.) — Also, (S, Mgh, Mgh,) aor. as above, (S, Mgh,) and so the inf. n.; (S, Mgh, Mgh, K;) and **سَكِرَ**, inf. n. **سَكِيرٌ**; (MF;) *He stopped it up, or dammed it; namely, a river, or rivulet*. (S, Mgh, Mgh, K, MF.) And hence, **سَكِرَ الْبَابُ**, and **سَكِرَ**, *He closed, or stopped up, the door*. (TA.) — **سَكِرَتْ أَبْصَارُنَا**: see 2.

2. **سَكِرَ**: see 4. — And see also 1, last two explanations. — **سَكِرَتْ أَبْصَارُنَا**, in the K̅ur [xv. 16], means *Our eyes have been prevented from seeing, and dazzled*: (S, K:) or *have been covered over*: (Abou-Amr Ibn-El-'Alà, S, K:) and **سَكِرَتْ**, without teslheed, *have been prevented from seeing*: (Fr, K:) or this latter, which is the reading of El-Hasan, means, accord. to him, *have been enchanted*: (S:) or both mean, *have been covered*

and closed by enchantment, so that we imagined ourselves to behold things which we did not really see: (T, TA:) Mujāhid explains the latter reading as meaning, have been stopped up; i. e., have been covered by that which prevented their seeing, like as water is prevented from flowing by a *سَكْر* [or dam]: (A'Obeyd:) and another reading is *سَكْرَت*, meaning, have become dazzled, like those of the intoxicated: (Ksh, Bd:*) AO says that *أَبْصَارُ الْقَوْمِ سَكْرَت* means: The people became affected by a giddiness; and an affection like cloudiness of the eye, or weakness of the sight, came over them, so that they did not see; and Abū-'Amr Ibn-El-'Alā says that this signification is derived from *سَكْر*; as though their eyes were intoxicated: Zj says that *عَيْنُهُ سَكْرَت* means † his eye became dazzled, and ceased to see. (TA.) — *سَكْرٌ لِلْحَاجَةِ*, meaning † His judgment, or opinion, was confused respecting the object of want, is said of a man only before he has determined upon the thing alluded to. (TA.) — *سَكْرُهُ*, inf. n. *تَسْكِرُ*, also signifies He squeezed his throat, or throttled him. (S, K.) One says, *الْبَعِيرُ يَسْكِرُ آخَرَ بِذِرَاعِهِ حَتَّى يَكَادُ يَقْتُلُهُ* [The camel throttles another with his arm so that he almost kills him]. (S.)

4. *اسْكِرْهُ* It (wine, or beverage,) intoxicated, or inebriated, him; (S, A;) or deprived him of his reason; (Msb;) as also, accord. to some, *سَكْرُهُ*; (MF, TA;) but the former is that which commonly obtains; (TA;) [and *سَكْرُهُ* has the same signification; or its inf. n.] *تَسْكِرُ* signifies the causing, or making, to be affected with the remains of intoxication. (KL. [See the pass. part. n. of this last, below.]) The first is also said of *قَرِيص* [app. a mistranscription for *قَرِص*, which may be syn. with *قَارِص*, meaning "sour milk," for this has an effect like intoxication when too much of it has been drunk]; and thus applied it is tropical. (TA.)

6. *تَسَاكِرْ* He feigned intoxication, or a state of drunkenness. (S, A.)*

8. *اسْتَكْرَ الضَّرْعُ* The udder became full of milk. (MA.) — And *اسْتَكْرَتِ السَّيِّئَةُ* The sly rained vehemently. (MA.)

سَكْرٌ: see *سَكْرَانٌ* = and *سَكْرٌ* = Also A certain herb, or leguminous plant, (*بَقْلَةٌ*) of such as are termed *أَحْرَار* [pl. of *أَحْر*], (Abū-Nasr, K,) which is of the best of *بَقُول*: (TA as from the K: [but not in my MS. copy of the K nor in the CK:]) AHn says that no description of its general attributes or qualities had come to his knowledge. (TA.)

سَكْرٌ an inf. n., (A, Mgh, K,) or a simple subst., signifying Intoxication, inebriation, or drunkenness; i. e. the state thereof; (S, Msb;) a state that intervenes as an obstruction between a man and his intellect; mostly used in relation to intoxicating drinks: but sometimes as meaning † such a state arising from anger, or from the passion of love: a poet says,

سَكْرَانِ سَكْرُهُوِي وَسَكْرٌ مُدَامِي
أَتَى يُغَيِّقُ قَتْنِي بِهِ سَكْرَانِ

[Two intoxications, the intoxication of love and the intoxication of wine: how shall a youth recover his senses in whom are two intoxications?]. (Er-Rāghib, TA.)

سَكْرٌ a subst. from *السَّكْرُ* (Mgh, K) as meaning "the stopping up, or damming," of the river, or rivulet; (K;) i. e. A dam; a thing with which a river, or rivulet, is stopped up; (S, Mgh, K, TA;) and *سَكْرٌ*, originally an inf. n., occurs in the same sense: (Mgh:) the pl. of the former is *سَكْرُور*. (K.)

سَكْرٌ Wine: (K:) so, accord. to Fr and others in the Kur [xvi. 69], *تَسْجُدُونَ مِنْهُ سَكْرًا وَرِزْقًا حَسَنًا*, meaning, ye obtain therefrom wine, and raisins and dried dates and the like; this being said before wine was prohibited: (TA:) and the [heverage called] *نَبِيد* (S, A) prepared from dried dates: (S:) so in the Kur, ubi suprà: (S:) or the expressed juice of fresh ripe dates when it has become strung; (Mgh, Msb;) originally an inf. n.: (Mgh:) or an infusion of dried dates, untouched by fire: (A'Obeyd:) a beverage, (A,) or *نَبِيد*, (K,) made from dried dates and from *كُثُوث* [a species of cuscuta, or dodder] (A, K) and myrtle, *أَس*, (A,) which is the most bitter beverage in the world, (A,) and forbidden like wine; (TA;) or made from dried dates and *كُثُوث*, disposed layer upon layer, upon which water is poured; and some assert that sometimes myrtle (*أَس*) is mixed with it, and this increases its strength: (AHn:) also anything that intoxicates: (K:) and what is forbidden [that is obtained] from fruit (I'Ab, T, K) [of the palm-tree and grape vine], meaning wine, before its being forbidden; and *الرِّزْقُ الْحَسَنُ* is what is lawful [that is obtained] from grapes and dates: (I'Ab, T, TA:) and vinegar; (K;) accord. to some of the expositors of the Kur, ubi suprà; but this is a meaning unknown to the leading lexicologists: (B, TA:) and food: (K:) so accord. to AO alone; as in the following saying of a poet;

جَعَلْتَ أَعْرَاضَ الْكَرَامِ سَكْرًا

[Thou hast made the reputations of the generous to be food: or] thou hast made the vituperation of the generous to be food to thee: but the leading lexicologists disallow this; and Zj says that the more probable meaning here is wine. (TA.)

سَكْرٌ: see *سَكْرَانٌ* = and *سَكْرٌ* =

سَكْرَةٌ A fit of intoxication: (A, Mgh:) pl. *سَكْرَات*. (Mgh.) You say, *ذَهَبَ بَيْنَ الصُّحُوفِ وَالسَّكْرَةِ* He went away in state between that of sensibility and insensibility, or mental perception and inability thereof. (TA.) — And † A fit of anger. (TA.) — And † An overpowering sensation of delight, affecting youth. (TA.) — *سَكْرَةُ الْمَوْتِ* † [The intoxication of death; meaning] the confusion of the intellect by reason of the severity of the agony of death: (B, TA:) the oppressive sensation attendant upon death, which deprives the sufferer of reason: (Bd in

l. 18:) the oppressive sensation, (S, A, Mgh, K,) and disturbance of the mind, and insensibility, (K,) attendant upon death. (S, A, Mgh, K.) And in like manner, *سَكْرَةُ الْهَمِّ*, (K,) and *التَّوَمُّ*, (TA,) † The oppressive sensation, &c., attendant upon anxiety, (K,) and upon sleep. (TA.)

سَكْرَةٌ I. q. *شَيْئٌ*; (K;) [or resembling the *شَيْئ*; (see *زَوَان*); a certain plant, app. called by the former name because a decoction thereof is used as an anæsthetic; said to be] the same that is called *مُرْتَوَا*, that is [often found] in wheat. (TA.)

سَكْرَانٌ (S, A, Mgh, Msb, K) and *سَكْرَانٌ*, (TA,) which latter is seldom used, and is of the dial. of the Benoo-Asad, as is said in the S and Mgh of its fem., (TA,) and *سَكْرٌ*; (K; [in the TA *سَكْرٌ*, but this is afterwards mentioned in the K as an intensive epithet;]) fem. [of the first,] *سَكْرَى*; (S, Mgh, Msb, K;) and [of the second,] *سَكْرَانَةٌ*; (S, Msb, K;) and [of the third,] *سَكْرَةٌ*; (K; [in the TA *سَكْرَةٌ*];) Intoxicated; inebriated; drunken: (S, Msb, K:) [see *سَكْرٌ*]: pl. *سَكْرَارِي* [which is said in the TA to be also pl. of *سَكْرٌ*] and *سَكْرَارِي*, (S, Msb, K,) of which the former is the more common, or, as some say, the latter, and the former of which is said to be the only instance of the kind, except *كَسَالِي* and *عَجَالِي* and *غَبَارِي*, (TA,) [to which should be added *حَبَارِي*, and probably some other instances,] and *سَكْرَى*; (S, K;) or this is a fem. sing. applied as an epithet to a pl. n.; (Fr;) and in the Kur iv. 46, El-Aqamash read *سَكْرَى*, with *dam*, which is very strange, since no pl. of the measure *فَعْلَى* is known. (TA.) Th says that the words of the Kur [iv. 46] *لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى* [Engage ye not in prayer when ye are intoxicated] was said before the prohibition of wine was revealed: others say that the meaning is, when ye are intoxicated with sleep. (TA.)

سَكْرَكَةٌ, written by Sh *سَكْرُكَةٌ*: see art. *سَكْرَك*. (TA.)

سَكْرُورٌ: see *سَكْرٌ*.

سَكْرٌ [Sugar;] a certain sweet substance, (TA,) well known: (Msb, TA:) a Pers. word, (S,) arabicized, (S, K,) from *سَكَّرَ*: (K:) n. un. with *ة* [signifying a piece of sugar]: (S, K:) it is hot and moist, accord. to the most correct opinion; but some say, cold: and the best sort of it is the transparent, called *طَبَرُزْد*; and the old is more delicate than the new: it is injurious to the stomach, engendering yellow bile; but the juice of the *لَيْمُون* and *نَارَنْج* counteract its noxiousness: it is said to be a word recently introduced; but some say that it occurs in one trad. (TA.) — Also *لَيْه سَكْرٌ* [or sugar] in sweetness: so used by Abū-Ziyād El-Kilābee. (TA.) — Also A certain kind of sweet fresh ripe dates; (K;) a sort of fresh ripe dates, likened to sugar in sweetness: (Mgh:) or a kind of very sweet dates; (AHn, T, Msb;) known to the people of El-Bahreyn, (T,) and in Sijilmásh and Dar'ah, and, as some say, in El-Medeneh, where, how-

ever, they require to be dried artificially. (MF.) — A kind of grapes, which, being affected by what is termed مَرَق, fall off, (K,) for the most part: their bunches are of middling size; and they are white, juicy, and very sweet, (TA,) of the best kinds of grapes; (K;) and are made into raisins. (TA.)

سُكْرِي [Sugary; saccharine. — And] Cake containing sugar, or barley-sugar, with almonds, or pistachio-nuts. (MA.)

سَكَّار One who makes, or sells, the beverage called نَبِيد; syn. نَبَّاز. (S, K.)

يُسَكِّر One who intoxicates himself much, or often; a drunkard; a tippler; (K;) as also مَسْكِر (S, K) and سَكُور (IAqr, K) and سَكْر (K:) or constantly intoxicated: (S:) the pl. of سَكْر is سَكَّارِي, which is also pl. of سَكُور. (TA.)

رِيحٌ سَاكِرة Wind becoming still. (A.) And لَيْلَةٌ سَاكِرة A still night; a night in which the wind is still; (S, A;) a night in which there is no wind. (TA.) And مَاءٌ سَاكِر Still, not running, water. (AZ, TA.)

سَكْرَان A certain plant, always green, the grain whereof is eaten: (K:) [but this description seems to be an incorrect abstract of what here follows:] Ed-Deenawarce [i. e. AHn] says, it is of the plants that continue green throughout the whole of the summer: I asked a sheikh of the Arabs of Syria, and he said, it is the سَخَر, [correctly سَخَر,] and we eat it in its fresh state, with what an eating! and, he said, it has green grains, like the grain of the رَابِيَانَج [or fennel], except that they are round: (O:) [in the present day, it is applied to henbane, or a species thereof: accord. to Forskål, (Flora Aegypt. Arab., p. lxiii.), hyoscyamus datura. See also سَخَرَان.]

مُسَكَّر Affected with the remains of intoxication. (S, K.)

مَسْكِر: see سَكِّر.

سكر

سَكْرَجَة, or سَكْرَجَة, accord. to different authorities, (TA,) or both, (MF,) not an Arabic word, but occurring in a trad.; [arabicized from the Pers. سَكْرَجَة, meaning A saucer;] a sort of small bowl-shaped vessel, in [or out of] which one eats: it is of two sizes; the larger holding six ounces; and the smaller, three ounces, or four mithkals, or between two thirds of an ounce [and some other quantity more or less (for there is an omission in this place in my original)]: in such vessels, placed upon the tables, around the meats, the Arabs used to put sauces and the like to excite the appetite and to aid digestion: expl. by Ed-Dáwoodce as a small, varnished, bowl-shaped vessel. (TA.)

سكر

سَكْرَكَة, (Mgh, and so in some copies of the K,) thus written by IAth, (TA,) [and thus in copies

of the S and A voce مَزْر, and of the S and K voce سَقْرَق, and of the Mgh and Msh and K voce غَبِيرَة, &c.,] or سَكْرَكَة, thus written by Sh, (TA in art. سكر, and thus in a copy of the K,) an Abyssinian word, (TA,) arabicized, (Mgh, TA,) A certain beverage, (Mgh, K, TA,) of the Abyssinians, (Mgh,) prepared from ذَرَّة [or millet], (Mgh, K, TA,) which intoxicates; the wine of the Abyssinians; also called سَقْرَق [q. v.], (TA,) and غَبِيرَة, (Mgh and Msh and K in art. غبر, and TA in the present art.,) and مَزْر [q. v.]. (A in art. مزر.)

سكف

1. مَا سَكَفَتِ الْبَابَ, (Ibn-'Abbád, K, TA,) and بَابُهُ, (TA in art. عتب, aor. =, (K,) I did not tread, or have not trodden, upon the threshold of the door, (Ibn-'Abbád, K, TA,) and of his door; (TA;) as also مَا تَسَكَّفْتُهُ: (K:) and لَا أَتَسَكَّفُ لَهُ بَابًا [I will not tread upon the threshold of a door of his; or] I will not enter a house, or chamber, of his. (Z, TA.)

4. اسكف, (inf. n. اسكاف, Mgh,) He was, or became, an اسكاف [q. v. infra]. (IAqr, T, Msh, K.)

5: see 1, in two places.

اسكاف The craft, or handicraft, of the اسكاف [q. v.]: (K:) termed by Lth an inf. n., the source of الاسكاف, having no [unaugmented] verb. (TA.)

اسكاف: see اسكاف.

سَكْف The lintel of a door, in which turns the صَائِر, (O, K, TA,) this latter word meaning [the upper and] the lower extremity of the door, the upper of which turns [in a socket in the lintel, and the lower in a socket in the threshold]: so says En-Nadr. (O, TA. [The explanation of صَائِر in the O seems to have been mutilated by a copyist, and requires the additions which I have made, according to modern usage.])

سَكْف: see اسكاف.

اسكف: see اسكاف, in two places.

أَسْكُفُ الْعَيْنَيْنِ The parts on which grow the eyelashes of the two eyes: (IAqr, K:) or the lower eyelids. (Z, K.)

أَسْكُفَة The threshold of a door, (S, O, K,) upon which one treads; (O, K;) as also اسكوفة: (TA:) or the lintel of a door: and sometimes [or rather almost universally] used in the former sense, which is the only meaning mentioned in the T [and] in the Abridgment of the 'Eyn [and] in most other lexicons]: pl. اسكاف [app. اسكاف, and, if so, anomalous]. (Msh.) — Also The خِرْقَة [i. e. خِرْقَة, or rag, or ragged garment, or perhaps it is a mistranscription for خِرْقَة, i. e. craft, or handicraft, like سَكْفَة,] of the اسكاف: extr.: on the authority of Fr. (TA.)

اسكوف (Sh, S, M, Msh, K, &c.) and اسكوف (Sh, S, M, K) and اسكف and اسكاف and اسكاف (K) A maker of boots, (Sh, Msh, K,) or of shoes

or sandals; (MA;) or a sewer of boots &c.: (Msh:) or the first word, (Msh, K, TA,) as used by the Arabs [of the desert], (Msh, TA,) any artificer, or artisan, (Msh, K, TA,) thus expl. in the M, and so its three [perhaps a mistake for four] dial. vars., but said by J [in the S] to be a meaning not known, (TA,) except the maker of boots, for he is called اسكف, (K, TA,) i. e. when they mean such as is called اسكاف in the cities or towns or villages: (TA:) or a carpenter; (K;) in which sense it is used by Esh-Shemmákh, but J says, [in the S,] only on the ground of supposition; (TA;) and any handicraftsman who works with an iron tool: (AA, K, TA:) pl. اسكاف (S, Msh, TA) [and اسكاف]. — Also the first word, Skilful with an affair. (O, K.) Sh says, I heard El-Fak'asce say, اسكاف بهذا الأمر, meaning Verily thou art skilful with this affair. (O.) — Accord. to Ibn-'Abbád, الاسكاف is also used (O, K) by Ibn-Muḥbil (O) as meaning The redness of wine: but this is a mistranscription, (O, K,) and a perversion of the meaning: (O:) the right word is الاسكاف. (O, K.)

اسكوف: see the next preceding paragraph.

اسكوفة: see اسكوفة.

سكن

1. سَكَنَ, (S, Mgh, L, Msh, K,) aor. =, (L,) inf. n. سَكُون, (S, Mgh, L, Msh, K,) said of a thing, (S, L,) of a thing that moves, (Mgh, Msh,) It was, or became, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled, (هذا, Abu-l-'Abbás, L, or قَر, K,) after motion; (Abu-l-'Abbás, L;) its motion [ceased, or] went away; (L, Msh;) and in like manner said of a man, and of a beast: (Abu-l-'Abbás, L;) and said of anything such as wind and heat and cold and the like; of rain; [and of pain;] and of anger; [&c.]; it was, or became, still, calm, tranquilized, appeased, allayed, assuaged, or quelled; [it died away, passed away, or ceased to be: and it remitted, or subsided; became alleviated, light, slight, or gentle:] and said of a man [or beast or the like, and of a voice or sound], he [or it] was, or became, still, or silent. (L.) [Hence,] one says, سَكَنَ الدَّمْعُ, and الدَّمْعُ, meaning رَقَا [The tears, and the blood, stopped, or ceased to flow]. (S and Mgh in art. رقا.) [And one says of heat, and cold, and pain, &c., سَكَنَ عَنْهُ It passed away from him; quitted him. And سَكَنَتِ النَّارُ The fire became extinguished; or became allayed or assuaged; subsided; or ceased to flame or blaze or burn fiercely.] — [Hence also, It (a letter) was or became, quiescent; i. e., without a vowel immediately following it; contr. of تَحَرَّكَ.] — And سَكَنَ إِلَيْهِ, (Msh,) [where the aor. is said to be =, but this is either a mistake or rare, for the aor. accord. to common usage is =, as in the Kur vii. 189 and xxx. 20,] inf. n. سَكُون (Mgh, Msh) and سَكَنَ, (Msh,) He trusted to it, or relied upon it, so as to be, or become, easy, or quiet, in mind; i. q. وَكُنَ إِلَيْهِ; (S and K &c. in art. وكن;) and

أَعْتَمَدَ عَلَيْهِ (TA in art. طمن;) [and أَطْمَأَنَّ إِلَيْهِ; and وَتَن بِهِ &c.; and he inclined to it; syn. مَالَ إِلَيْهِ; and became familiar with it; syn. اسْتَأْنَسَ بِهِ; and أَلْف; agreeably with explanations here following:] namely, a thing: (Msb:) and سَكَنَ إِلَيْهَا, aor. 2, he trusted to her, or relied upon her, so as to be, or become, easy, or quiet, in mind; &c., as above; syn. أَطْمَأَنَّ إِلَيْهَا; (Ksh and Bd in vii. 189, and Ksh in xxx. 20;) and مَالَ إِلَيْهَا; (Ksh in vii. 189, and the same and Bd in xxx. 20;) and اسْتَأْنَسَ بِهَا; and أَلْف; (Bd in the same two places;) namely, his wife. (Ksh and Bd.) — And السَّكَنُ الدَّارُ, (S, MA, Mgh, L, Msb, K,) and فِي الدَّارِ, (Mgh, Msb,) and الْمَكَانُ, (L,) aor. 2, (L, Msb, JM,) inf. n. سَكَنِي (MA, Mgh, L, JM) and سَكُونُ (MA, L) and سَكْنُ, (MA,) or سَكْنِي is a simple subst., and the inf. n. is سَكَنَ, (Msb,) [accord. to which the latter is app. سَكْنُ, for it is there said that the verb in this case is like طَلَبَ, the unaugmented inf. n. of which is طَلَبَ, but this inf. n. سَكْنُ I have not found elsewhere, and what is generally used as the inf. n. or quasi-inf. n. of the verb in this case is سَكْنِي,] or سَكْنِي is a subst. in the sense of اسْتَكْنَى, as expl. below, (Mgh,) [or rather it is also a subst. in this sense,] He inhabited, or dwelt or abode in, the house [and the place]. (MA, Mgh.) وَتَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ, is from السَّكْنَى (Ksh, Bd) or from السَّكُونُ: (Bd:) if from the former, (Ksh, Bd,) it signifies *To Him belongeth what taketh up its abode in the night and the day*; (IAqr, Ksh,* Bd,* L, Jel;) meaning, what the night and the day include within their limits: (Ksh,* Bd:) or, if from السَّكُونُ, (Bd,) *what is still, or motionless*, (Abu-l-'Abbás, Bd, L,) and what moves; one of the two contraries being mentioned as sufficient [to show what is intended] without the other; (Bd;) app. meaning the creation, collectively, or all created beings. (Abu-l-'Abbás, L.) — And سَكَنَ, (L, K,) aor. 2, (K,) He became such as is termed مَسْكِين [q. v.]; (L, K;) as also سَكْنُ, (K,) and سَكْنُ, and سَكْنُ, and سَكْنُ: (L, K:) and [thus it means particularly] he was, or became, lonely, humble, or submissive; and low, abject, abased, and weak; as also سَكْنُ, (L,) and سَكْنُ, and سَكْنُ; (S,* L;) the former of these being the regular form, (S, L,) and the more common and more chaste; (L;) the latter of them anomalous, [from الْمَسْكِينُ] like تَمَدَّلَ from الْبَدْرُوعُ, and الْبَدْرُوعُ from الْبَدْرُوعُ; (S, L;) and سَكْنُ, (L, Msb,) and سَكْنُ, of the measure اقْتَعَلَ (L, Msb, K) from الْمَسْكَنَةُ (L, K) or from السَّكُونُ, (Msb,) with l added, (L, Msb,) the vowel of the medial radical letter being thus rendered full in sound, (L, Msb, K,) or it is of the measure اسْتَفْعَلَ from الْكَيْفَةُ, signifying “evil state or condition,” (Msb,) or from الْكَيْفُ signifying “the [piece of] flesh in the interior of the vulva,” because he who is lowly and abject is the

most obscure of mankind. (L. [See also arts. كين and كون.])

2. سَكَنَهُ, (S, L, Msb, K,) inf. n. تَسْكِينُ, (S, L, K,) He, or it, caused it to be, or become, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled; (S,* L, Msb, K;) namely, a thing: (S, L, Msb:) [and caused it, namely, anything such as wind, and heat, and cold, and the like, as rain, and pain, and anger, to be, or become, still, or calm; stilled, calmed, tranquilized, appeased, allayed, assuaged, or quelled, it; caused it to die away, pass away, or cease to be: and caused it to remit, or subside; to become alleviated, light, slight, or gentle: and caused him, and it, namely, a man or beast or the like, and a voice or sound, to become still, or silent: (see 1, first sentence:)] and تَسْكِنُهُ signifies the same. (L.) [Hence,] one says of God, سَكَنَ أَرْقَاهُ, meaning أَرْقَاهُ [He caused his tears to stop, or cease flowing]. (S and TA in art. رقا.) — [And hence, He made it (a letter) quiescent; i. e., made it to be without a vowel immediately following it; contr. of حَرَكُهُ.] = تَسْكِينُ also signifies The straightening a cane, or spear, (صَعْدَةُ,) with fire [which is termed السَّكْنُ]. (IAqr, L, K.) = And The constantly riding a light and swift ass which is termed سَكْنُ. (IAqr, L, K.)

3. سَاكِنُهُ, inf. n. مَسَاكِنُهُ, i. q. جَاوَرُهُ [meaning He lived in his neighbourhood, or near to him]. (TA in art. جاور.)

4. اسْكُنَ: see 1, near the end, in two places. = اسْكِنُهُ: see 2, first sentence. — [Hence,] said of poverty, It made him to be little, or seldom, in motion. (Abu-Is-hāq, L, K.) — And, said of God, He made him to be such as is termed مَسْكِين [q. v.]. (L, K.) — And اسْكِنَهُ الدَّارُ, (S, L, Msb, K,) or الْمَنْزِلُ, (MA,) He made him [or gave him] to inhabit the house, or abode; (S,* MA, L,* Msb,* K;*) he lodged him therein. (MA.)

5. تَسْكُنَ, said of a man, is from السَّكِينَةُ [i. e. He had, or possessed, or affected, the quality thus termed; meaning he was, or became, or affected to be, calm, tranquil, grave, staid, steady, or sedate; &c.]. (L.) See also Q. Q. 2, below: and see 1, above, near the end, in two places.

8. اسْتَكْنَى, and its var. or syn. اسْتَكَنَّ: see 1, near the end.

Q. Q. 2. تَمَسَّكَنَ He affected to be like, or he imitated, such as are termed مَسَاكِين [pl. of مَسْكِين, q. v.]. (IAth, L.) — See also 1, near the end, in two places. You say, تَمَسَّكَنَ لِرَبِّهِ He humbled, or abased, himself to his Lord; or addressed himself with earnest, or energetic, supplication to Him: and تَمَسَّكَنَ is like تَمَسَّكَنَ. (Lh, L.)

سَكْنُ, a quasi-pl. n. of سَاكِنٌ, like as شَرْبٌ is of شَارِبٌ, called by Akh a pl., (L,) The inhabitants, people, or family, of a house or tent; (S, L, K;) a household. (L.) — And The collective body of the people of a tribe: one says, تَعَمَّلَ

السَّكْنُ فَذَهَبُوا [The collective body of the people of the tribe bound the loads, or burdens, upon their beasts, and went away]. (Lh, L.) — See also سَكْنُ. — And see the paragraph here next following.

سَكْنُ: see سَكْنِي. — And see also مَسْكَنُ, in three places. — Also, (L, JM,) [thus written in both, and expressly said in the latter to be “with damm,”] or سَكْنُ, (thus in copies of the K,) or سَكْنُ, (thus in the CK,) [but the first is app. the right.] Food, aliment, or victuals, syn. قَوْث; (L, K, JM;) like نَزْلٌ meaning “food (طَعَامُ, L, JM) of a party alighting to partake of it,” and said to be called سَكْنُ because by means of it a place is inhabited, like as the نَزْلُ of an army means the “appointed rations of an army alighting at a place.” (L.)

سَكْنُ A thing, (S, L, Msb, K,) of any kind, (S, L,) to which one trusts, or upon which one relies, so as to be, or become, easy, or quiet, in mind; (S, L, Msb, K;) and in like manner, a person, or persons, to whom one trusts, &c.: applied in this sense to a family, or wife, (L, Msb,) as well as to property, (Msb,) &c.: (L, Msb:) and hence [particularly] signifying a wife. (L.) One says, [app. using it in this sense, as seems to be indicated by the context in the S,] فَلَانُ ابْنُ السَّكْنِ [Such a one is the son of the سَكْنِ]; and أَقْصَى used to say السَّكْنِ: (S, L:) accord. to Ibn-Habīb, one says سَكْنُ and سَكْنُ. (L.) And it is said in the Kur [vi. 96], جَعَلَ اللَّيْلَ سَكْنًا He hath made, or appointed, the night to be a resource for ease, or quiet. (L.) And in the same [ix. 104], إِنَّ صَلَاتَكَ سَكْنٌ لِّمَن, i. e. [Verily thy prayers for forgiveness are] a cause of ease, or quiet, to them. (Zj, L.) [And سَكْنَةُ seems to have a similar meaning: for] ISh says, تَغْطِيَةُ الْوَجْهِ عِنْدَ النَّوْمِ سَكْنَةٌ, app. [The covering of the face on the occasion of sleep is a cause of ease, or quiet,] in the case of loneliness, or of fear arising therefrom. (L.) And it is said in a trad., اللَّهُمَّ أَنْزِلْ عَلَيْنَا فِي أَرْضِنَا سَكْنًا, meaning O God, send down upon us, in our land, the succour, or relief, of its inhabitants, [app. alluding to rain,] to which they may trust so as to be easy, or quiet, in mind. (L.) — Also i. q. مَسْكِنُ. (Lh, L, and Ham p. 400.) See the latter word, in three places. — And Fire; [app. first applied thereto as being a cause of ease, or comfort;] (S, L, K;) as in the saying [of a rájiz],

وَسَكْنٌ تُؤَدُّ فِي مِطْلَةٍ

[And a fire kindled in a large tent of hair-cloth, or in a booth, or shed], (S, L,) describing himself as driven to have recourse thereto by the night, and by a moist wind, or a wind cold with moisture; and [afterwards used without any allusion to its being a cause of ease, or comfort,] as in the saying of another, describing a cane,

أَقَامَهَا بِسَكْنٍ وَأَدَمَانٍ

meaning He straightened it with fire and oils. (L.) — And Mercy, pity, or compassion. (K.)

[See also سَكِينَةٌ.] — And i. q. بَرَكَه [A blessing; prosperity, or good fortune; increase; &c.]. (K.) — See also سَكَنَ: and سَكَنِي: and see سَاكِن.

[سَكْنَة A quiescence of a letter; its having no vowel immediately following; opposed to حَرَكَة: pl. سَكَنَات.] — تَرَكْتُهُمْ عَلَى سَكَنَاتِهِمْ: see سَكْنَة.

سَكْنَة: see سَكَن.

سَكْنَة A place; [properly] a place of habitation or abode: pl. سَكَنَات. (L.) It is said in a trad., اسْتَقَرُّوا عَلَى سَكَنَاتِكُمْ فَقَدْ انْقَطَعَتِ الْهَجْرَة, (S, L, K,*) i. e. Rest ye, or remain ye, at your places, (S, L,) or in your places of habitation or abode, (S, L, K,) for emigration has [ended, having] become no longer needful. (L.) And one says, النَّاسُ عَلَى سَكَنَاتِهِمْ, [virtually] meaning, accord. to Fr, The people are in their right state: (S, L:) and in like manner is expl. the saying, نَزَلْتُهُمْ وَتَرَكْتُهُمْ عَلَى سَكَنَاتِهِمْ; but the approved explanation is, [I left them] at their places of habitation, which is that of Th; or, as in the M, their places of alighting, or abode. (L.) — Also The part, of the neck, which is the resting-place of the head. (S, L, K.) So in the saying, (S, L,) attributed to several poets, (L.)

بَصْرُوبٌ يُزِيلُ الْهَامَ عَنْ سَكَنَاتِهِ

[With a smiting that removes the heads from their resting-places on the necks]. (S, L.)

سَكَنَ is an inf. n. of سَكَنَ in the phrase سَكَنَ الدَّارَ: (MA, Mgh, L, JM:) or a simple subst. therefrom: (Msb:) or a subst. in the sense of سَكَنَان, like رَقَبِي in the sense of رِقَابِي: (Mgh:) see I, in three places: or it is a subst. (S, L, K) also (I) from اسْكَنَ الدَّارَ, (S, L, K,) like as عَشَى is from اعْتَابَ, (S, L,) and so is سَكَنَ, (L, L, K,) [which is app. mentioned in the Msb as an inf. n. of the former verb,] signifying, as also سَكَنَ, [so in one place, as on the authority of Lth, in the L, and said in the MA to be, like سَكَنِي, an inf. n. of the verb first mentioned above,] The making [or giving] a man a place, or an abode, to inhabit, without rent; (L, and Ham p. 400 in explanation of the first of these words;) the term سَكَنِي being similar to عَمَرِي. (L.) — See also مَسْكَن, in five places.

سَكِينٌ An ass light, or active, and quick, or swift: and سَكِينَةٌ is applied to a she-ass (L, K) in the same sense. (L.) — Hence the latter is used as a name for † A girl, or young woman, or a female slave, that is of a light, or an active, spirit. (L.) — The former also signifies A wild ass. (L.) — And السَّكِينَة is the name of The gnat that entered into the nose of Numrood [or Nimrod]. (L, K.)

سَكِينَة (S, L, Msb, K) and سَكِينَةٌ (Ks, L, K) and سَكِينَةٌ (L, Msb,) mentioned in the “Nawádir,” (Msb,) on the authority of AZ, (L,) but of a measure of which there is no [other] known instance, (L, Msb,) Calmness, or tranquillity;

(S, L, Msb, K;) gravity, staidness, steadiness, or sedateness; (S, L, Msb;) and a quality inspiring reverence or veneration: (Msb:) and, as some say, mercy, pity, or compassion: [see also سَكَنَ:] and aid or assistance; or victory or conquest: and a thing whereby a man is calmed, or tranquillized: (L:) pl. of the first word سَكَنَان. (Har p. 62.) One says of a man who is calm or tranquil, or grave &c., عَلَيْهِ السَّكِينَة [Upon him is resting, or abiding, calmness &c.]. (L.) And it is said in a trad., respecting the Prophet, on the occasion of the coming down of revelation, فَغَشِيَتْهُ السَّكِينَة, meaning And calmness, or tranquillity, and غِيْبَة [i. e., as here used, absence of mind from self and others by its being exclusively occupied by the contemplation of divine things], came upon him. (L.) And in the Kur [ii. 249], it is said, [with reference to the coming of the ark of the covenant,] فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ, meaning [In which shall be] a cause of your becoming tranquil, [or easy in your minds,] when it cometh to you [from your Lord]: (Zj, L, K:) or, as some say, there was in it a head like that of the cat; when it uttered a cry, victory betided the Children of Israel: (L:) or a thing having a head like that of the cat [and a tail like that of the cat (Bd)], of chrysolite and sapphire, and a pair of wings: (L, K:) or an image like the cat, that was with them among their forces, on the appearance of which their enemies were routed: or an animal having a face like that of a human being, compact [in substance], the rest thereof being unsubstantial like the wind and the air: or the images of the Prophets, from Adam to Mohámmad: (Bd:) or the signs, or miracles, with the performance of which Moses was endowed, and to which they trusted so as to be easy, or quiet, in their minds: (L:) or by the تَابُوت to which these words refer is meant the heart, [or rather the chest, i. e. bosom,] and the سَكِينَة is the knowledge, and purity, or sincerity, in the heart [or bosom]. (Bd.) In a trad. of Alee, respecting the building of the Ka'bah, it is said, فَارْسَلَ اللَّهُ إِلَيْهِ السَّكِينَة, meaning [And God sent to him] the wind swift in its passage. (L.)

سَكِينَةٌ fem. of سَكِينٌ [q. v.]. (L, K,*)

الطَّرَة السَّكِينَة [The hair over the forehead (of a girl or woman) that is cut with a straight, or even, edge, or with two such edges one above the other, so as to form a kind of border, after the fashion of Sukeyneh,] is so called in relation to Sukeyneh the daughter of El-Hoseyn. (S, L, K.)

سَكَنَان A maker of سَكَاكِين [or knives], (ISd, L, K,*) pl. of سَكِين; (ISd, L;) as also سَكَاكِينِي, (ISd, L, K,) which latter is held by ISd to be post-classical, being formed from the pl., whereas by rule it should be formed from the sing. (L.)

سَكَنَان The ذَنْب, (Lth, S, MA, Mgh, L,) [i. e.] the rudder, (MA, KL, PS,) of a ship or boat, (Lth, S, MA, Mgh, L,) by means of which it is rightly directed, (Lth, Mgh, L,) and made still, or steady; (Mgh, L;) its خَذَف; (AA, L;) i. q. خَزَزَان and كَوْنَل [meaning the same, or its tiller]: (A'Obeyd, L:) it is an Arabic word.

(L.) Hence the saying of Tarafeh, (L,) likening to it the elevated neck of a she-camel, as being long, and quick in motion, (EM p. 73,) [and thus app. applying it to the upper and narrow part of a rudder,]

كُسَّانٌ بُومِيٌّ بِدَجَّةٍ مُضَعِدٍ

(L, EM,) i. e. Like the سَكَن of a vessel of the sort called بُومِيٌّ [ascending the Tigris]. (EM.) — Also pl. of سَاكِن [q. v.]. (L, Msb.)

سَكِينٌ a word of well-known meaning; (S, Msb, K;) i. e. A knife; (MA, PS;) i. q. مَدِينَة; (L;) as also سَكِينَةٌ, (ISd, L, K,) a dial. var., (ISd, L,) occurring in a trad., but the former is that which is commonly known: (L:) so called because it stills the animals slaughtered with it: (Az, L, Msb:) of the measure فَعِيل: (IDrd, L, Msb:) or, accord. to some, its ن is augmentative, so that it is of the measure فَعْلِيل: (Msb:) it is masc., and sometimes fem.: (Zj, I'Amb,* L, Msb, K:*) not heard as fem. by I'Aqr: (L:) held to be only masc. by AZ and As and some others: (Msb:) but sometimes it occurs in poetry as fem. on the ground of meaning [as being syn. with مَدِينَة or شَقْرَة], (Msb,) and as such it occurs in a trad.: (L:) the pl. is سَكَاكِين. (ISd, MA, L.) [See an ex. in a prov. cited voce سَكَنِي.]

سَكِينَةٌ: see سَكِينَة.

سَكِينَةٌ: see سَكِينَة — and see also سَكِين.

سَكَاكِينِي: see سَكَنَان.

سَاكِنٌ Still, motionless, stationary, in a state of rest, quiet, calm, or unruffled: [applied to a letter, quiescent; i. e. without a vowel immediately following it:] still, calm, tranquil, becoming appeased or allayed or assuaged or quelled; [dying away, passing away, or ceasing to be: remitting, or subsiding; becoming alleviated, light, slight, or gentle:] still, or silent. (L. [See its verb, سَكَن, first sentence.]) — Inhabiting, dwelling, or abiding; an inhabitant, or a lodger: (L, Msb:) and سَكَنٌ signifies the same as سَاكِن [app. thus used]: (L:) the pl. of سَاكِن is سَكَنَان.

(L, Msb.) You say, هُمْ سَكَنَانُ فُلَانٍ [They are the lodgers of such a one]. (S, L.) And سَكَنَانٌ signifies The Jinn, or Genii, inhabiting the house. (L. [Respecting the custom of sacrificing an animal to the Jinn on the occasion of buying a house, in order to prevent any injury from the Jinn thereof, see ذَبْح. The belief that houses are inhabited by Jinn obtains among the Arabs in the present day.]) See also سَكَنَ. — [Other meanings are indicated by explanations of its verb.]

أَسْكَنَ More, and most, still, &c.]

مَسْكَنٌ and مَسْكِنٌ (S, L, Msb, K;) the people of El-Hijáz say the former, (S, L,) and the latter is anomalous; (L;) [A place of habitation;] a place of alighting, abiding, sojourning, or lodging; an abode, or a dwelling; (S, L, K;) a house, or a tent; (S, L, Msb;) pl. مَسَاكِن: (Msb:) and مَسْكِنٌ signifies the same as مَسْكَن, [thus in the

Qur xvi. 82,] (Lh, L, and Ham p. 400,) as also **سَكْنِي**, (Lh, L,) and **سَكْنُ**: you say, **دَارُ فَيْهَا**, **سَكْنِي**, (Lh, L,) and **سَكْنُ**, i. e. **سَكْنِي** [or **مَسْكَن**, meaning *A house in which is a place of habitation, or a lodging*]: (L: [**سَكْنُ** and **سَكْنُ** are there mentioned as syn., each of them, with **مَسْكَن** and **سَكْنِي**, but in different places; and I incline to think that **سَكْنُ** thus mentioned may be a mis-transcription for **سَكْنُ**: I have not found it elsewhere in this sense:]) and **دَارِي لَكَ سَكْنِي**, in which the last word is [said to be] virtually in the accus. case, as a denotative of state, meaning [*My house is for thee,*] as *made* [or *given*] to be inhabited, or as being inhabited: (Mgh:) or **دَارِي هَذِهِ سَكْنِي**, meaning *To thee this my house is a lent dwelling-place*: and **السَّكْنُ** means *The wife's dwelling-place in which the husband lodges her*. (L.)

مَوْعَى مُسْكَن *Abundant pasturage, [that causes people to abide in it,] not requiring to go away*; like **مَرْبَع** and **مَنْزِل**. (L.) — **أَصْبَحُوا مُسْكِنِينَ**. (L.) — **مَسْكَنَةً**. (L, K.)

مَسْكَنَةً (L, Mgh, K) The state of him who is termed **مُسْكِن**: primarily, *lowliness, humility, or submissiveness*: and meaning also *lowness, abjectness, ignominiousness, abasement, or humiliation*; and *paucity of property*; and *an evil state or condition*; also *poverty of mind*; and *weakness*: (IAth, L:) it is from **السَّكْنُ** [an inf. n. of **سَكْنُ** meaning as expl. in the first sentence of this art.]. (L.)

مُسْكَنَان, meaning “an earnest,” or “earnest money,” and of which [as well as of **مُسْكِن**] the pl. is **مَسَاكِين**, belongs to art. **مَسْك**. (TA.)

مُسْكِن (S, Mgh, L, Mgh, K, &c.) and **مَسْكِن**, (L, Mgh, K,) the latter anomalous, for there is no [other] instance of the measure **مَفْعِل**, (L,) of the dial. of Benoo-Asad, (L, Mgh,) mentioned by Ks as heard by him from some one or more of that tribe, (L,) others saying **مُسْكِن**, (Mgh,) of the measure **مَفْعِل** (L) from **السَّكْنُ**, because the person to whom it is applied trusts to, or relies upon, others, so as to be, or become, easy, or quiet, in mind: (Mgh, L, Mgh:) primarily, (L,) it signifies *Lowly, humble, or submissive*; (IAth, Mgh, L;) and therefore the Prophet said, **اللَّهُمَّ أَحْبِبْنِي مُسْكِنًا وَأَمِتْنِي مُسْكِنًا وَأَحْضِرْنِي فِي زُمْرَةِ الْمَسَاكِينِ** [*O God, make me to live lowly, and make me to die lowly, and gather me among the congregation of the lowly*]: (Mgh, L:) and hence it sometimes applies to him who possesses little and [sometimes] to him who possesses much: (L:) sometimes, (S,) it signifies (S, IAth, L, Mgh, K) also (IAth, L) *low, abject, ignominious, or in a state of abasement or humiliation*; (S, IAth, L, Mgh, K;) and *weak*; (S, L, K;) and *subdued, or oppressed*; though possessing riches or competence: (Mgh:) [therefore] Sb says, it is one of the words expressive of pity, or compassion; [and as such may be rendered *poor*]; you say, **مَرَزْتُ بِهِ الْبُسْكِينَ** [*I passed by him, I*

mean *the poor man*], putting it in the accus. case by the implication of **أَعْنِي**, though it may be in the genitive case as a substitute [for the pronoun], and in the nom. case by the suppression of **هُوَ** meant to be understood: (L:) in other cases, (S,) it is syn. with **فَقِير**, (S, L, Mgh,) meaning (Mgh) *destitute, i. e. possessing nothing*: (L, Mgh, K:) or accord. to Isk, **مُسْكِن** means thus; but the **فَقِير** is he who possesses a sufficiency of the means of subsistence: (Mgh:) or the former means *possessing somewhat*; (L;) or [rather] *needy, i. e. possessing what is not sufficient* (L, K) *for him* (K) *or for his family*: (L:) or *caused by poverty to have little power of motion*; (L, K;) thus expl. by Abou-Is-hak; but this is improbable; for **مُسْكِن** has the meaning of an active part. n., and his explanation [like one of the others mentioned above] makes it to have that of a pass. part. n.: (L:) Yoo says the like of Isk: (Mgh:) he used to say that the **مُسْكِن** is in a harder condition than the **فَقِير**: (S, L, Mgh:) he says, I asked an Arab of the desert, Art thou **فَقِير**? and he answered, No, by God, but rather **مُسْكِن**; (S, L, Mgh;) but 'Alee Ibn-Hamzeh says that this man may have meant that he was low, or abject, by reason of his distance from his people and his home; and that he does not think he meant anything but that: (L:) [J also adds,] it is said in a trad. that the **مُسْكِن** is not he whom a mouthful or two mouthfuls will turn back, or away, but is only he who does not beg, and who is not known so that he may be given [anything]; (S;) but Ziyadat-Allah Ibn-Ahmad says that the **فَقِير** is he who sits in his house, not begging, and the **مُسْكِن** is he who begs and is given; and hence it is argued that the latter is in a better condition than the former; though it indicates that the former is more high-minded than the latter: (L:) accord. to Aq, the **مُسْكِن** is better in condition than the **فَقِير**; and this is [said to be] the right assertion, (Mgh, L, Mgh,) for the pl. of the former is applied in the Qur xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (L, Mgh;) but they may have been thus termed because they were humbled and abased by the tyranny of the king who took every ship, or boat, that he found upon the sea, by force; (L;) and it is said that these men were hirers, not owners, of the vessel: (TA voce **فَقِير**, q. v.:) 'Alee Ibn-Hamzeh says, that the **مُسْكِن** is better in condition than the **فَقِير** is shown by a passage in the Qur [ix. 60], where it is said that the poor-rates are for the **فُقَرَاءَ** and the **مَسَاكِينِ**; for you will find the classes to be there mentioned in such an order that the second is better in condition than the first, and the third than the second, and in like manner the fourth and the fifth and the sixth and the seventh and the eighth: and he says that the same is shown by the fact that the Arabs sometimes used **مُسْكِن** as a proper name, but not **فَقِير**: (L:) or when these two words are used together, they differ in signification; and when used separately, they [sometimes] signify the same: (El-Bedr El-Karafee, TA in art. **فَقِير**;) [see more voce **فَقِير**:] a woman is termed **مُسْكِنَةٌ** (Sb, S, L, Mgh, K) and **مُسْكِن** also; (S, L, K;) the former by way of assimilation to **فَقِيرَةٌ**; (Sb,

S, L;) the latter being accord. to rule, for an epithet of the measure **مَفْعِل** is regularly applied alike to a male and a female; (S, Mgh;) or, as Abu-l-Hasan says, this is only when it is an intensive epithet, which **مُسْكِنَةٌ** is not: (L:) the pl. is **مَسَاكِينُ** and **مُسْكِنُونَ**, (S, L, K,) applied to men, (K,) or to a company of people, (S, L,) and **مُسْكِنَاتُ** applied to females. (S, L, K.)

سل

1. **سَلَّ الشَّيْءَ**, (S, M, Mgh,) aor. **سَلَّ**, (S, M,) inf. n. **سَلَّلَ**; (S, M, Mgh, K;) and **اسْتَلَّ**, (M,) inf. n. **اسْتَلَّلَ**; (K;) [in the CK, **الاسْتَلَال** is put in the place of **الاستلال**]; *He drew the thing out or forth from another thing*: (Jel in xxiii. 12:) or *he pulled out the thing, or drew it forth, gently*: (M, K:) or *he drew, or pulled, the thing out, or forth, as a sword from its scabbard, and a hair from dough*. (Mgh.) You say, **سَلَّ السَّيْفَ**, (S, Mgh,) aor. and inf. n. as above; (Mgh;) and **اسْتَلَّ**, both signifying the same; (S;) [i. e. *He drew the sword*]; as also **اسْلَلَّ**, inf. n. **اسْلَلَّ**. (TA.) In the saying of El-Farezdaq,

• **غَدَاةٌ تَوَلَّتْكُمْ كَأَنَّ سُبُوفَكُمْ**
• **ذَاتِينَ فِي أَعْنَاقِكُمْ تَمُرُّ لَكُمْ**

[*In the morning when ye turned back, as though your swords were* **ذَاتِينَ** (pl. of **ذُوْنُون** a species of fungus) *upon your necks, (for the sword was hung upon the shoulder, not by a waist-belt,) not drawn forth*], he has separated the doubled letter: thus the verse is related by IAqr: but by Th, **تَمُرُّ لَكُمْ** [for **تَسْلَلُ**]. (M.) It is said in a trad., **لَأَسْلَنَّكَ مِنْهُرْكَمَا تَسْلُ الشَّعْرَةَ مِنَ الْعَجِينِ** [*I will assuredly draw thee forth from them like as the single hair is drawn forth from dough*]. (TA.) And in another trad., **اللَّهُمَّ اسْلَلْ سَخِيمَةَ قَلْبِي** [*O God, draw forth the rancour of my heart*]: and hence the saying **الْبَدَايَا تَسْلُ السَّخَائِرَ وَتَحُلُّ الشَّكَاكِرَ** [*Presents draw away feelings of rancour, and loose, or melt, resistances, or compliances*]. (TA.) And **سَلَّ**, said of a colt, means *He was drawn forth a سَلِيل* [q. v.]. (M, TA.) — Also *He took the thing*. (Mgh.) Hence one says, **تَسْلُ الْمَيِّتَ مِنْ قَبْلِ رَأْيِهِ إِلَى الْقَبْرِ**, i. e. [*The dead body*] is taken [*head-foremost to the grave*]: (Mgh:) [or is drawn forth &c.: for] it is said of the Apostle of God, **سَلَّ مِنْ قَبْلِ رَأْيِهِ**, meaning *He was drawn forth* [&c.] from the bier. (Mgh.) — Also, aor. and inf. n. as above, *He stole the thing*: (Mgh, TA:) or *he stole it covertly, secretly, or clandestinely*; (TA;) and so **اسْلَلَّ**. (TK.) [But see 4, below, where **اسْلَلَّ** meaning “he stole” is mentioned only as intrans.] You say, **سَلَّ الْبَحِيرُ فِي جَوْفِ اللَّيْلِ** *He drew away the camel from among the other camels in the middle of the night*: and in like manner you say of other things. (TA.) — **سَلَّ**, aor. **سَلَّ**, (K,) inf. n. **سَلَّلَ**, (TK,) said of a man; (TA;) or **سَلَّتْ**, aor. **سَلَّتْ**, [whence it would seem that the sec. pers. of the pret. is **سَلَلْتُ**, and the inf. n. **سَلَّلْتُ**] said of a

sheep or goat, شاة (M;) *He, or it, lost his, or its, teeth*: (M, K:) on the authority of Lh. (M.) — سَلَّ (M, Mṣb, K,) in the pass. form, (Mṣb,) with damm, (K,) *He was, or became, affected with the disease termed سَلَّ* [q. v.]. (M, Mṣb, K.)

4: see 1, second sentence. — اسَلَّ (ISk, S, M, Mgh,) inf. n. اسَلَّ (ISk, S, K,) also signifies *He stole*: (ISk, S, Mgh:) or *he stole covertly, secretly, or clandestinely*. (M, K.) See also 1, in the latter half of the paragraph. You say, اسَلَّ من الغنم *He stole of the spoil*. (Mgh.) — اسَلَّ signifies also *An open raid or predatory incursion*. (TA.) — And اسَلَّ *He aided another to steal, or to steal covertly, secretly, or clandestinely*. (TA.) — [See also اسَلَّ below. Accord. to Freytag, اسَلَّ signifies *He received a bribe*: but this requires consideration: he gives no authority but the K, which does not justify this explanation.] — اسَلَّ *He (God) caused him to be affected with the disease termed سَلَّ* [q. v.]. (S, M, Mṣb, K.)

5. تسَلَّل: see 7: and see also 1, in the former half of the paragraph. — Also i. q. اضْطَرَبَ *It was, or became, in a state of commotion, agitation, &c.*; said of a thing; as though it were imagined to be repeatedly drawn forth. (Er-Rāghib, TA.)

7. انسَلَّ *It (a thing) became pulled out, or drawn forth, gently*; (M;) *it became drawn, or pulled out or forth, as a sword from its scabbard, and a hair from dough*. (Mgh.) You say, انسَلَّ السيف من الغمد *The sword [became drawn from the scabbard: or] slipped out from the scabbard*. (TA.) And انسَلَّ قياد الفرس من يده *[The leading-rope of the horse slipped out or] came forth [from his hand]*. (Mgh.) — And [hence], as also تسَلَّل (S, M, K,) *He slipped away, or stole away*; i. e., *went away covertly, secretly, or clandestinely*: (M, K:) or *he went forth, من بينهم [from among them]*. (S.) And انسَلَّت من بين يديه *I went away, and went forth, deliberately, or leisurely, and by degrees, from before him*. (TA.) Sb says that انسَلَّت [used in this or a similar sense] is not a quasi-pass. verb; but is only like [a verb of the measure] فعَلَّت; like انقَرَّت is like ضَعَفَ. (M.) It is said in a prov., وَنَسَلَّتْ رَمْتِي بِدَائِي وَأَنْسَلَّتْ *[She reproached me with her own fault, and slipped away]*: (S, Meyd, TA:) [originally] said by one of the fellow-wives of Rulm, daughter of El-Khazraj, wife of Saḡd Ibn-Zeyd-Menāh, on Rulm's reproaching her with a fault that was in herself. (Meyd, TA.) [See also Freytag's Arab. Prov. cap. x. no. 2; and another prov. there referred to in cap. ii. no. 78.] And one says also, بَكَدَّ اسَلَّ, meaning *He went away with such a thing covertly, secretly, or clandestinely*. (TA.)

8: see 1, first and second sentences: — and see also 7, last sentence.

10. استسلَّ التهرجَدولَ *The river had a rivulet, or streamlet, branching off from it*. (TA.)

R. Q. 1. سَلَّ [as inf. n. of سَلَّ (see سَلَّ below)] signifies *A thing's being connected with another thing*. (M, K.) [It is also inf. n. of سَلَّ, as such signifying *The connecting a thing with another thing*.] — [Hence, or the reverse may be the case,] سَلَّته *I bound him with the سَلَّ [or chain]*. (O. TA.) — And سَلَّته الماء في الحلق *I poured the water into the throat, or fauces, [app. in a continuous stream]*. (S, O.) — And سَلَّته طعاماً *He did not eat food*: (K:) as though he did not pour it into his throat, or fauces. (TA.) — Accord. to IAg, سَلَّته signifies *He ate a سَلَّته, i. e., a long piece of a camel's hump*. (O.) — See also 1, third sentence.

R. Q. 2. تَسَلَّل, said of water, *It ran into the throat, or fauces*: (S, O:) or *it ran down a declivity, or declivous place*: (M, K:) or *it became [fretted with a succession of ripples] like a chain, in running [in a shallow and rugged bed], or when smitten by the wind*. (S.) — And, said of lightning, *It assumed the form of سَلَّته, [i. e. chains, meaning elongated streams,] pl. of سَلَّته* [q. v.], in the clouds. (M.) — And تَسَلَّل signifies *The glistening, and [apparent] creeping, of the diversified navy marks, streaks, or grain, [resembling a chain, (see سَلَّته), and also likened to the creeping of ants, (see فَرَزْدَ and رَزْدَ)] of a sword*. (TA. [See also تَسَلَّل.]) — And تَسَلَّل said of a garment, *It was worn until it became thin*; (O, K;) like تَحَلَّلَ. (O.)

سَلَّ (M, K,) applied to a man, (M,) *Whose teeth are falling out*; (M;) *losing his teeth*: (K:) fem. with ة: (M, K:) likewise applied to a sheep or goat (شاة); on the authority of Lh; (M;) and to a she-camel whose teeth have fallen out from extreme old age; or one extremely aged, having no tooth remaining; on the authority of IAg. (TA.) — See also سَلَّ, in two places.

سَلَّ: see what next follows.

سَلَّ (S, M, Mṣb, K) and سَلَّ (S, M, K,) the former [the more common, and] often occurring in the verses of chaste poets, though El-Hareer says in the “Durrat el-Ghowwās” that it is an erroneous term of the vulgar, and that the latter is the right term, (TA,) signify the same, (S, M, K,) as also سَلَّ and سَلَّ (K,) [Consumption: or phthisis:] *an emaciating, oppressive, and fatal malady*: (T, TA:) *a certain disease, well known; said in the medical books to be one of the diseases of girls, because of the abundance of blood in them*: (Mṣb:) accord. to the physicians, (TA,) *an ulcer, (K, TA,) or ulcers, (Mṣb,) [or ulceration,] in the lungs*; (Mṣb, K, TA;) *succeeding [grammatically referring to سَلَّ] either ذات الرئة [i. e. inflammation of the lungs] or ذات الجنب [i. e. pleurisy]*: (in the CK, سَلَّ ذات الجنب is [erroneously] put in the place of ذات الرئة أو ذات الجنب: and in what here follows, the gen. case is put in the place of the nom. in four instances:) or *a rheum*

(رُكَام), and *defluxions (نَوَازِل), or a long cough, and attended with constant fever*. (K, TA.) — Hence the saying, in a trad., غَبَرَ ذَيْلُ الْمَرْأَةِ الْفَاجِرَةِ يُوْرِثُ الْبَيْتَ *[The dust of the skirt of the vitious woman occasions the loss of property]*; meaning that he who follows vitious women and acts vitiously, loses his property, and becomes poor: the diminution and departure of property being likened to the diminution and wasting away of the body when one has the disorder termed سَلَّ. (TA.)

سَلَّ The drawing of swords; (S, M, K;) as also سَلَّ (K.) So in the saying, أَتَيْنَاهُمْ عِنْدَ السَّلَّةِ *[We came to them on the occasion of the drawing of swords]*. (S, M, K.) — And Theft: (S, Mṣb:) or *covert, secret, or clandestine, theft*; (M, K;) like اسَلَّ [except that the former is a simple subst., and the latter is an inf. n., i. e. of 4]: (K:) one says, فِي بَنِي فُلَانٍ سَلَّةٌ *[Among the sons of such a one is theft, or covert theft]*: (S:) and السَّلَّةُ تَدْعُو إِلَى السَّلَّةِ *[Want invites to theft, or covert theft]*. (TA.) — Also تَدْعُو إِلَى السَّلَّةِ *[The rush (دَفْعَة) of a horse among other horses, in running: (TA:) or the rush (دَفْعَة) of a horse in striving to outstrip: (S, TA: [I read سَبَاقِهِ, as in a copy of the S; instead of سَبَاقِهِ, as in other copies of the S and in the TÁ:])] so in the saying, قَرَسَ شَدِيدُ السَّلَّةِ *[A horse of which the rush &c. is vehement]*: (S, TA:) and خَرَجَتْ سَلَّتُهُ عَلَى سَائِرِ الْخَيْلِ *[His rush in striving to outstrip proceeded against the other horses]*. — And A revulsion of shortness of breathing (إِرْتِدَادٌ وَهْنٍ) in the chest of a horse, in consequence of his suppressing such shortness of breathing [so I render كَبُوءًا يَكْبُوءُهَا, but this phrase admits of other renderings, as will be seen in art. كَبُوء]: (M, K:) when he is inflated thereby, one says, أُخْرِجَ سَلَّتُهُ [app. meaning *he has manifested his revulsion of shortness of breathing*]; and thereupon he is urged to run with vehemence, and made to sweat, and coverings are thrown upon him, and that shortness of breathing (ذَلِكَ الرَّوْبُ) passes forth. (M.) — [In a sheep or goat, or a ewe or she-goat, it seems to mean *Power, or force, of long continuance*: see مَسْلُوءَة, voce مَسْلُوء.] — See also سَلَّ. — Also سَلَّ: (K:) or *a thing like the سَلَّ, (M,) or like the covered سَلَّ, which is also called سَلَّةٌ*; so says Az: (TA:) *a receptacle in which fruit is carried*: (Mṣb:) [sometimes covered with red skin: (see حُور:) in the present day commonly applied to a basket made of twigs, oblong and deep, generally between a foot and a foot and a half in length:] and سَلَّ signifies the same: (M, K:) what is termed سَلَّةُ الْخُبْزِ [the bread-basket] is well known: (S:) سَلَّةٌ meaning as expl. above is not thought by IDrd to be an Arabic word: (M:) [the dim. سَلِينَةٌ occurs in the K voce سَلَّةٌ, and in the Mgh voce سَلَّةٌ, &c.:] the pl. is سَلَلٌ (M, K) and سَلَلَات (Mṣb) and [coll. gen. n.] سَلَّ, of*

which Abu-l-Hasan says that it is in his opinion a rare kind of pl. [or coll. gen. n.] because it denotes what is made by art, not created, and it should more properly be regarded as of the class of **كَوْكَبَةٌ** and **كَوْكَبٌ** [which are syn.] because this is more common than the class of **سَفِينَةٌ** and **سَفِين**. (M.) = Also *A fault, or defect, in a watering-trough or tank, or in a [jar of the kind called] خَابِيَةٌ*: (M, K:) or *a breach between the أَنْصَابُ*, (K,) or [more properly] *between the أَنْصَابِ*, [i. e. the stones set up, and cemented together with kneaded clay, around the interior,] (M,) of a watering-trough or tank. (M, K.) — And *Fissures in the ground, that steal [i. e. imbibe] the water.* (TA.) = Also *One's sewing [a skin, or hide, with] two thongs in a single puncture, or stitch-hole.* (M, K.)

سَلَّةٌ: see **سَلَّةٌ**, first sentence.

سَلِيلٌ *i. q. v.* (S, M, K.)

سَلِيلٌ *A drawn sword; i. q. v.* (M, K.) — † *A child, or male offspring*; [because drawn forth;] (S, M, Mgh, K;) as also **سَلَاةٌ**; (M, Mgh, Mgh, K;) metonymically so termed: (Mgh:) or, *when it comes forth from the belly of its mother*; as also † the latter; the former so called because created from the [sperma genitalis, which is termed] **سَلَاةٌ**: (Akh, TA:) fem. of the former **سَلِيلَةٌ**, (S, M, Mgh, K,) applied to a daughter. (AA, K.) — *A colt*; (M, K:) and with **ة** a *filly*; (S, M, TA;) the **ة** being affixed, though **سَلِيلٌ** is of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, because the word is made a subst.: (Ham p. 102:) or, as some say, (M, in the K “and”) the former signifies *a colt that is born not in a [membrane such as is called] مَاسِكَةٌ nor [in one such as is called] سَلَى*: if in either of these, it is termed **بَقِيرٌ** [not **بَقِيرٌ** as in the CK].

(M, K.) [See also **دَعْمُوضٌ**.] — And *A young camel when just born, before it is known whether it is a male or a female.* (As, S, TA.) = *Clear, or pure, beverage or wine*; (K, TA;) as though gently drawn away from dust or motes or particles of rubbish or the like: such is said to be the beverage, or wine, of Paradise: or *cool beverage or wine: or such as is clear from dust or motes or particles of rubbish or the like, and from turbidness*; of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**: or *such as is easy [in its descent] in the throat, or fauces.* (TA.) [See also **سَلَاةٌ**, and **سَلَالٌ**.] = *The channel of the water, or place in which the water flows, in a valley: or the middle of a valley, (M, K,) where flows the main body of water.* (M.) And *A wide (S, M, K) and deep (M, K) valley, (S, M, K,) that gives growth to the [trees called] سَلْمٌ and سَمَرٌ, (S, K,) or that gives growth to the سَلْمٌ and سَمَرٌ and يَنْبَةُ and حَلْبَةُ*; (M;) and † **سَالٌ** signifies the same: (M, K:) or this latter, *a place in which are trees*: (TA:) or *a narrow channel of a torrent in a valley*: (As, S, TA:) or *a low place surrounded by what is elevated, in which the water collects*: (En-Nadr, TA:) pl. of both **سَلَالٌ**, (M, K,) or of the former accord.

to Kr, (M, TA,) and of the latter accord. to As [and the S], (TA,) or that of the latter is **سَوَالٌ**. (En-Nadr, K, TA.) One says **سَلِيلٌ مِنْ سَمَرٍ** like as one says **غَالٌ مِنْ سَلْمٍ**. (S.) The phrase **سَالُ السَّلِيلِ بِهِمْ** [lit. *The wide, or wide and deep, valley, &c., flowed with them*] is used by the poet Zuheyr (S, IB) as meaning † *they journeyed swiftly.* (IB, TA.) = *The brain of the horse.* (M, K.) — *The hump of the camel.* (M, K.) — *The نَخَاع [or spinal cord].* (M, K.) — And **سَلِيلُ اللَّحْمِ** *The [portions that are termed] خَصِيلٌ [q. v. voce خَصِيَّةٌ] of flesh*: [the former word in this case being app. a coll. gen. n., of which the n. un. is **سَلِيلَةٌ** (q. v.); the more probably as it is added that] the pl. is **سَلَالٌ**. (TA.)

سَلَاةٌ *What is, or becomes, drawn forth, or drawn forth gently, from, or of, a thing*: (M, K:) or so **سَلَاةٌ شَيْءٌ**: (S:) [an extract of a thing: and hence,] *the clear, or pure, part, or the choice, best, or most excellent, part [of a thing]*; (Mgh; and Ksh and Bd and Jel in xxiii. 12;) because drawn from the thick, or turbid, part. (Mgh.) It is said in the Kur [xxiii. 12], **وَقَدْ خَلَقْنَا**, meaning [And verily we created man from] *what was drawn forth from every kind of dust, or earth*: (Fr, TA:) or *from a pure, or choice, or most excellent, sort of earth or clay.* (Ksh, Bd, Jel.) — And [hence,] *The sperma genitalis of a man, or human being*; (S, TA;) *what is drawn from the صَنْبُ [app. here meaning loins] of the man and from the تَرَائِبِ [pl. of تَرْبِيَّةٌ, q. v.,] of the woman*: (AHeyth, TA:) *the water (ماء) that is drawn from the bach.* ('Ikrimah, TA.) — See also **سَلِيلٌ**, second sentence, in two places.

سَلِيلَةٌ: see **سَلِيلٌ**, second sentence. — Also *A sinew, (عَصَبَةٌ, (M, K, or عَقَبَةٌ, K,) or a portion of flesh having streaks, or strips, (M, K,) that separate, one from another.* (TA.) And *The oblong portion of flesh of the part on either side of the backbone*: (K:) or this is called **سَلِيلَةٌ**: (M:) [or] accord. to As, [the pl.] **سَلَالٌ** signifies *the long streaks, or strips, of flesh extending with the backbone.* (TA.) See also **سَلِيلٌ**, last sentence. [Also] *A small thin thing [or substance] resembling flesh*: pl. **سَلَالٌ**. (TA in art. خَشِير.) And **سَلَالُ السَّامِ** *Long slices cut from the camel's hump.* (TA.) — And the pl., **سَلَالٌ** [or portions of dry mucus or the like] in the nose. (M.) — Also [Goats'] *hair separated, or plucked asunder, with the fingers, then folded, and tied; then the woman draws from it one portion after another, which she spins*: (M:) or **سَلِيلَةٌ** signifies *what is drawn forth from a ضَرْبَةٍ of [goats'] hair, which is a portion thereof separated, or plucked asunder, with the fingers, then folded, and rolled up into long portions, the length of each being about a cubit, and the thickness that of the half of the fore arm next the hand: this is tied, then the woman draws from it one portion after another, and spins it.*

(S.) [See also **عَجِيَّةٌ**.] = Also *A certain long fish, (K, TA,) having a long مِثْقَارٌ [app. meaning beak-like snout, or nose].* (TA.)

سَلِيلَةٌ: see **سَلَّةٌ** (of which it is the di. n.), in the latter half of the paragraph.

سَلَاةٌ; n. un. with **ة**; mentioned in the M and K in this art. as well as in art. **سَلَاةٌ**: see the latter art.

سَلَالٌ: see **سَالٌ**. [And it seems to be somewhere mentioned in the S, though not in the present art., as meaning *A maker of the sort of baskets called سَلَالٌ* (pl. of **سَلَّةٌ**): for Golius explains it, as on the authority of J, as signifying *qui sportas qualosque conterit.*]

سَلَالٌ and **سَلَالٌ** and **سَلَالٌ** (S, M, K) *Sweet water, (M, K,) that descends easily in the throat, or fauces*; (M;) *water that enters easily into the throat, or fauces, by reason of its sweetness and clearness*: (S:) or *cold, or cool, water*: (M, K:) or *water that has fluctuated to and fro, in the place where it has continued, until it has become limpid, or clear.* (Er-Raghib, TA.) And the first and † second, *Mellow wine*: (M, K:) the former is expl. by Lih as meaning *sweet and clear, that runs [easily] into the throat, or fauces, when drunk.* (TA.) — And **غَدِيرٌ سَلَالٌ** [A pool of water left by a torrent] *which, being smitten [or blown upon] by the wind, becomes [rippled so as to be] like the سَلِيلَةُ [or chain].* (TA.)

سَلَالٌ *A boy, or young man, light, or active, in spirit*; as also **سَلَالٌ**. (IAqr, O.)

سَلِيلٌ: see **سَلِيلَةٌ**, in two places.

سَلَسَةٌ [as an inf. n.: see R. Q. 1. = Also] *A long piece of a camel's hump*: (IAqr, O, K:) accord. to AA, it is called **سَلَسَةٌ**: accord. to As, **سَلَسَةٌ**. (O.)

سَلْسَلَةٌ *A chain, i. q. v. زَنْجِيرٌ in Pers.; (KL;) rings دَائِرٌ [app. used as a coll. gen. n., though I do not know any authority for such usage of it,] K [in the M دَائِرَةٌ] of iron (S, M, K) or the like (M, K) of metals: derived from **السَّلَسَةُ** signifying “the being connected” with another thing: (M: [see R. Q. 1:] pl. **سَلَالٌ**. (S, Mgh, TA.) It was a custom to extend a **سَلْسَلَةٌ** over a river or a road, the ships or boats or the passengers being arrested thereby, for the purpose of the taking of the tithes from them by an officer set over it. (Mgh.) — [Hence,] **سَلْسَلَةٌ بَرَقَتْ** *An elongated stream of lightning [like a chain] in the midst of the clouds*: (S, TA:) or **سَلَالٌ الْبَرْقِ** means *what have assumed the form of chains (مَا تَسَلَسَلَتْ), of lightning, (M, K,) in the clouds*; (M;) and **السَّحَابُ** [i. e., of the clouds in like manner]: (K: [but I think that **السَّحَابُ** in the K is evidently a mistranscription for **السَّحَابُ** في the reading in the M:] sing. **سَلْسَلَةٌ** (M, K) and **سَلَالٌ** (K,) thus in the copies of the K, but in the L **سَلْسَلٌ**, which is [said to be] the correct*

word. (TA. [See, however, what follows.]) And in like manner, **سَلَّابِلُ الرَّمْلِ** + *What have assumed the form of chains* (مَا تَسَلَّلَ) of sands: (M:) or **سَلَّابِلٌ** signifies *sands that become accumulated, or congested, (يَتَعَدَّدُ) one upon another, and extended along*: (A'Obeyd, S, O, K, TA:) you say **رَمْلٌ ذُو سَلَّابِلٍ** [sands having portions accumulated, or congested, &c.]: and **ذَاتُ سَلَّابِلٍ**, which has been expl. as meaning *elongated sands*: (TA:) sing. **سَلْسَلَةٌ** (M, TA) and **سَلْسِلٌ** (M,) or **سَلْسِلٌ**; and **الرَّمْلُ** + **سَلْسِلٌ**, with fet-*h* [to the first letter], is a dial. var. of **سَلْسَلَةٌ**. (TA.) — And **سَلَّابِلُ كِتَابٍ** [The lines of a book or writing. (O, K, TA.)] — And **سَلَّابِلٌ ذُو سَلَّابِلٍ** + [A hackney] upon whose legs one sees what resemble **سَلَّابِلٍ** [or chains]. (M.) — Also The **وَحْرَةٌ** (O, K,) which is a small reptile, [a species of lizard, the same that is called **السَّلْسَلَةُ الرَّقْطَاءُ** (see **رَقَطٌ**)] spotted, black and white, having a slender tail, which it moves about when running. (TA.)

سَلَّابِلٌ: see **سَلْسَلٌ**, in two places.

سَلْسَلَةٌ: see **سَلْسِلٌ**.

سَلْسِلٌ: see **سَلْسَلَةٌ**, in two places.

سَلَّابِلٌ: see **سَلْسَلٌ**.

سَلَّ [act. part. n. of **سَلَّلَ**, Drawing out, or forth: &c. — Stealing: or stealing covertly, secretly, or clandestinely:] a thief; as also **سَلَّلَانٌ** [which is commonly applied in the present day to a horse-stealer and the like] and **سَلَّلٌ**. (TA.) — See also **سَلِيلٌ**.

سَلَّلٌ: see the next preceding paragraph.

سَلَّلٌ A bribe. (S, M, K.) It is said in a trad., **لَا إِغْلَافَ وَلَا إِسْلَافَ** There shall be no treachery, or perfidy, and no [giving or receiving of a] bribe: or, and no stealing. (S in this art. and in art. **غُل**. [See 4.])

سَلَّلَ in the phrase **مَضَجَعَهُ كَمَلَّ شَطْبَةً**, in the trad. of Umm-Zarā, meaning [His sleeping-place is] like a green palm-stich drawn forth from its skin [by reason of his slenderness], or, as some say, a sword drawn forth [from its scabbard], is [originally] an inf. n. used in the sense of a pass. part. n. (TA. [See also art. **شَطَبَ**].)

سَلْسَلَةٌ A large needle: (S, M, Mgh, Mgb, K:) [a packing-needle:] pl. **سَلْسَلَاتٌ**. (S, Mgh, Mgb.)

سَلْسِلٌ Subtle of machination in stealing. (TA.)

سَلْسِلٌ: see **سَلِيلٌ**. — [Hence, elliptically,] A man (Mgb) whose testicles have been extracted. (Mgh, Mgb.) — Also Affected with the disease termed **سَلَّ**: (S, M, Mgb, K:) [regularly derived from **سَلَّ**, but] anomalous [as derived from **سَلَّ**]: (S, M, Mgb:) Sb says, as though the **سَلَّ** were put into him. (M.) — AA says that the **سَلْسَلَةُ** of **غَنَمٍ** [meaning sheep or goats, i. e., applied to a

سَلَّ, meaning a sheep or goat, or a ewe or she-goat,] is One whose powers, or forces, are of long continuance (**الَّتِي يَطُولُ قُوَاهَا**): and that one says [of such] **فِي فِيهَا سَلَّةٌ** [in which phrase **فِي** seems evidently to have been preposed by mistake: see **سَلَّةٌ**]. (O, TA.)

سَلْسَلٌ A thing having its parts, or portions, connected, one with another. (S, O.) — And [hence, (see **سَلْسَلَةٌ**)] Chained; bound with the **سَلْسَلَةُ**. (TA.) **الْمِرَاةُ السَّلْسَلَةُ** is the name of The constellation Andromeda; described by Kz and others. — + Lightning that assumes the form of chains (**يَتَسَلَّلُ**) in its upper portions, and seldom, or never, breaks its promise [of being followed by rain]. (IAgr, TA.) — Applied to hair, [as also **مَتَسَلَّلٌ** (K in art. **حَجَن**)] + Forming a succession of ripples, like water running in a shallow and rugged bed, or rippled by the wind; (see R. Q. 2;) or] crisp, or curly, or twisted, and contracted; syn. **جَعْدٌ**. (Mgh.) — + A sword having in it, or upon it, diversified wavy marks, streaks, or grain, resembling the **سَلْسَلَةُ** [or chain]. (TA.) [See also **مَتَسَلَّلٌ**.] — + A garment, or piece of cloth, figured with stripes, or lines; (K;) as also **مَتَسَلَّلٌ**: as though formed by transposition. (TA.) Also, and **مَتَسَلَّلٌ**, + A garment, or piece of cloth, woven badly (M, K) and thinly. (M.) — **حَدِيثٌ مَسَلَّلٌ** + A tradition [related by an uninterrupted chain of transmitters,] such as when one says, I met face to face such a one who said, I met face to face such a one, and so on, to the Apostle of God. (O, TA.)

مَتَسَلَّلٌ: see the next preceding paragraph, in two places. — Also + A garment worn until it has become thin. (TA.)

سَلَا

1. **سَلَا الشَّمْنُ** (S, M, Mgh, Mgb, K,) aor. **سَلَا**, (M, Mgb, K,) inf. n. **سَلَا**; (M, Mgb;) and **سَلَا**; (S, K;) He cooked the **شَمْنُ** [here meaning butter], (S, M, Mgh, Mgb, K,) and worked it together, (S, Mgh, K,) and melted its **زَيْدٌ** [or fresh, unclarified, portion], (M,) until it became clear (Mgh, Mgb) from the milk remaining in it; (Mgb;) he cleared the **سَمْنُ** [or butter] from the **زَيْدٌ** [or fresh, unclarified, portion]; (Ham p. 2, in explanation of the former phrase; [i. e. he clarified the butter:] and **سَلَّى سَمْنًا**, said of fresh butter, it was made into **سَمْنٌ** [or clarified butter; i. e., was clarified]. (Mgh.) — And **سَلَا السَّيْمَرِ** (M, K,) [aor. and] inf. n. as above, (M,) He pressed the sesame, or sesamum, (M, K,) and extracted its oil. (M.) — **سَلَا التَّخْلُ** (AZ, S,) or **التَّخْلَةُ** (AHn, M,) or **الْجَدْعُ** (M, K,) and **الْعَيْبُ**, [aor. and] inf. n. as above, (AZ, AHn, S, M,) He plucked off the prickles, (AZ, S, M, K,) i. e. (K) what are called the **سَلَاةُ** (AHn, M, K,) of the palm-trees, (AZ, S,) or of the palm-tree, (AHn, M,) or of the palm-trunk, (M, K,) and of the [part called] **عَيْبٌ** [of a palm-branch]. (AZ, AHn, S, M.)

سَلَاةُ مَائَةِ سَوْطٍ (Ag, S, M, K,*) [aor. and] inf. n. as above, (M,) He inflicted upon him a hundred lashes of the whip. (M, K,*) — And **سَلَاةُ مَائَةِ دِرْهَمٍ** (Ag, S, M, K,*) [aor. and] inf. n. as above, (M,) He payed him, or payed him in ready money, a hundred dirhems, (Ag, S, M, K,*) promptly, or quickly. (K.)

8: see above, first sentence. [See also 8 in art. **سَلَى**.]

سَلَا [Clarified butter:] the subst. from **سَلَاةٌ** pl. **أَسَلَاةٌ**. (S, M, K.) El-Farezdaq says,

كَانُوا كَسَائِبَةٍ حَمَقَةٍ إِذْ حَقَنْتْ
سَلَاةً فِي أُدْبِرِ غَيْرِ مَرْتُوبٍ

[They were like a stupid female clarifying butter, when she collected her clarified butter in a skin not seasoned with rob]. (S.) — See also what follows.

سَلَاةٌ The prickles of the palm-tree: [a coll. gen. n.:] n. un. with **ة**. (S, M, Mgb, K.) — Also, (K,) or [correctly the n. un.] **سَلَاةٌ** (M,) A sort of arrow-head, or spear-head, (M, K,*) in shape like the prickle of the palm-tree: (M, K:) and **سَلَاةٌ**, app. [سَلَاةٌ] without teshdeed [and with kesr], occurs in a trad. in this sense; for it is said that its pl. is **سَلَاةٌ** of the same measure as **جَمَارٌ**. (TA.) — Also A certain bird, (M, K,) dust-coloured, and long-legged. (M.)

سَلَبَ

سَلَبَ (S, A, K,) aor. **سَلَبَ**, (TA,) inf. n. **سَلَبَ** (S, K,) and **سَلَبَ** (K,) from the former of which the pl. **سَلُوبٌ** has been formed, on the authority of hearsay, (El-Jurjānee, Mgb in art. **قَصَدَ**.) He seized it, or carried it off, by force; (S, A, K;) as also **سَلَبَهُ** (S, K.) You say, **سَلَبَ الشَّيْءَ**, aor. **سَلَبَ**, inf. n. **سَلَبَ** and **سَلَبَ**; and **سَلَبَهُ** (M, TA;) He seized, or carried off, by force [from him the thing; or he spoiled him, despoiled him, plundered him, or deprived him, of the thing]. (TA.) And **سَلَبَتْهُ ثَوْبَةٌ** (Mgh, Mgb,) aor. **سَلَبَتْ**, inf. n. **سَلَبَتْ** (Mgh, Mgb,) I took away from him his garment; (Mgh, Mgb;) as also **سَلَبَتْهُ** [perhaps a mistranscription for **سَلَبَتْهُ**, but another instance of the former of these two verbs, in a similar sense, occurs in what follows]: originally, **سَلَبْتُ ثَوْبَ زَيْدٍ** [I took away the garment of Zayd]; but the verb has been made to have **زَيْدٍ** for its object, and the **ثَوْبُ** is postponed, and put in the accus. case as a specificative [though by rule the specificative should be indeterminate]; and it may be suppressed, [so that you may say simply, **سَلَبْتُهُ**, meaning I took away from him what was upon him or with him, spoiled him, or plundered him,] the meaning being understood. (Mgb.) — [Hence] one says also, **سَلَبَهُ قُوَادَهُ وَعَقْلَهُ** [He, or it, despoiled him, or deprived him, of his heart and his reason], and **سَلَبَهُ**. (A, TA.) [The latter one might think to be a mistranscription for **سَلَبَهُ** were it not for an instance of the same verb before men-

tioned, and for the fact that it is immediately followed in the A by **وَهُوَ مُسَلَّبُ الْعَقْلِ**: perhaps, however, **مُسَلَّب** may be here a mistake for **مُسَلَّب**. — And **أَسَلَبَ هَذِهِ الْقَصَبَةَ** † *Peel thou this cane, or reed.* (TA.) — [In grammar and logic, **سَلَب** is used to signify † *Privation*, or *deprivation*, in a general sense; and † *negation*; opposed to **إِثْبَات** and **إِجَاب**.] — **سَلَب** [as an inf. n. of which the verb (app. **سَلَبَ**) is not mentioned] † *The going, or journeying, lightly and quickly.* (M, K.) Ru-beh says,

- قَدْ قَدَحَتْ مِنْ سَلَبَيْنِ سَلَا
- قَارُورَةُ الْعَيْنِ نَصَارَتْ وَفَلَا

† [The black of the eye became depressed so that it became a hollow in consequence of their going with much lightness and quickness: **سَلَا**, for **سَلَبَا**, being an absolute complement to the inf. n. in **سَلَبَيْنِ**. (M. [See also 7.]) — **سَلَبَ** [or **سَلَبَتْ**, as appears from what follows], aor. **سَلَبَ**, † *He [or she] put on black garments* (K, TA) which women wear at assemblies for the purpose of mourning. (TA. [See also 5.])

2: see 5, in three places.

[3. **سَالَبُهُ الشَّيْءُ**, if used, means *He contended with him in a mutual endeavour to seize, or carry off, the thing by force.* See 6.]

4. **اسَلَبَتْ**, said of a she-camel, (S, M, K,) † *She became deprived of her young one by death* (M, K, TA) or by some other means: (M, TA:) or she cast her young one in an imperfect state. (S, M, K.) — **اسَلَبَ الشَّجَرُ** † *The trees became bare of their fruit, and dropped their leaves.* (K, TA.) — **اسَلَبَ الثَّامِرُ** (S, TA) † *The ثَامِر [or panic grass] put forth its خُوص [or leaves, so that it became fit to be cut: see سَلَبَ].* (TA.) — See also 1, in two places.

5. **تَسَلَبَتْ**, (S, K,) said of a woman, (S,) i. q. **أَحْذَرْتُ** [i. e. † *She abstained from the wearing of ornaments, and the use of perfumes, and dye for the hands &c., and put on the garments of mourning.*] **عَلَى زَوْجِهَا** [for her husband]: (K:) or, as some say, **إِحْذَارُ** is for the husband; (S, A:) but **تَسَلَبَ** is sometimes for another than the husband: (S, TA:) [therefore] **تَسَلَبَتْ** signifies † *she put on the black garments of mourning*; (M, TA:) as also **تَسَلَبَ**: (M, A:) you say, **عَلَى** **تَسَلَبَ** **حَمِيمَهَا** (Lh, M) † *She puts on the black garments of mourning [for her husband or her loved and loving relation or friend]:* (M:) and **تَسَلَبَتْ** **عَلَى مَيِّتِهَا** † *She put on the black garments of mourning for her dead one:* **تَسَلَبَ** having a general application. (A.)

[6. **تَسَالَبَا الشَّيْءُ** *They both contended together, each endeavouring to seize, or carry off, the thing by force.* The inf. n. occurs in the S and K in art. **خَلَسَ**, as a syn. of **تَخَالَسَ**.]

7. **انْسَلَبَ** † *He went a very quick pace:* (K:) or *he went well*; said of a horse and of a camel: (KL:) but mostly (TA) one says, **انْسَلَبَتْ النَّاقَةُ**

† *The she-camel went so quick a pace that she was as though she went forth from her skin:* (S, TA:) [or she outstripped: see an ex. voce **عَاسَجَ**.]

8: see 1, in four places.

سَلَبَ The longest [thing] of the apparatus of the plough: (AHn, M, K:) or a piece of wood that is joined to the base of the **نُؤْمَة** [here meaning ploughshare], its end being [inserted] in the hole, or perforation, of the latter. (M, K.)

سَلَبَ: see **سَلَبَ**. — **سَلَبَ** Spoil, plunder, or booty; (TA:) what is seized, or carried off, by force, (M, Mgh, K, TA,) from a man, of spoils, whatever it be; (TA:) comprising all the clothing that is upon the man; (Mgh, Mgh, TA:) accord. to Lth and Az (Mgh) and the Bāri'; (Mgh;) or whatever one of two antagonists in war takes from the other, of the things upon him and with him, i. e. of clothes and weapons, and his beast: of the measure **فَعْلٌ** in the sense of the measure **مَنْعُولٌ**, i. e., (TA,) i. q. **مَنْعُولٌ** [used in the manner of a subst., or as an epithet in which the quality of a subst. is predominant]: (Mgh, TA:) pl. **أَسْلَابٌ**. (M, A, Mgh, K.) You say, **أَخَذَ سَلَبَ الْقَتِيلِ** [He took the spoil of the slain man], and **أَسْلَابُ الْقَتْلَى** [the spoils of the slain men]. (A.) — Also † *The hide and shanks and paunch of a slaughtered animal.* (K. [App. so called because given to the slaughterer, as though they were his spoil; or, in the case of an animal of the chase, to the dog or dogs: see the verses cited voce **بَدَنٌ**.]) — And † *The peel, or rind, [or skin,] of a cane, or reed, (K, TA,) and of a tree.* (TA.) And [particularly] *The bark, or rind, of a kind of tree (S, K) well known (S) in El-Yemen, of which ropes are made, (S, K,) and which is coarser and harder than the fibres of the Theban palm-tree: (S:) hence it is that a well-known kind of [thick] rope [made of the fibres of the common palm-tree] is called by the vulgar سَلَبَة: (TA:) or the bark of a kind of tree of which are made [baskets of the hind called] سَلَال: (Sh, TA:) there is a market called سَوْقُ السَّلَابِينَ in El-Medeeneh, (Sh, S, K, TA,) and in Mekkeh also, as being the market [of the sellers, or manufacturers, of what are made] of سَلَب: (Sh, TA:) it is also [said to be] (K) a certain kind of tall tree, (M, K,) growing symmetrically, which is taken and laid beneath hot ashes (يَمْلَأُ), and then split asunder, whereupon there comes forth from it a white مُشَافَة [or coarse fibrous substance] like [the fibres of the palm-tree, called] لَيْف; and it is one of the best of the materials of which ropes are made: the n. un. is with ة: (M:) and (M, K) AHn says, (M,) it is a certain plant (M, K) which grows in form like candles, except that it is larger and longer, and of which are made ropes of every sort: (M:) and (M, K) some say, (M,) it is the fibrous substance (لَيْف) of the Theban palm-tree, (M, K,) this Lth asserts it to be, (TA,) which is brought from Mekkeh, (M,) and Lth adds, and it is white; but Az says that Lth has erred respecting it: A'Obeid says, I asked respecting it, and was told, it is not the fibrous substance of the Theban palm-tree, but is a kind of tree well known in El-Yemen, of which*

ropes are made: and some say that it is the خُوص [or leaves] of the ثَامِر [or panic grass]: and this [says SM] is what is commonly known among us in El-Yemen: (TA:) [accord. to Forskāl, (Flor. Aegypt. Arab., p. cx.) this name is applied in El-Yemen to a species of hyacinth, which he terms *hyacinthus aporus*.] A poet says, (S,) namely, [Murrah] Ibn-Mahkkan [El-Temeemee], (M,)

- تَنْشَسُ الْجِلْدَ عَنْهَا وَفِي بَارَكَةٍ
- كَمَا تُنْشِشُ كَمَا قَاتِلٍ سَلَا

(S, M,*) i. e. *And he stripped off quickly the skin [from her, while she was lying upon her breast, like as the two hands of the twister of ropes strips off quickly the seleb]:* (S in art. **نَشَ**.) some read قَاتِلٍ, meaning [by the word following it] “what is seized, or carried off by force, from one slain:” (M:) Aq read قَاتِلٍ, with ف; IAq, with ق: Th says that the right reading is that of Aq. (S in the present art.)

سَلَبَ Light, or active, (K, TA,) and quick. (TA.) You say, **رَجُلٌ سَلَبٌ بِالْطَّعْنِ** *A man light, or active, in the arms, or hands, in thrusting, or piercing: and سَلَبٌ بِالْقَرْنِ* *A bull light, or active, in thrusting, or piercing, with the horn.* (S, TA.) And **سَلَبٌ الْقَوَائِمِ** *A horse light, or active, (S, M, K,) in the legs, (M, K,) [i. e.,] in the shifting of the legs: (S:) or, accord. to Az, the right meaning is, long in the legs: (TA:) [for] — سَلَبٌ signifies also Long or tall; (S, M, K;) applied to a spear, and to a man [&c.]: pl. سَلَبٌ. (M.)*

سَلَبَ, as a sing., see سَلَبَ, in three places. — It is also a pl. of سَلَبَ [q. v., last sentence]: (M:) and of سَلَابٌ, as a subst.: (S, K:) and of سَلَابٌ as an epithet applied to a spear: (Ham p. 171:) and of the same, (S, M,) or of سَلَابٌ, (M,) as an epithet applied to a she-camel (S, M) and to a woman: (M:) and of سَلَابٌ as an epithet applied to a tree. (S.)

سَلَبَة i. q. **جُرْدَة** [i. e. The denuded, or unclad, part, or parts, of the body]: (IAq, K:) or a state of nudity. (TA.) One says, **مَا أَحْسَنَ سَلَبَتِهَا** [How goodly is what is unclad of her person! or, her state of nudity!]. (K.)

سَلَبَة: see سَلَبَ, in the former half of the paragraph: — and see also سَلَابٌ. — Also *A string, or cord, that is tied to the خَطْم [i. e. muzzle, or nose,] of the camel, exclusive of the خَطَام [q. v.].* (M.) — And *A sinew that is bound upon an arrow: accord. to AHn, the sinew that is wound upon the لَيْط [or skin of the reed, or cane,] of the arrow.* (M.)

سَلَابٌ sing. of سَلَبَ, which signifies *The black garments of women at their assemblies for mourning:* (S:) MF says that the former is expl. in the K as meaning *black garments*, which necessarily implies that it is a pl.; and the latter is there said to be its pl., which necessarily implies that it is a sing.: (TA:) [but it may be replied that the

author of the K regarded the former as a pl. without a sing.; and the latter, as a pl. pl. :] or both signify *black garments worn by women*; and the sing. is **سَلْبَةٌ** (M:) accord. to the T, **سَلَابٌ** signifies *a black garment with which a woman mourning for the death of her husband covers her head*: accord. to the R, a *black خِرْقَةٌ* [or piece torn off from a garment or cloth] that is worn by a woman bereft of her child, or of a person beloved, by death. (TA.) = See also **سَلَيْبٌ**.

سَلُوبٌ: see **سَلَيْبٌ**, in four places. = Also A spear that takes away life: pl. **سَلَبٌ**. (Ham p. 171.)

سَلَبٌ i. y. **سَلُوبٌ** [as meaning *Seized, or carried off, by force*: — and more commonly *spoiled, despoiled, plundered, or deprived of what was upon one or with one*]: (S, A, * Mshb:) as also **سَلَبٌ** [but app. in the former sense only]. (S.) [Hence] one says **شَجَرَةٌ سَلِيْبٌ** : A tree despoiled, or deprived, of its leaves and its branches: (M, K, TA:) or of which the leaves and fruit have been taken: (A:) pl. **سَلَبٌ**, as in the phrases **نَخْلٌ سَلَبٌ** palm-trees upon which is no fruit, and **شَجَرٌ سَلَبٌ** trees upon which are no leaves; the sing. being of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ** (S:) and one says also **شَجَرَةٌ سَلَبٌ**, [using **سَلَبٌ** as a sing., like other words of the same measure mentioned in what follows,] meaning *a tree of which the leaves have become scattered, or strewn*. (Az, TA.) And **سَلَيْبٌ** is applied to a woman as meaning † *Whose husband has died, or her loved and loving relation or friend, and who puts on the black garments of mourning for him*; as also **مُسَلَّبٌ** and **سَلُوبٌ**: (Lh, M:) or **مُسَلَّبٌ**, so applied, signifies [simply] † *putting on, or wearing, the black garments of mourning*. (M. [See an ex. of this last word with the affix **ة**, used as a pl., in a verse cited voce **خَطْبٌ**; and an ex. of its pl., **مُسَلَّبَاتٌ**, in a verse cited voce **تُدْنِي**].) Also, applied, to a she-camel, and so **سَالِبٌ** and **سَلُوبٌ** and **مُسَلَّبٌ** (K,) the last in one instance in the copies of the K erroneously written **مُسَلَّبٌ**, (TA,) and **سَلَبٌ**, (K, TA,) with damm to the first and second letters, (TA,) [in the CK **سَلَبٌ**, and said to be with damm,] or **سَلُوبٌ** thus applied, (S, M,) and **سَلَابٌ**, (M,) † *Whose young has died*: (M, K:) or *that has cast her young one in an imperfect state*: (S, M, K: and in this latter sense, as applied to a she-camel, **مُسَلَّبٌ** is particularly mentioned in the M:) and in like manner applied to a woman: (M, K:) the pl. (of **سَلُوبٌ**, S, M, or **سَلَابٌ**, M) is **سَلَبٌ** (S, M, K, TA, in the last expressly stated to be like **كُتْبٌ**, but in the CK **سَلَبٌ**,) and **سَلَابٌ**: (M, K:) and sometimes they said **سَلَبٌ** **امْرَأَةٍ**, like **نَاقَةٌ عَلَنٌ** and **فَرَسٌ قَرَطٌ**, and numerous other instances that have been enumerated by A'Obeid, in which words of the measure **فَعِيلٌ**, without **ة**, are used as fem. epithets: (M:) or **سَلُوبٌ** signifies † *a she-camel whose young one has been taken*; and its pl. is **سَلَابٌ**: (A:) and, applied to a she-camel, it signifies also

سَلَبٌ † *which may mean whose young one is cast abortively; or cast away because abortive; or cast at, or shot at, and killed*: (L, TA:) and is also applied to a she-gazelle, as meaning *despoiled, or deprived, of her young one*: and so **سَالِبٌ**. (M.) Applied to a man, (M,) it signifies also **مُسَلَّبٌ** † *[Despoiled, or deprived, of reason]*; (M, K;) and you say [also] **مُسَلَّبٌ** † *العقل*, [perhaps a mistranscription for **مُسَلَّبٌ**, see 1,] a tropical expression: (A:) pl. **سَلَبِي**. (M, K.)

سَلَبُوتٌ, (Lh, M, K, TA, [in the CK, erroneously, **سَلَبُوتٌ**]) of the measure **فَعْلُوْتُ**, from **سَلَبَ**, (M,) and **سَلَابَةٌ**, are [doubly intensive] epithets of which each is applied to a man and to a woman; (Lh, M, K;) meaning *Went to spoil, or plunder, people [very often, or] constantly*. (TK.)

سَلَابٌ [One who spoils, or plunders, people much or often. = And A seller, or manufacturer, of ropes, or baskets, made of **سَلَبٌ**]: see its pl., voce **سَلَبٌ**.

سَلَابَةٌ: see **سَلَبُوتٌ**.

سَالِبٌ: see **سَلَيْبٌ**, in two places.

أَسْلُوبٌ A row of palm-trees; as also **أُسْلُوبٌ**. (IAgr, TA in the present art. and in art. **سَكَبٌ**. [This is app. the primary signification; as seems to be indicated, by its occupying the first place, in the TA.]) — A road, or way, (M, Mshb, K, TA,) that one takes: (M, TA:) any extended road or way: a way or direction [in which one goes]: (TA:) a way, course, mode, or manner, of acting or conduct or the like: (A, TA:) a mode, manner, sort, or species; syn. **فَنٌ**. (S, M, * Mshb, TA:) pl. **أَسَالِيْبٌ**. (S, M, A, Mshb.) You say, **هُوَ عَلَى أَسَالِيْبٍ مِنَ الْقَوْمِ**, i. e. [He is following] a way of the ways of the people, or party. (Mshb.) And **هُمْ فِي أَسْلُوبٍ سَوٍ** [They are in a bad, or an evil, way]. (TA.) And **سَلَكَ أَسْلُوبَهُ** He pursued his way, course, mode, or manner, of acting or conduct or the like. (A, TA.) And **أَخَذَ فِي أَسَالِيْبٍ مِنَ الْقَوْلِ** He began, or entered upon, modes, manners, sorts, or species, [meaning varieties, or diversities,] of speech; syn. **أَقَانِيْنٌ**, (S,) or **فَنُوْنٌ**. (M.) And **كَلَامُهُ عَلَى أَسَالِيْبٍ حَسَنَةٍ** [His speech, or language, is according to good, or beautiful, modes, manners, sorts, or species]. (A, TA.) And one says of him who is proud, **أَنَّهُ فِي أَسْلُوبٍ** (M, A) [His nose is kept in one direction], meaning † *he looks not to the right nor to the left*. (A.) [Hence it is said that] **أَسْلُوبٌ** signifies also † *Elevation in the nose, from pride*. (K, TA.) — Also The aperture of a watering-trough, or tank, through which the water flows. (IAgr, TA in art. **بَيْبٌ**.) — And The neck of the lion. (K.)

أَسْلُوبَةٌ A certain game of the Arabs of the desert: or some action that they perform among

them: one says, **بَيْنَهُمْ أَسْلُوبَةٌ** [Among them is a performance of what is termed **أَسْلُوبَةٌ**]. (Lh, M.)

مُسَلَّبُ الْعَقْلِ: see **سَلَيْبٌ**, last sentence.

مُسَلَّبٌ: see **سَلَيْبٌ**, in three places.

مُسَلَّبٌ: see **سَلَيْبٌ**, in two places. — **مَا لِي أَرَاكَ مُسَلَّبًا** i. e. [What hath happened to me that I see thee] unfamiliar, not inclining to any one? is a saying whereby a man is likened to a wild animal: one says also, **إِنَّهُ لَوْحَشِيٌّ مُسَلَّبٌ**, meaning *Verily he is unsociable and ungente*. (AZ, L, TA.)

مَسْلُوبٌ: see **سَلَيْبٌ**, first sentence.

مُسَلَّبُ الْعَقْلِ: see **سَلَيْبٌ**, last sentence.

السَّلْبُ the name of A sword of 'Amr Ibn Kulthoom: and of another, belonging to Abou-Dahbal. (K.)

سَلَت

1. **سَلَتَ الْبَعِيَّ**, aor. **سَلَّ**, (M, K) and **سَلَّ**, (K,) inf. n. **سَلَتْ**, (M, TA,) He extracted, or made to come forth, [the contents of] the gut [by compressing it] with his hand. (M, K. [In both it is expl. by **أَخْرَجَهُ بِيَدِهِ**: but it seems that a fault has been accidentally committed by a copyist in the former or in its original, and thence passed into the latter; and that the words which I have supplied are necessary to explain the true meaning. That such is the case, appears from what here follows.]) It is said in the L that **السَّلْتُ** signifies *The gripping, with the hand, a thing that is contaminated by dirt, or filth, so that what is in it comes forth*; and thus is done with a gut. (TA.) It is also said to signify *The extracting, or causing to come forth, what is fluid, or moist, adhering to another thing*. (MF, TA.) [Hence,] **سَلَتَ خَشْمَهُ** i. e. **سَلَتَ عَنْ أَنْفِهِ** [He cleansed his nose of the mucus that was in it by compressing it with his fingers]: occurring in two trads.; in one of which, the Prophet is related to have been in the habit of doing this to El-Hoseyn when he used to carry him upon his shoulder. (TA.) [Hence, likewise,] it is said in a trad., **فَيَنْفُذُ الْجَحِيمُ إِلَى جَوْفِهِ فَيَسْلُتُ مَا فِيهِ**, i. e. [And the fire of Hell shall penetrate to his inside, and] shall excise and extirpate what is in it. (TA.) — You say also, **سَلَتَ الْقَصْعَةَ**, (S, A, K,) aor. **سَلَّ**, inf. n. **سَلَتْ**; (S;) and **سَلَّتْهَا**; (K;) He cleansed the bowl by taking off with his finger what remained upon its sides; (S;) he wiped the bowl (A, K) with his fingers (A) or with his finger. (K.) And **سَلَّتْ خَضَابَهَا عَنْ يَدِهَا**, (S, Mshb, K,) aor. **سَلَّ**, inf. n. **سَلَتْ**, (Mshb,) She cast from her, or from her hand, the remains of her stuff for dyeing the hands or hair: (S, K:) or she put away, or removed, that stuff from her hand: (Mshb:) or she wiped off, and cast away, that stuff from her hand: (TA:) or **السَّلْبُ**, aor. **سَلَّ**, he took away, and wiped off, the material for dyeing the hands or hair; and in like manner. a similar thing; and sweat; and blood. (Mgh.) **سَلَتَ الدَّمَ عَنْهَا** occurs in a trad. as meaning He

removed the blood [from her or it]. (TA.) — **سَلَتَ دَمَ الْبَدَنَةِ** (M, K) means, accord. to Lh, *He scraped off the blood of the بدنة [or beast brought to Mehkeh for sacrifice, or there sacrificed,] with the knife*: but [ISd says, (and in like manner **هَلَّتْ دَمَ الْبَدَنَةِ** is expl. in the L as on the authority of Lh,)] in my opinion the meaning is, *he scraped off the shin of the بدنة with the knife so that he made its blood to appear*. (M. [The explanation in the K is made up from the two different explanations in the M, being as follows: **فَشَرَهُ حَتَّى أَظْهَرَ دَمَهَا**, as though meaning *he scraped off the dried blood of the بدنة so that he made its fresh blood to appear*: but in the copy of the K followed in the TA, **النَّدْبَةُ** (i. e. *the scar*) is put in the place of **الْبَدَنَةِ**, and the former of these two (i. e. **النَّدْبَةُ**) I regard as the right word.]) — **سَلَتَ** also signifies † *He cut off a thing*. (K. [This is said in the TA to be the primary meaning: but accord. to the A, the phrase here following, in which it has this meaning, is tropical.]) You say, **سَلَتَ أَنْفَهُ**, (S, M, A, K,) aor. 2 and 2, inf. n. **سَلَتَ**, (M,) † *He cut off his nose* (S, M, A, K) entirely (TA) with a sword. (S, A.) And **سَلَتَ يَدَهُ بِالسَّيْفِ** † *He cut off his hand, or arm, with the sword*. (M.) And **سَلَتَ شَعْرَهُ** † *He shaved off his hair*. (M, K.) And **سَلَتَ رَأْسَهُ** † *He shaved his head*. (As, S, L.) — **سَلَتَهُ** † *He beat, struck, or smote, him*: (K, TA:) and *flogged him*. (TA.) You say, **سَلَتَهُ مِائَةَ سَوْطٍ**, † *I inflicted upon him a hundred strokes of the whip*. (S, TA.) — And **سَلَتَ بَوْلَهُ** † *He cast forth his excrement, or ordure*. (K.)

7. **انسلت عَنَّا** *He stole, or slipped, away from us without his being known to do so*. (M, K.)

8: see 1, in the former half of the paragraph.

سَلْتٌ *A species of شعير [or barley]*, (Lth, S, M, Mgh, Msh, K,) *having no husk*, (Lth, S, Mgh, Msh,) **أَجْرَدٌ** [which may mean either *beardless* or *smooth*], (Lth,) [in appearance] as though it were wheat, (S,) *growing in El-Ghomr and El-Iljáz*; (Mgh, Msh;) **السُّوَيْقُ** [or meal of the parched grain] *whereof is employed as a cooling diet in the صَيْف [or summer]*: (TA:) or i. q. **شُعِير** [i. e. *the common barley*]; (M, K;) as some say: (M:) or the **سُور** (حَامِضٌ) sort of شعير: (M, K:) or a **شُعِير**, without husk: or, as some say, *a species of wheat*; but the explanation next preceding this last is the more correct, for **الْبَيْضَاءُ** and **السُّلْتُ** are mentioned in a trad. as distinct, each from the other, and by the former is meant wheat: (TA:) or a species of شعير with a thin husk and small grain: (IF, Msh:) or a grain between wheat and barley (شُعِير), not having a husk like that of the latter, and thus being like wheat in smoothness, and like barley (شُعِير) in its nature, or quality, and in its coolness: (Az, Msh:) accord. to Es-Seydelánee, like barley (شُعِير) in its form, and like wheat in its nature, or quality; but this is a mistake: (Ibn-Es-Saláh, Msh:) [gymnocrithon (i. e. *hordeum nudum*) of Galen: *tragus* of Diosc. (Golius.)]

Bk. I.

سَلَجَ - سَلَت *It (a thing, or an affair, TA) escaped me*: (K, TA:) accord. to some, **سَلَتَ** is here an imitative sequent. (TA.)

سَلَتَا *A woman who does not make frequent use of حَتَا [for tinging, or dyeing, her hands]*; (S;) a woman who does not frequently tinge her hands with خَضَاب: (M:) or a woman who does not make use of خَضَاب for herself (M, A, K) at all: so some say. (M.) It is related of the Prophet, in a trad., that he cursed such a woman. (TA.)

سَلَاتَةٌ *What is extracted, or made to come forth*, (M, K,*) *from a gut [by compressing it] with the hand*. (M.) — *What is taken off with the finger from the sides of a bowl, to clean it*. (S, K,*)

أَسَلْتُ *A man (S) whose nose has been cut off* (S, M, K) entirely. (S, K.)

مِسلَاتٌ حَتَا [app. *An instrument with which حَتَا is scraped off, or removed, from the hand*]. One says, **أَعْطِنِي مِسلَاتَ حَتَاكَ** [Give thou to me &c.]. (A.)

مَسْلُوثٌ *That whereof the flesh that was upon it has been taken off or away, or removed*. (K.) — And *A shaven head*. (As, S, L.)

سَلَمَ

سَلَمٌ *A calamity, or misfortune*. (S, M, K.) — *A hard, or severe, year*. (S, M, K.) — *A [goblin, or demon, such as is termed] غُول*. (S, M, K.) — *A she-camel having no tooth remaining, and whose lower lip has fullen and she is unable to raise it*. (K, TA. [The explanation in the CK is faulty: the last words should be **لَا تَسْتَطِيعُ رَفْعَهُ**]) Some say that the **م** is augmentative. (TA.) — One says also **مَا أَصَابَ سَلَمًا**, [in the CK **سَلَمًا**,] meaning *He got not anything*. (K, TA.)

سَلَجَ

1. **سَلَجَ**, aor. 2, inf. n. **سَلَجَانٌ** (S, O, Msh, K) and **سَلَجَ**, (S, O, K,) *He swallowed* (S, O, Msh, K) a morsel, or mouthful, or gobbet, (S, O, K,) and food, (TA,) or a thing; (Msh;) as also **سَلَجَ**, aor. 2; (Msh;) and **تَسَلَجَ**: (O, K:*) or **سَلَجَانٌ** signifies the eating quickly. (TA.) Hence the saying, **الْأَكْلُ سَلَجَانٌ وَالْقَضَاءُ لَيَانٌ** [Eating is a swallowing, and paying is a putting off], (S, Meyd, O,) or **الْأَخْذُ سَلَجَانٌ وَالْإِغْثَاءُ** [Taking, or receiving, is a swallowing, &c.]: (Meyd, TA:) i. e., when a man receives a loan, or the like, he devours it [greedily]; but when he from whom he has received it demands his due, he puts him off by promising to pay it: (S, O:) a prov., (Meyd, O, TA,) applied to him who takes the property of others and to whom it is easy to do so; but when he is sued for payment, puts off, and it is difficult to him: (Meyd:) meaning that one loves to take, and hates to return, or restore.

(L. [See also **سَلَجَ النَّاقَةَ**, said of a young camel, *He sucked the she-camel*; (O, K;) as also **سَلَجَتِ الْإِبِلُ**, aor. 2, (S, K, TA,) inf. n. **سَلُوجٌ**; (TA;) and **سَلَجَتِ**, aor. 2; (K, TA;) or the latter only accord. to AHn; (TA;) or the latter is better than the former accord. to Sh; (O, TA;) *The camels had a looseness (S, K) of their bellies (S) from eating the plant called سَلَج*. (S, K.)

5. **تَسَلَجَ**: see 1, first sentence. — Also *He persevered, or persisted, in drinking* (Lh, O, K) the beverage called **نَبِيد**, (Lh,) or wine; (O, K;) like **تَرْتَجَ**; (Lh;) meaning *he made it to enter his* **سَلَجَانٌ**; (O;) or as though he filled with it his **سَلَجَانٌ**, (K,) i. e. his **حُلُقُوم**: (TA:) and so **استلج**. (O, K.)

8: see what next precedes.

سَلِيجٌ: see **سَلَجَانٌ**, below.

سَلِيجَةٌ *A سَاجَةٌ*, (O, K,) i. e. *an oblong and squared piece of wood of the tree called سَاج, as brought from India, (TA in art. سَوج), from which a door is cloven, or divided off, lengthwise*: (O, K:) so says AHn. (TA.) — See also what next follows.

سَلَجٌ *A certain plant, (S, K,) upon which the camels pasture, (S,) soft, flaccid, or fragile, of the shrub-kind; (TA;) also called سَلَجَانٌ, (K, TA,) or سَلَجَانٌ, (CK,) like قَمَحَان; (K;) and سَلِيجَةٌ: (TA:) or the سَلَجَان, (O, TA,) i. e. **سَلَجَانٌ**, with damm to the س, and teshdced and fet-h to the ج, (O,) is a species of the سَلَج; (O, TA;) and this last is one of the largest of the kind of trees called **حَمِضٌ**: (O:) accord. to AHn, (TA,) or as is said by some one or more of the Arabs of the desert, (O,) the سَلَج is a large kind of trees, like the tails of the [lizards called] **ضَبَاب** [pl. of ضَبٌّ], green, and having thorns, and [of the kind termed] **حَمِضٌ**: (O, TA:) in the T it is said to be a sort of **حَمِضٌ** that ceases not to be green in the summer, or hot season, and in the ربيع [app. here meaning autumn], and is weak, or weak and soft: Az also says that it grows in the plains, or level tracts, has a fruit, or produce, with a sharpness in the extremities thereof, and is green in the [season called] ربيع, and then dries up, and becomes yellow: and he adds, [contr. to what has been said above, from his work, the T,] it is not reckoned among the trees called **حَمِضٌ**. (L, TA.)*

سَلَجَانٌ or **سَلَجَانٌ**: see the next preceding paragraph, in three places.

سَلَجَانٌ *The حُلُقُوم [properly the windpipe, but here app. meaning the gullet: see 5]. (O, K.) One says, رَبَاهُ اللَّهُ فِي سَلَجَانِهِ [May God smite him, or afflict him, in his سَلَجَان]. (O.)*

سَلِيجٌ and **سَلَجَانٌ** and **طَعَامٌ سَلَجَانٌ** *Good,*

or pleasant, food, (O, K, TA,) that is swallowed (K, TA) with ease. (TA.)

أُنْجُ Bull in the fore part of the head; like أُنْجُ; but the former is the more common. (TA in art. سلج.)

سلجم

سَلْجَمٌ and سَلْجَمٌ Tall, or long; (S, K;) as epithets applied to a horse, and to a man, and to the iron head or blade of an arrow &c.: (K:) or, applied to this last, the former word signifies long and broad: (AHn, TA:) or slender; as also سَلْجَمٌ: and the pls. of these two words are سَلْجَمٌ and سَلْجَمٌ: which, applied to such iron heads or blades, signify [also] sharpened, or pointed, or sharp-pointed: (TA:) and سَلْجَمٌ applied to arrows signifies long in the iron heads. (S.) سَلْجَمٌ and سَلْجَمٌ are also applied as epithets to a camel: (S, K:) [in the former it is implied that in this case they have the first of the significations above; but see what follows:] thus applied, they signify Advanced in age, and strong: (K:) or the former, so applied, signifies strong: (S voce صَلَحَ:) the pl. of each is سَلْجَمٌ, with fet-h [to the س]. (S, K.) — Also the former, applied to the نَحْيُ [or jaw-bone], Strong, (K, TA,) full-sized, (TA,) and thick, or compact. (K, TA.) And, applied to a head, Long in the نَحْيَانِ [or jaw-bones]. (K, TA.) — Also A well ancient (عَادِيَةٌ) and having much water. (K.) — سَلْجَمٌ is also the name of A certain well-known plant; (K, TA;) of those termed بَقُول; which is eaten; (TA;) [namely, *colza*; or *brassica napus oleifera*: so in the present day:] it is an arabicized word, [from the Pers. سَلْجَمُ,] originally with ش, but pronounced by the Arabs with س: (AHn, TA:) one should not say سَلْجَمٌ, nor سَلْجَمٌ, or this is a word of weak authority: (T, K, TA:) Az says that some pronounce it with ش, but that it is correctly with س. (TA.)

سَلْجَمٌ: see the preceding paragraph, in two places.

سَهَامٌ مُسَلْجَمَاتٌ Arrows made long and broad [in their iron heads]. (TA.)

سلح

1. سَلَحَ, (S, Mgh, K,) aor. ʿ, (Mgh, K,) inf. n. سَلَحَ, (S, Mgh, Mgh,) said of a man, (TA,) He voided his excrement, or ordure; (S, K;) [or thin excrement: see سَلَحَ: and] said of a bird, it muted, or dunged; (Mgh;) like تَقَوَّطَ (Mgh, Mgh) said of a man: (Mgh;) and said also [of other animals, as, for instance,] of a camel, (S, K, TA,) and of a bull. (K in art. ثَلَطَ.)

2. سَلَحَهُ He armed him with a weapon or weapons. (A.) And سَلَحَهُ السَّيْفَ, (K, TA,) and سَلَحَهُ الْقَوْسَ, (TA,) He armed him with the sword, (K, TA,) and the bow. (TA.) — سَلَحَ الْإِبِلَ, (A, TA,) inf. n. تَسْلِيحٌ, (TA,) It caused the

camels to void سَلَحَ [or thin excrement; i. e. it purged them]; said of a herb. (A, TA.) [See also 4.] — سَلَحَ نَحْيَهُ, inf. n. as above, He rubbed over his نَحْيُ [or skin for holding clarified butter] with سَلَحَ, i. e. rob, or inspissated juice. (K, TA.)

4. سَلَحَهُ He made him to void سَلَحَ [or thin excrement]. (S, K.) [See also 2.]

5. سَلَحَ He wore, or put on, [or armed himself with,] a weapon, or weapons. (S, A, L, K.) — [Hence,] تَسَلَّحَتِ الْإِبِلُ بِالسَّلَاحِ: see سَلَّاحٌ.

سَلَحَ Excrement, ordure, or dung: (L, TA: [and evidently so accord. to the Mgh; in my copy of which, and so, app., in the copy used by SM, immediately after the mention and explanation of the verb سَلَحَ, is added, وهو سَلَحَةٌ تسمى بالمصدر, plainly showing, by what follows سَلَحَةٌ, that this word is a mistranscription for سَلَحَةٌ; and that the meaning is, “and it is its سَلَحَ, an instance of the inf. n. used as a subst. properly so called;” i. e., the dung of a bird is called its سَلَحَ; for the verb is there said to relate to a bird; though in truth it has a general application:] or such as is thin, of any dung: (L, TA: [and this is the sense in which it is commonly known:] and سَلَّاحٌ signifies [the same: i. e.] excrement, ordure, or dung, (S, A, MA, L, K, KL,) of a human being, (KL,) or of a bird (MA) [and of any animal]: or thin excrement or dung: (MA:) this latter is said to be the correct meaning in a marginal note in a copy of the S: (TA:) the pl. of the former is سَلَحٌ and سَلَحَانٌ. (L, TA.) [سَلَحَهُ frequently occurs in the Lexicons &c., meaning He cast forth his excrement, or ordure; or properly, in a thin state.] يَأْ سَلَحَ [lit. O dung of the crow], an expression used by 'Omar, means يَا خَبِيثٌ † [O foul, or filthy, man]. (Mgh.)

سَلَحَ signifies رَبَّ [i. e. Rob, or inspissated juice, generally of dates,] with which a skin for clarified butter is rubbed over, (K, TA,) for the purpose of seasoning it. (TA.)

سَلَحَ: see سَلَّاحٌ.

سَلَحَ Rain-water in pools left by torrents: (K:) so says Ish: but not heard by Az from the Arabs. (TA.)

سَلَحَ The young of the حَجَل [or partridge]; (S, K;) like سَلَحٌ and سَلَحٌ: (S:) [a coll. gen. n.: n. un. with ʿ: for] it is said in the T that سَلَحَةٌ and سَلَحَةٌ signify the young one of the حَجَل: (TA:) pl. سَلَحَانٌ, (T, S, K,) like سَلَحَانٌ. (T, TA.)

سَلَحَ: } see سَلَّاحٌ.
سَلَحَانٌ: }

سَلَّاحٌ: see سَلَحَ. — [Also A looseness, or flux of thin excrement from the bowels: diarrhoea.]

سَلَّاحٌ, (S, A, Mgh, Mgh, K, &c.,) as also سَلَّاحٌ

(accord. to the K) or سَلَّاحٌ (accord. to the Mgh) and سَلَّاحَانٌ, (K,) [the last mentioned in the L as a pl.,] A weapon, or weapons; i. e. an instrument, or instruments, of war; (A, K;) the thing [or things] with which one fights in war, and repels, or defends oneself; (Mgh;) anything with which one repels the enemy, as a sword and spear. (S, &c.: (Ham p. 73:) or a weapon, or weapons, of iron: (Lth, Mgh, K:) it is of the masc. gender, (S, Mgh, TA,) accord. to the more approved usage, (TA,) or that which most prevails, (Mgh,) because in the pl. it takes the form of سَلَّاحَةٌ, which is a pl. form of a masc. n., (S, Mgh,) as in the instances of أُخْمِرَةٌ, pl. of جَمَارٌ, and أُورْدِيَةٌ, pl. of رِدَاةٌ, (S,) but it is also fem., (S, Mgh, K,) and has also for pls. سَلَّاحٌ and سَلَّاحَانٌ, (L,) and the pl. fem. is سَلَّاحَاتٌ. (Mgh.) You say رَجُلٌ ذُو سَلَّاحٍ [A man having a weapon or weapons]. (K.) And قَوْمٌ ذَوُو سَلَّاحٍ [A people, or party, having weapons, or arms]. (S, A, K.) And لَبَسَ السَّلَّاحَ [He wore, or put on, the weapon, or the weapons, or arms]. (S, A, K.) And أَخَذَ الْقَوْمُ أَسْلِحَتَهُمُ The people, or party, took their weapons, or arms, each taking his. (Mgh.) — A sword (Az, Mgh, K) alone is sometimes termed سَلَّاحٌ. (Az, Mgh.) — And A bow without a string (K) is likewise thus termed. (TA.) — And A staff, or stick. (K.) — سَلَّاحُ الثَّوْرِ means † The horns of the bull. (S, TA.) — ذُو السَّلَّاحِ is † an appellation of السَّمَاءُ الرَّامِحُ [i. e. The star Arcturus]. (A, TA.) — And أَخَذَتِ الْإِبِلُ سَلَّاحَهَا and تَسَلَّحَتْ بِالسَّلَاحِ mean † The camels became fat, and of goodly appearance; (A, L, TA;) i. e. their fat became as though it were weapons with which they prevented their being slaughtered: (L, TA:) and the like has been mentioned before, [voce رَمَحَ,] in art. رَمَحَ. (TA.)

سَلَّاحٌ A man having, (K,) or having with him, (S,) a weapon, or weapons: (S, K:) an epithet [of the possessive kind, having no verb,] similar to تَامِرٌ and لَابِنٌ. (TA.) — And A she-camel that has voided excrement, [or thin excrement,] in consequence [of the eating] of herbs, or leguminous plants. (S, K.)

أَسْلَحَ مِنْ حَبَارَى [More wont to mute than a bustard] (Meyd, A, Mgh) and مِنْ دَجَاجَةٍ [than a domestic hen]: the former mutes in the time of fear; and the latter, in the time of security: (Meyd:) a prov. (Meyd, Mgh.)

إِسْلِيحٌ A certain plant, the pasturing upon which causes the milk (S, K) of the camels (S) to become abundant: (S, K:) or a certain kind of tree, or shrub, that has this effect: (L:) [see also إسْلِيحٌ:] it was said to an Arab woman of the desert, “What is thy father’s tree?” and she answered, شَجَرَةُ أَبِي الْإِسْلِيحِ رَغْوَةٌ وَصَرِيحٌ وَسَنَامٌ [The tree of my father is the isleeh: froth upon the milk, and milk free from froth; and a long, or tall, hump: these are the consequences of pasturing upon it]: (S, L:) or it is a certain

herb, or leguminous plant, of those that are slender and soft (مِنْ أَخْرَارِ الْبَقُولِ), growing in the winter, that causes the camels to void سَلَح [or thin excrement] when they eat much of it: or a certain herb (عُشْبَةٌ), resembling the جَرَجِير [or rochet], growing upon tracts of sand such as are termed حَقُوف: or a certain kind of plant, growing conspicuously in plain, or soft, tracts, having a thin and delicate leaf, and a pericarp (سِنْفَةٌ) stuffed with grains, or seeds, like those of the poppy; which is one of the plants of the rain of the صَيْف [here meaning spring (see زَمَن)], and which causes the cattle to void سَلَح: n. un. with ة: Abou-Ziyād says that the places in which the اسليخ grows are sands. (L.)

مَسْلُحَةٌ A ثَغْر [or frontier of a hostile country]: (K:) or a place of arms or weapons, (Mgh.) like a ثَغْر and a مَرْقَب [which is an elevated place of observation], (S, Mgh, TA,) wherein are parties that watch the enemy, lest they should make an intrusion at unawares, and, when they see them, inform their companions, in order that they may prepare themselves for them: (Nh, TA:) pl. مَسَالِح. (S, Mgh.) — Also, [in one of my copies of the S erroneously written مَسْلُحَةٌ,] A people, or party, having arms, or weapons; an armed people or party; (S, A, K, TA;) composing a numerous body, in a place of observation, with the keeping of which they are entrusted, at the frontier of an enemy's country; a single person of whom is termed مَسْلُحِي; (A, L;) and مَسْلُحَةٌ [also] is thus applied to a single person in a saying of 'Omar: (Mgh:) they are thus called because of their having weapons, or because of their occupying the place called مَسْلُحَةٌ: (Nh:) or the مسلحة of the army are a party of capturers that go before the army, exploring for them the way, and searching as spies to learn news of the enemy, lest the enemy should make a sudden assault upon them; not suffering any one of the enemy to enter the territory of the Muslims, and warning the Muslims of the approach of an army. (ISH.)

مَسْلُحِي: see the next preceding paragraph.

سلح

Q. 4. اسْلَحَ It was, or became, right, direct, rightly directed, straight, or even. (S, K.) — It (a road) was extended: (S:) or conspicuous and extended. (K.) — [And app. It was, or became, spread out, or expanded: see the part n., below.]

سَلَحُوبٌ A woman who cares not for what she does nor for what is said to her. (AA, TA.)

مُسْلِحٌ Right, direct, rightly directed, straight, or even: (S, K:) like مُتَنَبِّ. (TA.) — Extended: (S:) or conspicuous and extended: (K:) applied to a road: (S, K:) like مُطْلَحٌ. (L.) — I. q. مُنْبِطِح [app. as meaning Spread out, or expanded]. (TA.) — غَلَّ يَوْمُنَا مُسْلِحًا means Our day was, or became, one of protracted journeying. (L, TA.)

سَلَحَى (AZ, Mṣb, K) and سَلَحَى (Fr, K,) pronounced by the vulgar سَلَحَى (TA,) and سَلَحَا [which is the most common of the dial. vars.] (S, Mṣb, K) and سَلَحَا (Fr, K) and سَلَحَا (Mṣb,) and سَلَحَا (AZ, Mṣb, K,) and سَلَحَى (S, K,) [The tortoise, commonly so called; and also the turtle, or sea-tortoise; applied to both in the present day;] a certain well-known beast; (K;) [and] a certain aquatic animal; (Mṣb;) called in Pers. بَاخَه and كَشَف (MA, PS) and سَنَكْ پُشت (MA;) applied to the male and the female: (Mṣb:) pl. سَلَحَف: (S, Mṣb:) or, accord. to Fr, the male of the سَلَحَف is called غَيْمَر; and the female is called سَلَحَا in the dial. of Benoo-Asad: (Mṣb:) [it is said to be derived from the Pers. سولاخ پای; because there is a hole in the body, into which the foot enters: (Freitag's Lex.:)] its blood and its gall-bladder are [asserted to be] beneficial to him who is affected with epilepsy; and the smearing with its blood, to the joints; (K, TA;) which thereby become strong: (TA:) and it is said that when the cold has become intense in a place, (K, TA,) and one fears for the seed-produce from it, (TA,) and this beast is placed upside-down, so that its fore and hind legs are towards the air, the cold will not alight upon that place. (K, TA.) — [السَّلَحَاةُ or السَّلَحَاةُ is also a name of: The constellation Lyra; commonly called السَّلَيَاتُ.]

سلخ

1. سَلَخَ (S, A, Mṣb, K, &c.) aor. ʿ, (S, K, [as in the Kur xxxvi. 37,]) or ʿ, (Mṣb, [but this I find in no other lexicon,]) and ʿ, (S, Mṣb, K,) inf. n. سَلَخَ (S, Mṣb,) He stripped off (S, K) the hide, or skin, of a sheep or goat: (S:) or he skinned a sheep or goat. (A, Mṣb.) And سَلَخَ [Its skin was stripped off]. (A.) One does not say of a camel, سَلَخَتْ جِلْدَهُ; but سَلَخَتْ نَجْوَتَهُ, and سَلَخَتْ أَتَجِيَّتَهُ. (Mṣb.) — [Hence,] † He pulled off or stripped off [a garment]. (K, TA.) You say of a woman, سَلَخَتْ دَرْعَهَا (S, TA,) and سَلَخَتْ عَنْهَا دَرْعَهَا (A, TA,) † She pulled off her shift; stripped it off. (S, TA.) — And [hence,] سَلَخَ الشَّهْرَ (S, A, Mṣb,) or شَهْرَهُ (K,) aor. ʿ (L, Mṣb) and ʿ, (L,) inf. n. سَلَخَ and سَلَخَ (L, Mṣb,) † He passed the month, or his month; (S, K, TA;) came to the end of it. (S, A, Mṣb, K.) سَلَخْنَا الشَّهْرَ means: We passed forth from the month; having pulled off from ourselves every night one thirtieth part until the nights were complete, when we pulled off from ourselves all of it: and أَهْلْنَا هَلَالَ شَهْرٍ means “We entered upon [the period of the new moon of] such a month; clothing ourselves with it and increasing the clothing of ourselves therewith until the passing of the half of it:” then we pull off from ourselves [by degrees] the whole of it: hence a verse cited voce جَمَادَى. (T, TA.) And one says of God, سَلَخَ النَّهَارَ مِنَ اللَّيْلِ: He

drew forth gently the day from the night: (K, TA:) or He separated the day from the night. (Jel in xxxvi. 37.) — See also 7, in three places. — سَلَخَ الْحَرَّ جِلْدَ الْإِنْسَانِ and [in an intensive sense] † سَلَخَهُ † [The heat made the skin of the man to peel off; or excoriated the man]. (TA.) And سَلَخَ الْجَرَبَ جِلْدَهُ † [The mange, or scab, excoriated him, i. e., a camel]: (A, TA:) [and so سَلَخَهُ without the mention of the skin:] see سَالَخَ. And سَلَخَ الظَّلِيمَ † The ostrich had a disease in his feathers [app. such as caused many of them to fall off]. (TA.) — سَلَخَ النَّبَاتُ † [The plant shed its foliage, and then became altogether green again: (see سَالَخَ:) or] the plant became green again after having dried up. (M, K.) — فَسَلَخُوا مَوْضِعَ الْمَاءِ كَمَا يَسْلُخُ الْإِمَابُ فَخَرَجَ الْمَاءُ [or hoopoe, i. e. † And they stripped off the surface of the place of the water, like as the hide is stripped off, and thereupon the water came forth], means that they dug until they found the water. (TA.) — سَلَخَ مِنْ بَطْنِ أُمِّهِ, said of a child, means † He was drawn out from the belly of his mother. (TA.) — سَلَخَ الشَّعْرَ is † The substituting throughout the poetry, for the original words, other words synonymous therewith: what falls short of this is termed مَسْخُ. (TA. [See Har p. 263.]])

2: see 1, in the latter half of the paragraph.

5: see the next paragraph, first sentence.

7. اسْلَخَ جِلْدَهُ and [in an intensive sense] † تَسْلَخَ [His skin became stripped off: — and † he became excoriated by heat]. (A, TA. [The latter meaning is indicated in the TA.]) — اسْلَخَتِ الْحَيَّةُ مِنْ قَشْرِهَا [The serpent cast off, or divested itself of, its slough]: (S:) and † سَلَخَتْ الْحَيَّةُ (L, K,) aor. ʿ, inf. n. سَلَخَ (L,) [signifies the same, or] the serpent withdrew itself from its slough: (L, K:) and in like manner one says of any creeping thing: (L:) and one says of the serpent termed السَّالِخُ [q. v.], جِلْدَهُ † He casts off his slough]. (S.) — One says also of a man, † اسْلَخَ مِنْ ثِيَابِهِ [He became stripped, or divested, or he divested himself, of his clothes]. (S.) — And اسْلَخَ الشَّهْرَ (S, A, Mṣb, K) مِنْ سَنَتِهِ (S) † The month passed, or passed away [from its year]; (Mṣb, K, TA;) as also † سَلَخَ (K.) And اسْلَخَ النَّهَارَ مِنَ اللَّيْلِ (S, A, K) † The day became drawn forth gently from the night; (K, TA;) came forth from the night so as not to leave with it aught of its light. (TA.) [As used in this phrase and in others,] † اسْلَخَ مِنْهُ means † It became altogether separated from it; quitted it entirely. (MF.)

9. اسْلَخَ, inf. n. اسْلِخَا, He lay upon his side. (K.)

سَلَخَ الشَّهْرَ: see سَالَخَ, in two places. — سَلَخَ الشَّهْرَ † The last, or end, of the month; (Mṣb, K;) as

also **مُسْلَخَةٌ** (K:) or the last day thereof. (MA.)

سَلَخَ: see **مِسْلَخَ**, in two places.

سَلَخَ The spun thread that is upon the spindle. (K.)

سَلَخَةٌ: see **مِسْلَخَ**.

سَلِيخٌ A skinned sheep or goat; (L;) as also **مُسْلُوخٌ** (S, K) and **مُسْلُوخَةٌ** (TA:) or this last is an epithet in which the quality of a subst. is predominant, meaning a skinned sheep or goat, without head and without legs and without belly: (Mgh:) and the first is an epithet applied to a sheep or goat until some part of it has been eaten; after which, what remains is called **شَلُو**, whether much or little. (L.) = **سَلِيخٌ مَلِيخٌ** A thing, (JK,) accord. to the K a person, but this is not in the other lexicons, (TA,) insipid; without taste. (JK, K, TA.) — And A man (TA) vehement in **جِمَاءَ**, without impregnating. (K, TA.)

سَلَاخَةٌ وَمَلَاخَةٌ In it (accord. to the K in him, but see **سَلِيخٌ**, TA) is insipidity, or tastelessness. (K, TA.)

سَلَاخَةٌ [app. A piece of skin, or hide, stripped off]. (K voce جَزَ.) = The urine of the mountain-goat. (KL.) [In Pers. **سَلَاخَةٌ**: thus, with ح, and with fet-h to the first letter, accord. to Johnson's Pers. Ar. and Engl. Diet. Golius adds, on the authority of Ibn-Beytār, that it is black and viscous like pitch, and is collected from the rocks.]

سَلِيخَةٌ † A certain perfume, or odoriferous substance, resembling bark stripped off, (JK, K, TA,) and having **شُعَبٌ** [or forking projections]. (TA.) — † Of the [plants called] **رُمْتٌ** (JK, S, K) and **عَرْفَجٌ** (JK, S,) [Such as has been stripped of what was good for pasture;] the portion that has in it nothing for pasture (JK, S, K, TA) remaining; (TA;) consisting only of dry wood: (S, TA:) and of the **عَرْفَج**, such as is thick, of what has become dried up. (TA.) — And † The oil of the fruit, or produce, of the **بَانٌ** [or bentree] before it has been seasoned (K, TA) with aromatics: when it has been seasoned with musk and [other] perfume, and then expressed, it is termed **مَنْشُوشٌ**; and one says of it, **نَشَّ**. (TA.) Also † Offspring: (JK, K, TA:) because it has been drawn out (**سَلَخَ** i. e. **نَزَعَ**) from the belly of its mother. (TA.)

سَلَاخَةٌ an extr. pl. [or quasi-pl. n.] of **سَلِيخٌ**, q. v. (TA.)

سَلَاخٌ A skinner, or flayer. (KL.)

سَالِخٌ Skinning, or flaying, (KL.) — † Mange, or scab, in consequence of which the camel is excoriated (**يُسْلَخُ**). (K.) — [A serpent casting off its slough. And hence,] A black serpent, (JK, S, K,) intensely black: (JK, TA:) you say, **أَسْوَدُ سَالِخٍ** (S, K,) not prefixing the former word so as to govern the latter in the gen. case: [so

called] because it casts off its slough (**يُسْلَخُ جِلْدَهُ**) every year: (S:) the female is called **أَسْوَدَةٌ**, and is not qualified by the epithet **سَالِخَةٌ**: (S, K:) and you say **أَسْوَدَانِ سَالِخٍ** (K,) not giving to the epithet the dual form, accord. to AZ and AS; but IDrd authorizes its being in the dual form, though the former mode is the better known: (TA:) and **سَوَالِخٌ** and **أَسْوَدُ سَالِخَةٍ** and **سَلَخَةٌ** (K,) which last is extr. [i. e. anomalous]. (TA.) — Also † A plant of the kinds termed **خَبْضٌ** &c. that has shed its foliage (**سَلَخَ**) and then become altogether green again. (TA.)

أَسْلَخَ, applied to a man, (JK,) † Very red [as though skinned]. (JK, K.) — And [its pl.] **سَلَخَى**, applied to camels, † Having mange, or scab, by which they are excoriated. (JK.) — Also † Bald in the fore part of the head: (K:) but **أَسْلَخَ** is more common in this sense. (TA.)

إِسْلِيخٌ A certain plant. (K.) [Perhaps a dial. var. of **إِسْلِيخٌ**, or a mistranscription for this latter.]

مُسْلَخٌ A place in which sheep or goats are skinned. (Mgh.)

مِسْلَاخٌ A skin, or hide; (JK, S, K;) as also **سَلَخٌ**: (TA:) or, of a sheep or goat; (A;) as also **سَلَخٌ**, i. e. its skin, or hide, that is stripped off. (K, TA.) [Hence,] one says, **فُلَانٌ حَمَارِيٌّ** [Such a one is an ass in the skin of a man]. (A, TA.) — And The slough of a serpent; (JK, S, A, L, K;) as also **سَلَخٌ**, (MA, KL, and so in the CK,) or **سَلَخٌ**, (TA,) and **سَلَخَةٌ**. (L, and so in copies of the K and in the TA.) — Also † A palm-tree of which the unripe dates fall and become scattered about in a green state. (S, K.)

سَالِيخٌ; and with ة: see **سَالِيخٌ**.

مُسْلَخُ الشَّهْرِ: see **سَلَخٌ**.

سلس

1. **سَلَسٌ**, [aor. ʿ,] inf. n. **سَلَسَ** and **سَلَاةٌ** and **سَلُوسَةٌ**, [It was, or became, loose, not tight; as meaning slack; the only signification indicated by ISd; (see **سَلَسٌ**, below;) and also as meaning unsteady:] (M:) [in the K, **سَلَسٌ** and **سَلَاةٌ** are said to be simply substs.: see the former of these two words below.] — **سَلَسٌ**, (Mgh, TA,) aor. ʿ, inf. n. **سَلَسَ** (Mgh) [and app. **سَلَاةٌ** also, (see **سَلَسٌ** below,)] said of a colt, (TA,) [and of a horse, and, tropically, of a man, (see **سَلَسٌ**,)] He was, or became, tractable, submissive, compliant, obsequious, (TA,) or easy, (Mgh, TA,) and gentle. (Mgh.) You say, **سَلَسَ لِي بِحَقِّي** [He was easy to me in giving me my due, or right]. (A, TA.) And **سَلَسَ بَوْلُهُ**, (TA,) inf. n. **سَلَسَ**, (Mgh,) † His urine flowed involuntarily; he was unable to retain his urine; (Mgh, TA;) by reason of disease. (Mgh.) [The explanations of **سَلَسٌ** and **سَلَسٌ** &c. below will serve to give further illus-

trations of this verb.] — **سَلَسَتْ النَّخْلَةُ**, aor. ʿ, The palm-tree lost the stumps, or lower ends, of its branches; (Ibn-'Abbād, K;) as also **أَسْلَسَتْ**: and the epithet applied to the palm-tree in this case is **مِسْلَسٌ**; (K;) or, accord. to the Tekmileh and O and L, **مُسْلِسٌ**; but it seems that **نَخْلَةٌ مِسْلَسٌ** means a palm-tree that lets fall and strews its unripe dates; and **مِسْلَسٌ**, that usually does thus: (TA:) and **سَلَسَ** means what falls from the palm-tree. (Ibn-'Abbād, TA.) — **سَلَسَتْ الْخَشَبَةُ**, (inf. n. **سَلَسَ**, TA,) The piece of wood became old and crumbling and wasted. (Ibn-'Abbād, K.) = **سَلَسَ**, (S, M, K,) inf. n. **سَلَسَ** and **سَلَسَ**, (IAar, M,) He became bereft of reason. (S, M, K.)

2. **سَلَسَ**, (Ibn-'Abbād,) inf. n. **تَسْلِسُ**, (K,) He set, fixed, or put together, a composite ornament, of the ornaments worn by women, not consisting of **خَزَرٌ** [or beads]. (Ibn-'Abbād, K, TA.)

4. **أَسْلَسَتْ** She (a camel) produced her young one before the completion of the days: (T, K:) the epithet applied to her in this case is **مُسْلِسٌ**; and to the young one, **مُسْلَسٌ**, (TA,) and **سَلَسٌ**. (Ibn-'Abbād, TA.) — See also 1.

سَلَسٌ A string upon which beads, (M,) or white beads worn by female slaves, (S, K,) are strung: (S, M, K:) pl. **سَلُوسٌ** (S, M:) or [a woman's ear-drop; i. e.] the woman's ornament called **قُرْطٌ**. (Ibn-'Abbād, K.) — And [the pl.] **سَلُوسٌ** signifies also Women's mufflers, or head-coverings; syn. **خُمُرٌ** [pl. of **خِمَارٌ**]: so says IAar; and he cites as an ex.,

- قَدْ مَلَأَتْ مَرْكُومًا رُؤُوسًا
- كَأَنَّ فِيهِ عُجْرًا جُلُوسًا
- شَمَطَ الرُّؤُوسَ أَلْقَتِ السُّلُوسًا

[They (referring to camels) had filled their watering-trough with heads, as though there were in it old women sitting, with grizzled heads, having thrown off the mufflers]: they having eaten of [the kind of plants, or trees, called] **خَبْضٌ**, so that their faces and heads had become white, he likens them to old women that had thrown off the mufflers. (M.)

سَلَسٌ and **سَلَاةٌ** [said in the M to be inf. ns. of **سَلَسَ**, (q. v.), and in the K to be simply substs., signify, as substs., Looseness; as meaning slackness; and as meaning unsteadiness: — and also] Easiness, gentleness, tractableness, submissiveness; compliance, or obsequiousness. (S, K.) [Hence,] one says, **فِي كَلَامِهِ سَلَاةٌ** [In his speech is easiness]. (A.) — For the former, see also 1: — and 4.

سَلَسٌ part. n. of **سَلَسَ**; as also **سَالَسٌ**: (M:) Loose, not tight; meaning [slack; (see 1, first sentence;)] and also [unsteady; applied to a nail, (A, TA,) and to any other thing. (TA.)] A rijiz says,

- مَمْكُورَةٌ عَرَّتِي الْوَسَاجُ السَّالِسُ
- تَصْحَكُ عَنْ دِي أَشْرِ غَضَارِسُ

وَسَاحَ [A female of slender make, whose loose (q. v.) required more than it had within it to fill it, laughing so as to discover cool and sweet serrated and sharp teeth]. (M, TA.) — Easy; applied to a thing: (S:) easy, (Msb, K,) gentle; (S, Msb, K;) tractable; submissive; compliant; obsequious; (S, K;) applied [to a horse and the like, and, tropically,] to a man. (S.) You say, فَرَسٌ سَلِسٌ الْقِيَادِ [A horse easy to be led; tractable]. (A.) And سَلَسُ الْقِيَادِ and فَلَانٌ سَلِسُ الْقِيَادِ [Such a one is easy to be led, or persuaded; tractable, submissive, or compliant]. (A.) — † A man easy in private conference; expl. by سَهْلُ الْخُلُوةِ. (Msb.) — Beverage, or wine, that descends gently or easily [down the throat]. (TA.) — سَلِسُ الْبَوْلِ A man whose urine flows involuntarily; who is unable to retain his urine; (S, A, Msb, K;) by reason of disease. (Msb.)

سَلَسَةٌ A certain herb, bearing a near resemblance to the نَصَى, (AHn, M, K, TA.) except that it has a grain like that of the [species of barley called] سَلْت; (AHn, TA;) and when it dries up, it has an aren that flies about, when it is put in motion, like arrows, sticking into the eyes and the nostrils, and often blinding the pasturing beasts: (AHn, M, TA:) the places of its growth are the plain, or soft, tracts. (AHn, TA.)

سَلَسٌ Loss, or departure, of reason or intellect. (S, M, K.)

سَلَسَةٌ: see سَلَسٌ, in two places.

سَالِسٌ: see سَلَسٌ, in two places.

مُسَلَسٌ: see 4.

مُسَلِسٌ: see 1, in two places: — and see also 4.

مُسَلَسٌ A sword having wavy marks resembling a rhain: occurring in a verse of Ibn-Kilābeh El-Hudhalee, as some relate it; but accord. to others, مُسَلَسٌ, formed by transposition from مُسَلَسٌ. (TA.)

مُسَلَسٌ: see سَلَسٌ: — and see also 1, latter part, in two places.

مُسَلَسٌ Bereft of reason, or intellect; (S, M;) and [of bulk] of body, (M, TA,) as some say; but accord. to the T, one says مُسَلَسٌ in respect of his reason, or intellect, but مُسَلَسٌ in respect of his body: (TA:) possessed, or insane. (K.)

سلسيل

سَلَسِيلٌ, a quinqueliteral-radical word, (M,) Easy [as a beverage] in the utmost degree: (TA:) [applied as an epithet to milk, (تَبَن, so in a copy of the M, and so in the CK,) or signifying smooth, (تَبَن, so in copies of the K,)] in which is no roughness: (M, K;) and sometimes applied as an epithet to water, (M, TA,) or beverage, meaning easy of entrance into the throat, or fauces. (TA.) — And Wine: (K:) so accord. to some, as in the saying of 'Abd-Allah Ibn-Rawāḥah, in which it is [said to be] used as a syn. adjunct to the preceding word:

إِنَّهُمْ عِنْدَ رَبِّهِمْ فِي جَنَّاتٍ يَشْرَبُونَ الرَّحِيقَ وَالسَّلَسِيلَ

[as though meaning Verily they are with their Lord, in gardens, drinking wine and fermented juice of the grape: but the meaning may be, the choicest of wine, or the sweetest thereof, &c., (see رَحِيقٌ) and wine easy to swallow, or the like]. (TA.) — And A certain fountain in Paradise [mentioned in art. سَبِيل, q. v.]: (M, K:) Abou-Bekr says that it may be a proper name of the fountain, and properly imperfectly decl. [i. e. without tenween] as being determinate and of the fem. gender, but made to be with tenween at the end of a verse in the Kur [lxxvi. 18] in order that it may be conformable with other endings of verses; or it may be an epithet applied to the fountain, and therefore perfectly decl.: (TA:) Sb mentions it as an ex. of an epithet: IḤar says that he had not heard it except in the Kur-ān: (M, TA:) I'Ab says that سَلَسِيلٌ [in the Kur]

means that slips, or steals, (يَسْلُبُ) into the throats, or fauces: [as though the radical letters were only س and ل, which some assert to be the case:] accord. to Abou-Jaḥfar El-Bāḳir, it means soft in the part between the حَنَجْرَةٌ [or heel of the wind-pipe] and the حَلْقُ [or fauces]: the explanation as meaning سَلَّ رَبُّكَ سَبِيلًا إِلَى هَذِهِ i. e. [Ash of thy Lord a way of access to this fountain] is a mistake, not allowable. (TA.) — The pl. is سَلَسِيبٌ and سَلَسِيبٌ: and the pl. of [the fem.] سَلَسِيلَةٌ is سَلَسِيلَاتٌ. (TA.) — [In the present day it is applied to An artificial fountain that throws up water.]

سلط

1. سَلَطَ, aor. ٢, (M,) inf. n. سَلَاطَةٌ, (S, M, B,) He, or it, overcame, prevailed, or predominated: (S, TA:) or was, or became, firm, or established, in superior power or force: (B, TA:) he possessed power of dominion or sovereignty or rule. (M.) — It (anything, as, for instance, a solid hoof, and a camel's foot,) was, or became, strong, or hard. (M.) — He was, or became, sharp. (TA.) And the same verb, (M, Msb, K,) inf. n. as above (S, M, Msb, K) and سَلُوطَةٌ, (S, M, K,) He was, or became, chaste, or perspicuous, in speech, or eloquent, and sharp in tongue: (S:) or long-tongued; (M, K;) as also سَلِطَ, aor. ٢, (K,) inf. n. سَلَطَ: (TS, TA:) or clamorous and foul-tongued: (Msb:) [or this verb, said of a man, has the first of these three significations; but] سَلَطَتْ, inf. n. سَلَاطَةٌ, signifies she (a woman) was, or became, long-tongued, and vehemently clamorous. (Lth.) [See سَلِطَ, below.]

2. تَسَلَّطَ عَلَيْهِ, (S, M, Msb,) inf. n. تَسْلِطٌ, (M, K,) also written with ص, (Ibn-'Abbād, and K in art. صَلَط,) He (God, S) made him to overcome him; to prevail, or predominate, over him; or to have, or exercise, superior power or force over him: (S, K:) he made him to have mastery, dominion, or authority, and power, over him: (Msb:) he made him to have, or exercise, absolute dominion or sovereignty or rule, over him;

(M;) or absolute superiority of power or force: (K:) he gave him power over him, and superior power or force. (TA.) [You say also, سَلَطَ عَلَيْهِ الْكِلَابُ He set the dogs upon him.]

5. تَسَلَّطَ عَلَيْهِمْ He overcame them; prevailed or predominated, over them; or was made to do so; he had, or exercised, or was made to have or exercise, superior power or force over them: (S:) he had, or was made to have, mastery, dominion, or authority, and power, or absolute dominion or authority and power, over them: (Msb:) he had, or received, power over them; and superior power or force; quasi-pass. of تَسَلَّطَ عَلَيْهِمْ. (TA.)

سَلَطَ: see سَلِطَ; for the former, in four places; and for the latter, in seven.

سُلْطَةٌ: see سُلْطَانٌ; for the latter, in three places.

سُلْطَانٌ Strength, might, force, or power; (TA;) as also سُلْطَنَةٌ: (Bd in iii. 144:) predominance; the possession, or exercise, of superior power or force, or of dominion, or authority, and power, or of absolute dominion or authority and power; (Mgh;) as also سُلْطَةٌ; (S;) the former being syn. with تَسَلَّطَ [used as a subst.]; (Mgh;) and the latter being the subst. from تَسَلَّطَ: (S:) power of dominion; sovereign, or ruling, power; (M;) [in this sense, as well as in the first,] i. q. سُلْطَنَةٌ; (Msb;) power of a king; (Lth, Mgh, K;) and of a governor; (Mgh, Msb;) [i. e.] delegated power, or power given to one who is not a king; (TA;) also written سُلْطَانٌ; (M, Msb, K;) which is the only instance of this form: (Msb:) it is masc. and fem.; (M, TA;) generally masc., in the opinion of the skilful; but sometimes fem.; so say IḤar and Zj and others: (Msb:) but ISk says that it is fem. (TA.) One says, (ISk,) or some say, (Msb,) فَصَّتْ بِهِ السُّلْطَانُ [The sovereign, or ruling, power decreed it. (Msb.) And Abou-Zuheyra says, I heard one, in whose chasteness of speech I have confidence, say, أَتَيْنَا سُلْطَانًا جَائِرًا [A tyrannical sovereign, or ruling, power, came to us]. (Msb.) It is said in a trad., إِذَا أَنْ تَسَالَ سُلْطَانٌ, meaning Unless thou ask the ruler, or governor, or the king, for thy due from the public treasury. (Mgh.) And you say, قَدْ جَعَلْتُ لَكَ سُلْطَانًا عَلَى أَخِي أَخِي مِنْ فُلَانٍ I have given thee power, or authority, to take, or receive, my due from such a one. (TA.) And لَا يُؤْمَرُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ [A man shall not take precedence of a man in his authority]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so he would show him contempt. (Mgh.) — Strength, or hardness, of anything: (M, K:) sharpness of anything: force, or violence, of anything. (TA.) The vehemence of winter. (TK.) An excited and predominant state of the blood; or inflammation thereof. (IDrd, M, K.) The flaming, or blazing, of fire. (IDrd.) — A proof; an evidence; an argument;

a plea; an allegation; syn. حُجَّة (S, M, Mgh, Msh, K,) and بَرَهَان (S, Msh, K:) a حُجَّة being thus called because of the force with which truth attacks the mind: (B:) or, accord. to Moḥammad Ibn-Yezced, from سَلِيط (M, TA,) signifying "oil of olives," because it enlightens: (TA:) and in these senses it has no pl., because it is used in the place of an inf. n. (S, TA.) Accord. to I'Ab, it signifies حُجَّة wherever it occurs in the Kur. (TA.) But in the words of the Kur [xvii. 35], فَقَدْ جَعَلْنَا لَوِيَّةَ سُلْطَانًا, the meaning may be either [We have given to his executor, or heir,] authority, and power, or absolute authority and power, or the like; or a plea, or the like. (Mgh.) And again, in the Kur [lxix. 29], هَلَكَ عَنِّي مَلِكُ عَنِّي, the meaning may be My dominion, and my authority and power over men, has perished from me; or my plea. (Bd, B.) And sometimes it means A miracle; as in the words of the Kur [li. 38], إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ, [When we sent him to Pharaoh with a manifest miracle]. (TA.) Az says that it is sometimes masc. because it has a masc. form; and thus it is in the last of the instances above. (TA.) — Also A ruler, or governor, or the like; a king; a sovereign; (S, K, TA;) a khaleefeh: (TA:) these are its most common applications [in the writings of post-classical times]: (TA:) thus applied because the person so called is made to predominate; to have, or exercise, superior power or force; to have dominion, or the like: or because he is one of the evidences of God: (Abou-Bekr, TA:) or because he possesses proof or evidence [of his right]: or because by him pleas and rights are established: (TA:) or because he enlightens the earth, (Msh, B,) and is of great usefulness; (B;) the word being derived from سَلِيط [signifying "olive-oil"]: (Msh:) it is of the measure فَعْلَان: (S:) and when [thus] applied to a person, it is masc.: (Msh:) or it is masc. and fem.: (S, TA:) accord. to Moḥammad Ibn-Yezced, (TA,) fem. because it is [originally] pl. of سَلِيط applied to "oil;" as though the kingdom shone by him; or because it has the signification of حُجَّة: and sometimes masc., because regarded as meaning a man; (K, TA;) or because regarded as a sing.: so says Moḥammad Ibn-Yezced; but Az observes that none beside him says this: Fr says that he who makes it masc. regards it as meaning رَجُل; and he who makes it fem. regards it as meaning حُجَّة: (TA:) the pl. is سُلَاطِين (S, Msh.) It is also, itself, sometimes used as a pl.; as in the phrase سَيِّدُ السُّلْطَانِ, used by a poet, meaning سَيِّدُ السُّلَاطِين [The lord of kings]; i. e. the khaleefeh: [but this may be rendered the lord of sovereign power, &c.:] or, as some say, the latter word is here pl. of سَلِيط, like as رُفَّان is pl. of رُفِيف. (Msh.)

سَلِيط, and سِلْطَانَة, or سِلْطَانَة: see سَلِيط.

سَلِيط Strong, or hard; (M, K;) as also سَلِيط, (M,) or سَلِيط. (K.) You say, حَافِرٌ سَلِيطٌ, (M,) or سَلِيط, (TA,) and سَلِيط, (M, TA,) A

strong, or hard, solid hoof. (M, TA.) And حَافِرٌ سَلِيطٌ وَابَّةٌ سَلِيطَةٌ A beast having a strong, or hard, hoof. (M.) And بَعِيرٌ سَلِيطٌ A camel having a strong, or hard, foot. (M.) — Sharp; applied to anything. (K.) You say also سَلِيطٌ سَلِيطٌ Sharp edges of the fore parts of hoofs. (S, TA.) — Chaste in speech, or eloquent, (S, K,) and sharp in tongue: (S:) an epithet of praise when applied to the male, and of dispraise when [with ة] applied to the female: (IDrd, K:) also, (K,) long-tongued; (M, K;) and so سَلِيط, (M,) or سَلِيط; (K;) fem. سَلِيطَةٌ, and سَلِيطَانَة, (M, K,) and سَلِيطَانَة, (K,) or سَلِيطَانَة; (M;) the last written [thus] with teshdeed to the ط in the Jm., and there explained as signifying long-tongued and clamorous: (TA:) or سَلِيط signifies clamorous and foul-tongued; and so سَلِيطَةٌ applied to a woman: (Msh:) or the latter, applied to a woman, clamorous: (S:) or long-tongued and vehemently clamorous: (Lth:) or سَلِيطَةُ اللِّسَانِ is applied to a woman in two senses; signifying sharp-tongued; and long-tongued. (Az, TA.) You say also, سَلِيط, (M, K,) and سَلِيط, (M,) or سَلِيط, (K,) A long tongue. (M, K.) — Oil of olives; (S, M, Msh, K;) so applied by the generality of the Arabs: but by the people of El-Yemen applied to oil of sesame, or sesamum: (S, M:) IDrd, in the Jm, says the reverse; and IF has followed him; but what J says is right, as Sgh, has observed in the O: (TA:) also, (K,) or as some say, (M,) any oil expressed from grains or berries: (M, K:) pl. سُلْطَان. (Msh, K.)

أَسْلَط More, and most, overcoming, prevailing, predominating, or superior in power or force. (Har p. 661.) — هُوَ أَسْلَطُهُمْ لِسَانًا He is the most chaste, or eloquent, and the sharpest, [&c., (see an ex. voce سَلِيط)] of them in tongue. (S.)

سلطح

Q. 3. اسْلَطَحَ It (a thing) was, or became, long and wide. (AA, O and L in this art.: mentioned in the S in art. سَطَح.) — It (a valley) became wide: (K:) accord. to IF, both the ل and ن are added to give intensiveness to the signification. (O.) — He (a man) extended himself or became extended [app. on the ground]; syn. اِنْطَسَط: (L:) or he became thrown down upon his face: or he lay, or lay as though thrown down or extended: or he stretched himself; or lay, and stretched himself; upon his face, extended upon the ground: syn. اِنْطَسَحَ: (O:) or he lay as though thrown down or extended, upon the back of his neck: (Ibn-'Abbād, O:) or he (a man, L) fell upon his face: (L, K:) and upon his back. (L.)

سَلْطُوح, (K,) or سَلْطُوح, (O,) A smooth mountain: (O, K:) so says Ibn-'Abbād. (O.)

سَلْطَحَة, applied to a girl, or young woman. Broad. (K.)

سَلْطُوح: see سَلْطُوح.

سَلْطِيع Wide. (Lth, T, O, K.) It is said of rain [as meaning Wide-spreading]. (O.)

سَلْطِيع A wide open tract; (IDrd, O, K;) as also سَلْطِيع. (K.)

سَلْطِيع: see what next precedes.

سلع

1. سَلَع, aor. ٤, (S, Msh,) inf. n. سَلَع, (S, TA,) He clave, or split, his head, [i. e., the shin thereof, (see سَلَعَة)] (S, Msh, TA,) by striking it, with a staff, or stick. (TA.) — سَلَعَتْ, (S, K,) aor. ٤, inf. n. سَلَع, (S, K,) His foot became chapped, or cracked, (S, K,) in its upper part and in its under, like زَلَعَتْ. (S, TA.) [See also 5.] — سَلَعَ جَنْدُهُ بِالنَّارِ [so in the L and TA, app. a mistranscription for سَلَع,] inf. n. سَلَع, His skin became burned by fire so that the mark thereof was seen upon it. (L, TA.) — سَلَع, aor. ٤, inf. n. سَلَع, He was, or became, affected with بَرَص [i. e. leprosy, particularly the white, malignant kind thereof]. (IDrd, K.)

2. تَسْلِيع [inf. n. of سَلَع as used in the phrase سَلَعُ الْبَقَرِ, or ثِيْرَانُ الْوَحْشِ, (see سَلَعَة)] signifies a practice which was observed in the Time of Ignorance, when the people were afflicted with drought, or barrenness of the earth; which was The hanging the [kind of tree, or plant, called] عُشْر, with the [species of swallow-wort called] عُشْر, to wild bulls, and sending them down from the mountains, having kindled fire in the سَلَع and عُشْر; seeking thereby to obtain rain: (K, TA:) or the loading the backs of those animals with the fire-wood of the سَلَع and عُشْر, then kindling fire therein; seeking to obtain rain by the flame of the fire, which was likened to the gleaming of lightning. (TA.) [See also سَلَع, where a meaning somewhat different from those above is indicated.]

4. اسْلَع He (a man, TA) had a [wound in the head, such as is termed] شَجَّة (K, TA,) i. e., a سَلَعَة: (TA:) or he had a [kind of ulcer in the belly, called] دَبِيَّة. (TA.)

5. تَسْلَع عَقْبَهُ His heel became chapped, or cracked. (Sgh, K.) [See also 1; and see 7.]

7. اسْلَع It clave, or split, or slit, in an intrans. sense. (S, K.) [See also 1, and 5.]

سَلَع A chap, or crack, in the human foot: pl. سَلُوع. (S, K.) — See also the next paragraph, in two places.

سَلَع A cleft, or fissure, in a mountain, (Lh, IAr, Yaḥkoob, S, K,) having the form of a crack; (TA;) as also سَلَع, (S, K,) accord. to some: (S, TA:) pl. [of either] اسْلَاع (Yaḥkoob, S, K) and (of the latter, TA) سَلُوع. (K.) — Also A like, or fellow; (AA, L, K;) and so سَلَع (L, TA:) pl. اسْلَاع. (IAr, L, K.) You

say, **هَذَا سِلْعٌ هَذَا** *This is the like of this.* (TA.) And **غُلَامَانِ سِلْعَانِ** *Two boys, or young men, that are fellows, or equals in age: and* **غُلَامَانِ أَسْلَاحِ**. (Ibn-'Abbād, K.) And **أَعْطَاهُ أَسْلَاحَ إِبِلِهِ** *He gave him the likes, or fellows, of his camels.* (L.) = And the pl. **أَسْلَاحِ** signifies also *The portions of flesh that cling to the نَسِيَانِ [or two sciatic veins] of a mare when she is fat.* (Sgh, K.)

سَلْعٌ [originally inf. n. of **سَلَعَ**, q. v.,] *Marks left by fire upon the skin.* (TA.) = *A certain kind of bitter tree; (S, K;) which, in the Time of Ignorance, was used in one or the other of the manners described above in the explanations of تَسْلِيعٌ; (K, TA;) or they used, in the case of drought, or barrenness of the earth, to hang somewhat of this trec and of the عُسْرُ to the tails (ذُنَابِي [a sing. used as a pl.]) of [wild] bulls or cows, then to kindle fire therein, and make them to ascend upon the mountain; and thus, they assert, they used to obtain rain: (S, TA:) the author of the K says that J has made a mistake in saying ذُنَابِي, in the above-cited passage; that he should have said أَذْنَابِي; but others had made this remark before the author of the K; and 'Abd-El-Kādir Ibn-'Omar El-Baghdādī says that the mistake is to be imputed to these, and not to J, who has only used a sing. in the sense of a pl., like as الذُّبُرُ is used in the Kūr [liv. 45], for الأَذْنَابُ: (MF, TA:) AHn cites an Arab of the desert, of the سُرَاة, as saying that the سَلْعُ grows near to a tree, and then clings to it, and climbs it, with long, green, leafless shoots, trining upon the branches and interweaving themselves, and having a fruit like bunches of grapes, which is small, and, when ripe, becomes black, and is eaten only by the monkeys, or apes, not by men, nor by the beasts that are left to pasture at their pleasure; and adding, I have not tasted it, but I think that it is bitter; and when it is broken, there flows from it a viscous fluid, clear, and having strings: such is the description of the man of the سُرَاة: (TA:) or it is a certain poisonous plant, (K, TA,) not to be tasted, like زَرْعُ [here meaning wheat or barley] when it first comes forth, scantily scattered in the ground, and having a small, yellow, prickly leaf, its prickles being downy; it is a herb, or leguminous plant, which spreads itself upon the surface of the ground, like [the plant called] رَاخَةُ الْكَلْبِ, having no root, and it is not improbable that the ostrich may feed upon it, notwithstanding its bitterness, for it sometimes feeds upon the colocynth: (Aboo-Ziyād, TA:) or it is a species of aloes: (K:) or a herb, or leguminous plant, (K, TA,) of those termed ذُكُورُ [that are hard and thick, or thick, and inclining to bitterness, or thick and rough], (TA,) of bad, or nauseous, or disgusting, taste: (K, TA:) so says Aboo-Naṣr: (TA:) [Forskāl found this name applied in El-Yemen to the *selamthus quadrangus*: (Flora Ægypt. Arab., pp. cv. and 33:) and the *cacalia sonchifolia*: (Ibid., p. cxix:) and the name of أَيْبُضُ, or سَلْعُ الْبَقَرِ, to the *senecio hadiensis*. (Ibid., pp. cxix. and 149.)]*

سَلْعَةٌ *A wound by which the head is broken,* syn. **شَجَّةٌ**, (S, L, Mgh, Mṣb, K,) of whatever kind it be; as also **سَلْعَةٌ**: or that [only] cleaves the skin: (K:) pl. **سَلْعَاتٌ** (Mṣb, K, [in the CK, erroneously, **سَلْعَات**]) and **سِلَاحٌ**, and quasi-pl. n. **سَلْعٌ**. (K.) — See also what next follows.

سَلْعَةٌ [A ganglion;] *a thing like the غُدَّةُ, that comes forth upon the body, or person; (K, TA;) as also **سَلْعَةٌ**, (K,) which is the form of the word now commonly known, (TA,) and **سَلْعَةٌ**, (K,) and **سَلْعَةٌ**: (Ibn-'Abbād, K:) or an excrescence (S, Mgh, K) of flesh, (Mgh,) that arises in the body, (S, Mgh, K,) or a [kind of spontaneous swelling that comes forth upon the body, such as is termed] خُرَاجٌ, (Mṣb,) like the غُدَّةُ, (S, Mgh, Mṣb, K,) that moves about when moved, (S, Mṣb, K,) or moves to and fro between the skin and the flesh, (Mgh,) and varies from [the size of] a chick-pea to [that of] a melon; (S, K;) also termed **ضَوَاةٌ**: (S:) the physicians say that it is a thick tumour, not adhering to the flesh, moving about when moved, having a cyst, or case which encloses it, and capable of increase, because it is extrinsic to the flesh, wherefore the doctors of practical law allow its being cut off, when it is safe to do so: (Mṣb:) or a خُرَاجٌ [vide supra] in the neck: (K:) or a غُدَّةُ in the neck: (Ibn-'Abbād, K:) pl. **سَلْعٌ**. (Mṣb.) — [Hence,] *A thing [i. e. a knob] that comes forth in a tree.* (AHn, TA in art. **بَلَطٌ**.) — [Hence also,] *A leech; (K;) because it attaches itself to the body like the غُدَّةُ: (TA:) pl. **سَلْعٌ**. (K.) = A commodity; an article of merchandise; (S, Mgh, Mṣb, K;) a thing with which one trafficks: (K:) pl. **سَلْعٌ**. (Mṣb, K.)**

سَلْعَةٌ: see **سَلْعَةٌ** — and **سَلْعَةٌ**.

سَلْعَةٌ: see **سَلْعَةٌ**.

سَلِيقَةٌ *Nature, or disposition: so in the phrase إِنَّهُ لَكَرِيمُ السَّلِيقَةِ [Verily he is generous in respect of nature, or disposition]. (TA.) [But perhaps this may have originated from a mistranscription for سَلِيقَةٌ.]*

سَوْتَعٌ *The bitter aloes.* (IAar, Sgh, K.)

أَسْلَعٌ *A man having the foot chapped, or cracked: pl. **سَلْعٌ**. (K.) — A man having his skin burned by fire so that the mark thereof is seen upon it. (TA.) — A man affected with بَرَصٌ [i. e. leprosy, particularly the white, malignant kind thereof]. (Mgh, K.) — And *Hump-backed.* (TA.)*

مُسْلَعٌ [A man having a wound in the head, such as is termed **سَلْعَةٌ**: (see 4; and see also **مُسْلُوعٌ**)] or *having a [kind of ulcer in the belly, called] دَبِيلَةٌ.* (TA.)

مُسْلَعٌ *A guide that directs aright: (Lth, K:) so called because he cleaves the desert.* (TA.)

بَيْقُورٌ مُسْلَعَةٌ *A number of [wild] bulls or cows*

*having some firewood of the سَلْعُ hung to their tails, [with عُسْرُ, and then set on fire,] (S, TA,) or having their backs laden therewith. (TA.) [See 2, and see also **سَلْعٌ**.]*

مُسْلُوعٌ *A man having [the skin of] his head cleft, or split; (Mṣb;) a man having [a سَلْعَةٌ, i. e.] a شَجَّةٌ; as also **مُسْلَعٌ**. (TA.) [See also **مُسْلَعٌ**.] — *Having a سَلْعَةٌ, i. e. [ganglion, or] thing like the غُدَّةُ, &c. (K.) — **مُسْلُوعَةٌ** The main part, or middle, of a road; the part of a road along which one travels; syn. **مَحَجَّةٌ**: (Ibn-'Abbād, L, K:) because it is cleft, or furrowed. (L.)**

مُسْلَعٌ: see **مُسْلُوعٌ**.

سَلْعُ

1. **سَلْعَتِ الْبَقَرَةِ**, and **السَّاءُ**, aor. ٢, inf. n. **سَلُوعٌ**, *The bovine animal, and the sheep or goat, shed the tooth [next] behind that called the سَدِيسُ; (S, K;) as also **سَلْعَتٌ**: (S:) this is in the sixth year; (S, K;) and **سَلُوعٌ** in cloven-hoofed animals is like **بَزُولٌ** in camels: for it is the furthest of their teeth [that they then shed]: (S:) or *brd its [tooth called the] نَابُ: (K:) or attained its full fatness: (TA: [or more probably, I think, its full age; for I think that سَنِهَا in the TA is a mistranscription for سَنَهَا: see أَسَنٌ:] the epithet is **سَالِغٌ** and **صَالِغٌ**, applied [to the male and] likewise to the female, without ة: (S:) you say **نَعَجَةٌ سَالِغٌ** and **بَقَرَةٌ سَالِغٌ**: (Lth, K:) the young one of the بَقَرَةُ in the first year being termed **عِجَلٌ**, then **تَبِيعٌ**, (S, Sgh, K,) or, correctly, accord. to IB, in the first year **عِجَلٌ** and **تَبِيعٌ**, (TA,) then **جَذَعٌ**, then **ثَنِيٌّ**, then **رَبَاعٌ**, then **سَالِغٌ**, then **سَدِيسٌ**, then **سَالِغٌ** and **سَتِينٌ**, and so on; and the young one of the شَاةُ in the first year being termed **حَمَلٌ** or **جَدْنِيٌّ**, then **جَذَعٌ**, then **ثَنِيٌّ**, then **رَبَاعٌ**, then **سَدِيسٌ**, then **سَالِغٌ**: (S, Sgh, K:) and **سَلْعٌ** is [the pl.,] applied to [bovine animals and] sheep or goats, like **صَلْعٌ**. (TA.) — You say also, **سَلْعُ الْجِمَارِ**, meaning **قَرَحٌ** [i. e. *The ass finished teething*]. (TA.)**

سَالِغٌ: see the preceding paragraph.

سَلَفٌ

1. **سَلَفٌ**, (S, M, Mṣb, K,) aor. ٢, (S, M, Mṣb,) or, accord. to some, ٣, and accord. to IKt, ٢, and ٣, (MF,) inf. n. **سَلَفٌ**, (S, K,) or **سَلُوفٌ**, (Mṣb,) [both app. correct,] *It (a thing, K) [and also he (a man)] passed; passed away; (S, Mṣb, K;) came to an end, or to nought; or became cut off: (Mṣb:) and, (K,) inf. n. **سَلَفٌ**, (M, MF, and so in copies of the K,) or **سَلَفٌ**, (so in the CK,) and **سَلُوفٌ**, (M, K,) *he (a man, K) [and also it (a thing)] went before, or preceded; (M, K;) and so **سَالَفٌ**, said of a camel. (K.)* In a verse cited voce **رَدَادٌ سَلَفٌ** is used by poetic*

license for سَلَفَ: but this kind of contraction is allowed by the Basrees only in verbs of which the medial radical letter is with *keṣ* or *ḍamm*, as in عَلِمَ for عَلِمَ, and كَرَّمَ for كَرَّمَ. (M. [See سَرَعَ.]) — You say also, سَلَفَ لَهُ عَمَلٌ صَالِحٌ, meaning *A good, or righteous, deed of his preceded [so as to prepare for him a future reward]*. (TA.) — And سَلَفَتِ النَّاقَةُ, inf. n. سَلُوفٌ, *The she-camel was, or became, among the foremost of the camels in arriving at the water.* (TA.) — [Golius and Freytag mention also سَلَفَ as a trans. verb; the former explaining it as signifying “*Præterit, præcessit, rem;*” and the latter adding “*tempore,*” and assigning to it the inf. ns. سَلَفَ and سَلُوفٌ; as on the authority of the K; in which I find no indication of such a usage of this verb.] — سَلَفَ الْأَرْضَ, (S, M, K,) aor. ʔ, inf. n. سَلَفَ; (S, M;) and اسْلَفَا; (M, K;) *He turned over the land for sowing:* (M, K:) or (so in the K, but in the M “and”) *he made it even with the سَلْفَةَ* [q. v.]. (S, M, K.) — سَلَفَ الْمَزَادَةَ, inf. n. سَلَفَ, [in some copies of the K سَلَفَ] *He oiled, or greased, the مزادة [or leathern water-bag].* (K.)

2. تَسْلِيفٌ signifies *The making [a thing] to go before, or precede.* (S, K.) — And اِسْلَافٌ. (K.) See 4, in six places. — And *The giving to another the portion of food termed سَلْفَةٌ* [q. v.]. (S.) You say, سَلَفَ الرَّجُلَ, (S,) or الْقَوْمَ, (M,) inf. n. as above, (S,) *He gave to the man, (S,) or to the people or party, (M,) the portion of food so called;* (S, M;) as also سَلَفَ لَهُ, or سَلَفَ لَهُمْ. (M.) — And *The eating of the [portion of food termed] سَلْفَةٌ.* (K.) [See also 5.]

3. سَالَفٌ: see 1, first sentence. — سَالَفَهُ فِي, (Ibn-'Abbād, K,) inf. n. مَسَالَفَةٌ, (Ibn-'Abbād, TA,) i. q. سَايَرَهُ [i. e. *He went, or kept pace, or ran, with him, or he vied, contended, or competed, with him in going or running, in the land; as though striving to be before him.*] (Ibn-'Abbād, K.) — And سَالَفَهُ *He equalled him in an affair.* (Ibn-'Abbād, K.)

4. اسْلَفَهُ *He did it previously, or beforehand.* (O and TA in art. زَلَفَ.) — [Hence,] اِسْلَافٌ فِي, (S, Mgh, Mṣb, TA,) inf. n. اِسْلَافٌ; (TA;) and تَسْلِيفٌ; (Mgh, Mṣb, TA,) inf. n. تَسْلِيفٌ; (Mṣb, TA;) *He paid in advance, or beforehand, for such a thing, (S, Mgh, TA,) i. e. a commodity described to him, (S,) or wheat or the like, for which the seller became responsible, [with something additional to the equivalent of the current price at the time of the payment, (see سَلَفَ)]* (TA,) *to be delivered at a certain period:* (S:) and اُسْلَمَ signifies the same. (TA.) You say, اُسْلَمْتُ لَهُ فِي كَذَا, and اُسْلَمْتُ لَهُ فِي كَذَا, [I paid in advance to him for such a thing, &c.]. (Mṣb.) Hence the saying in a trad., فَلْيَسْلِفْ مَنْ سَلَفَ فِي كَيْلٍ مَعْلُومٍ وَوزنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ i. e. *He who pays in advance for a commodity for which the seller is responsible, let him pay in advance for a certain measure, and a certain weight, to be delivered at a certain period.* (TA.)

— And اسْلَفَهُ مَالًا, (S, M, Mgh, TA,) and سَلَفَهُ, (M, Mgh, TA,) *He lent him property [to be repaid, or returned, without any profit].* (M, Mgh, TA. [See, again, سَلَفَ.]) [Whence one says, اسْلَفَهُ إِحْسَانًا, and اِسْلَافَهُ, meaning † *He did to him, to be requited it, a good action and an evil action;* as is shown by the words مَا اُسْلَفْتُ مِنْ اِسْلَافٍ أَوْ إِحْسَانٍ وَمَا تُعْطِيهِ يُقْضَاهُ in art. قَرْضٌ in the K, and by the corresponding words مَا سَلَفْتُ مِنْ إِحْسَانٍ وَمِنْ اِسْلَافٍ in the same art. in the S: see also Bd in xxxvi. 11: and see زَلَفَهُ. And hence,] a poet says,

• تَسْلِفُ الْجَارِ شَرًّا وَفِي حَاجَةٍ
• وَالْمَاءُ لَزْنٌ يَكْبِي الْعَيْنَ مُقْسَمٌ

† [They (referring to camels) yield promptly to the neighbour a draught of milk, while they are thirsty, and going round about the water, when the water is crowded upon, scanty in the source, divided by lot]. (TA. [See also some verses of El-Akra' Ibn-Mo'adh, in which the former hemistich occurs with a different latter hemistich, in the Ham p. 753.]) — See also 1, last sentence but one.

5. تَسَلَفَ *He received payment in advance:* and اسْتَسْلَفَ [perhaps a mistranscription for اسْتَلَفَ] signifies [the same; or] *he took, or received, what is termed سَلَفٌ.* (Mṣb.) — [And hence,] تَسَلَفَ مِنْهُ *He received from him a loan;* syn. اِقْتَرَضَ; as also اسْتَلَفَ. (A in art. قَرْض.) And تَسَلَفَ مِنْهُ كَذَا *He received as a loan from him such a thing.* (TA.) — See also 10. — And تَسَلَفَ *He ate the [portion of food termed] سَلْفَةٌ.* (MA.) [See also 2.]

6. تَسَالَفَا *They two took as their wives two sisters.* (M, K.)

8: see 5, in two places.

10. اِسْتَسْلَفْتُ مِنْهُ دَرَاهِمَ *I sought, or demanded, of him money as a loan;* as also اُسْلَفْتُ. (S, TA.) Hence, اِسْتَسْلَفَ مِنْ أَعْرَابِيٍّ بَكْرًا *He sought, or demanded, as a loan, from an Arab of the desert, a [youthful he-camel such as is termed] بَكْرٌ.* (TA.) — And اِسْتَسْلَفَ ثَمَنَهُ *He sought, or demanded, its price in advance;* syn. اِسْتَقْرَضَهُ. (Har p. 530.) — See also 5. — [And اسْتَسْلَفَ *He took as his wife the wife of his deceased brother:* so in a version of the Bible, in Deut. xxv. 5: mentioned by Golius.]

سَلَفٌ *A [bag for travelling-provisions &c., such as is termed] جَوَابٌ, (M, K,) of any sort:* (M:) or a large جَوَابٌ: (S, M, K:) [and the contr., i. e. a small one: (Freytag, from the Kitāb el-Addūd:)] or a hide not well, or not thoroughly, tanned: (M, K, TA:) pl. [of pauc.] اُسْلَافٌ and [of mult.] سَلُوفٌ. (M, K.)

سَلَفٌ [perhaps a mistranscription for سَلَفٌ, q. v.] *A certain species of bird, not particularized.* (TA.) — See also مُسْلِفٌ.

سَلَفٌ and its fem., with ة; and their duals:

see سَلَفَ, in five places: — and see سَلَفَ, last sentence.

سَلَفٌ *Such as have gone before, or preceded;* (M, Mṣb;) [i. e. the preceding generations;] as also سَلِيفٌ and سَلْفَةٌ and سَلُوفٌ; all quasi-pl. ns.; (M;) of which the sing. is سَالِفٌ: (M, Mṣb;) or *such as have gone before, or preceded, of a man's ancestors (S, K) and of his relations, (K,) that are above him in age and in excellence;* [but this addition is not always agreeable with usage;] one of whom is termed سَالِفٌ: (TA:) the pl. of سَلَفٌ is اُسْلَافٌ and سَلَّافٌ, (S, K,) [the former a pl. of pauc. and the latter of mult.,] or the latter is pl. of سَالِفٌ, and so is سَلَفٌ [said to be, though this is more properly termed, as it is in the M, a quasi-pl. n.]: (IB, Mṣb, TA:) and, accord. to Zj, سَلَفٌ is pl. of سَلِيفٌ, and سَلَفٌ is pl. of سَلْفَةٌ, which means a company (عَصَبَةٌ) that has passed away: (M:) or سَالِفٌ and سَلِيفٌ signify the same; *going before; preceding;* syn. مُتَقَدِّمٌ. (S.) [Accord. to Abu-l-

Maḥāsin, السَلَفُ is particularly applied to 'Āishah the wife of Moḥammad, the three Khaleefahs Abū-Bakr and 'Umar and 'Othmān, Tulḥah and Ez-Zubeyr, the Khaleefeh Mo'āwiyeh, and 'Amr Ibn-El-Āṣ. (De Saey's Chrest. Ar., sec. ed., i. 156.)] And السَلَفُ الصَّالِحُ is applied to the first chief persons of the Tābi'ees. (TA.) And السَلَفُ الْيَقْدُمُ is an appellation of the prophet Moḥammad. (Ham p. 780.) [Hence, مَذَاهِبُ السَلَفِ *The tenets of the early Muslims.*] — Also *A people, or party, going before, or preceding, in journeying.* (TA.) — And [simply] *A company of men;* as in the saying, جَاءَنِي سَلَفٌ مِنَ النَّاسِ [A company of men came to me]. (M.) — And *Any good, or righteous, deed, that one has done beforehand [by way of preparing a future reward]:* or any قَرُطٌ [i. e. cause of reward, or recompense, in the world to come, such as a child dying in infancy], that [as it were] goes before one. (A'Obeid, O, K.) — And i. q. سَلَمٌ; (T, Hr, Mgh, O, K, TA;) i. e. *Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description:* (T, TA:) or *payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment; and سَلَمٌ also has this meaning:* (TA:) or *a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period:* (S, O:) it is a subst. from اِسْلَافٌ. (Mṣb, K, TA.) — And *A loan (قَرْضٌ) in which is no profit* (Hr, O, Mgh, K, TA) *to the lender* (Hr, O, K, TA) *except recompense [in the world to come] and thanks, (TA,) and which it is incumbent on the recipient thereof to return as he received it:* (Hr, O, K, TA:) thus the Arabs term it: (Hr, O, TA:) and in this sense also the word is a subst.

from الإِسْلَافُ. (TA.) = Also A stallion-camel. (IAqr, M, TA.) = Also, (M,) or سُلْفَةٌ, (O, TA.) The prepuce of a boy; (M, O, TA;) so says Lth; (O, TA;) and سِلْفٌ and سِلْفٌ signify the same; for this is meant by الْجَنْدُ as an explanation of السِّلْفُ and السِّلْفُ in the K, in some copies of which الْجَنْدُ is erroneously put for الْجَنْدُ. (TA.)

سِلْفٌ and سِلْفٌ The husband of the sister of the wife of a man: (S, K:) and [the duals] سِلْفَانِ (M, TA) and سِلْفَانِ (M, K) signify the two husbands of two sisters: (M, K:) accord. to IAqr, the epithet سِلْفَةٌ [or سِلْفَةٌ] is not applied to a woman; (M;) one only uses the term سِلْفَانِ applied to two men: (M:) or, (M, K,) accord. to Kr, سِلْفَتَانِ (M,) or سِلْفَتَانِ (K,) is applied to the two wives of two brothers: (M, K:) [in the present day, سِلْفَةٌ is used as meaning a woman's husband's sister, and her brother's wife:] the pl. applied to men is أُسْلَافٌ, (M, K, TA,) and that applied to women is سِلَافٌ. (TA.) = See also سِلْفٌ, last sentence.

سُلْفٌ The young one of the حَجَل [or part-ridge]: (S, M, K:) or, accord. to Kr, of the قَطَاة [n. up. of قَطَا, q. v.]: (M:) AA says that he had not heard سُلْفَةٌ applied to the female; but if one said سُلْفَةٌ, like as one says سُلْكَةٌ as meaning a single female of what are termed سُلْكَانِ, it would be approvable: (S:) the pl. is سُلْفَانِ (S, M, K) and سُلْفَانِ (M, K:) some say that سُلْفَانِ signifies a species of bird, not particularized. (M.) [See also سُلْكٌ and سُلْكٌ.]

سُلْفَةٌ: see سِلْفٌ, first sentence, in two places. [Hence,] one says, جَاءُوا سُلْفَةً سُلْفَةً, meaning They came [one before another; or, which is virtually the same,] one after, or near after, or at the heels of, another. (AZ, K.) — Also A portion of food (S, M, TA) which a man takes betimes, (S,) or with which one contents, or satisfies, himself [so as to allay the craving of his stomach], (M,) before the [morning-meal called] غَدَاة; (S, M, TA;) i. q. نَهْجَةٌ (K, TA) and نَهْجَةٌ: (TA:) or a نَهْجَةٌ that is supplied betimes for a guest, before the غَدَاة. (TA.) — And السُّلْفَةُ also signifies That which a woman reposes, or prepares, or provides, [app. of food,] to present to her visitor. (M.) = Also A piece, or portion, of land of seed-produce made even [with the مِسْلَفَةُ, q. v.]: pl. سُلْفٌ. (Az, O, K.) = And Thin skin (M, O, K) which is put as a lining to boots, (O, K,) sometimes red, and [sometimes] yellow. (O.) — See also سِلْفٌ, last sentence.

سِلْفَةٌ; and its dual: see سِلْفٌ, in three places.

أَرْضُ سِلْفَةٍ Land in which are few trees. (AA, K.) = [See also سِلْفٌ.]

سُلَافٌ (T, S, M, Mgh) and سُلَافَةٌ (T, M, Mgh) The portion that flows before its being expressed, (S, Mgh,) of the juice of the grape; (S;) and this is the most excellent of wine:

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(Mgh:) or the first that is expressed, of wine: or the portion that flows without its being expressed: or the first that descends, thereof: (M:) or the clearest, or purest, and most excellent, of wine, such as flows from the grapes without their being pressed, and without steeping, or maceration; (T, TA;) and in like manner, such as flows from dates, (T, TA,) and from raisins, before water has been added to it (T, M, TA) after the exuding of the first thereof; (T, TA:) or the latter signifies the first that is expressed, of anything: (M:) or it has this meaning also: and the former is a name for wine [absolutely]: (S:) or each has this meaning: (K:) or each signifies the clear, or pure, of wine, and of anything. (M.) — سُلَافٌ سُلَافٌ: see سِلْفٌ.

سُلُوفٌ: see سِلْفٌ, first sentence. — Also, applied to a she-camel, (S, M, K,) That is among the foremost of the camels when they come to the water: (S, K:) or that precedes the [other] camels to the watering-trough or tank: (M:) or that precedes, or leads, the other camels; opposed to غَنُودٌ. (El-Keysec, TA in art. عند.) — And A swift, or fleet, horse: (M, K:) pl. سُلُوفٌ. (K.) — And An arrow having a long head: (M:) or a long arrow-head. (K.)

سِلْفٌ: see سِلْفٌ, first sentence, in three places. = Also A road, or way. (TA.)

سُلَافَةٌ: see سُلَافٌ.

سَالِفٌ Passing; passing away; coming to an end, or to nought; becoming cut off: (Mgh:) and going before; preceding: (S:) pl. سُلَافٌ and [quasi-pl. n.] سُلُوفٌ (IB, Mgh, TA:) see سِلْفٌ, first sentence, in four places. [Hence,] الأُمَمُ السَّالِفَةُ The peoples going before, or preceding, [or that have gone, or passed away, before,] those remaining, or continuing: (K, TA:) pl. سُلُوفٌ. (TA.) One says, كَانَ ذَلِكَ فِي الْأُمَمِ السَّالِفَةِ [That was in the time of the preceding peoples, and the preceding generations]: the pl. in this instance being used because every portion of the قُرُونِ is termed سَالِفَةٌ. (TA.) [Hence also,] سُلَافٌ الْعُسُكُورِ, in the K, by implication, سُلَافٌ الْعُسُكُورِ, the former word like رُشَانٌ, whereas it is correctly like رُشَانٌ, The van of the army, as expl. in the K. (TA.)

سَالِفَةٌ [fem. of سَالِفٌ, q. v. — And hence, as a subst.,] The side of the fore part of the neck, from the place of suspension of the ear-ring to the hollow (قَلْتُ [in the CK erroneously قَلْبُ]) of the collar-bone: (S, K:) or the upper, or uppermost, part of the neck: (M:) or the side of the neck, (M, Mgh, TA,) from the place of suspension of the ear-ring to the حَاقَنَةُ [here meaning the pit of the collar-bone]: pl. سُلُوفٌ. (M.) In the saying إِنَّهَا نَوَاضِحَةُ السُّلُوفِ [Verily she is fair in respect of the سَالِفَةُ], mentioned by Lh, the term سَالِفَةُ is made applicable to every part thereof, and then the pl. is used accordingly. (M.) It is said in a trad. respecting [the covenant at] El-Hodeybiyeh, تَغَرَّدَ سَالِفَتِي لَا قَاتِلَتَهُمْ حَتَّى تَغَرَّدَ سَالِفَتِي

i. e. [I will assuredly fight with them, or combat them,] until the side of my neck shall become separate from what is next to it: an allusion to death. (TA.) — And [hence, i. e.] by the application of the name of the place to that which occupies the place, † The locks of hair that are made to hang down upon the cheek [or rather upon the side of the fore part of the neck]: said by MF to be metonymical, or tropical. (TA.) — Also The fore part of the neck of a horse (K, TA) &c.: so in the O and L. (TA.)

بَيْنَهُمَا أُسْلُوفَةٌ Between them two is صِهْرٌ [i. e. affinity, app. by their having married to sisters: see سِلْفٌ]. (O, K.)

مُسْلَفٌ (S, M, O, L,) thus in some copies of the K, as in the S &c., but in other copies of the K, erroneously, سُلْفٌ, (TA.) A woman that has attained the age of five and forty years, (S, M, O, K,) and the like: (S, M, O:) or i. q. نَصَفٌ [i. e. middle-aged, or forty-five years old, or fifty years old]: (M:) an epithet specially applied to a female. (S, O.) A poet says,

• فِيهَا ثَلَاثٌ كَالدَّمَى • وَكَاعِبٌ وَمُسْلَفٌ
[Among them three females like the images of ivory, or of marble, &c., and one with swelling breasts, and one of middle age, &c.]. (S, M: in the O with إِي in the place of فِيهَا.)

مُسْلَفَةٌ An instrument with which land is made even, (S, M, O, K, TA,) of stone: A'Obeyd says, I think it is a stone made round [or cylindrical, i. e. a stone roller,] which is rolled upon the land to make it even. (TA.) [In the present day, applied to A harrow.]

أَرْضُ الْجَنَّةِ مَسْلُوفَةٌ, occurring in a trad., The ground of Paradise is made even: (Aq, T, S, O, TA:) said by Aq to be of the dial. of El-Yemen and Et-Tāif: accord. to IAth, smooth and soft. (TA.)

سَلَقَ

1. سَلَقَهُ (S, K,) [aor. سَلَقَ, inf. n. سَلَقٌ, (TK,)] He prostrated him on the back of his neck; (K;) or threw him down on his back; (S;) as also سَلَقَاهُ, inf. n. سَلَقَانِ. (S, K.) You say, طَعَنَتْهُ سَلَقَتُهُ and سَلَقَتِي, i. e. [I thrust him, or pierced him, and] threw him down on his back. (S.) And سَلَقَانِي عَلَى قَفَائِي and سَلَقَانِي لِحَلَاوَةِ الْقَفَا and so with ص; but more commonly with س. (TA, from a trad.) And سَلَقَهُ الطَّبِيبُ عَلَى ظَهْرِهِ The physician extended him on his back. (TA.) And سَلَقَهَا (S, Mgh, K,) inf. n. as above, (TA,) He threw her down on the back of her neck [or on her back] for the purpose of compressing her; namely, his wife: (Mgh:) or he spread her, and then compressed her; (S, K;) as also سَلَقَاهَا (S;) namely, a girl, or young woman. (K.) — He thrust him, or pierced him, (K, TA,) with a spear; (TK;) and pushed him, or repelled him; and dashed himself, or his body, against him; (TA;) and سَلَقَاهُ signifies the same; (K, TA;) inf. n. سَلَقَانِ. (TA:) [and he struck him, or

forth upon the root of the tongue: or a scaling in the roots of the teeth: (S, K:) sometimes it is in beasts (دَوَاب). (TA.) — And A thickness, or roughness, in the eyelids, by reason of a corrosive matter which causes them to become red and occasions the falling off of the eyelashes and then the ulceration of the edges of the eyelids: (K:) thus سَلَق of the eye is expl. in the "Kánoon." (TA.)

سَلَق What fall off [app. of the leaves] (S, K) from trees, (S,) or from shrubs, or small trees; (K:) or from trees which the cold has nipped, or blasted: or, accord. to Ag, trees which heat, or cold, has nipped, or blasted: (TA:) pl. سَلَق. (K.) — And What has dried up of [the plant called] شَبَق (Ibn-'Abbád, K,) and become parched by the sun. (Ibn-'Abbád.) — Also Honey which the bees build up (Ibn-'Abbád, O, K) along the length of their hive, or habitation: (K:) or, accord. to the T, سَلَق signifies a certain thing which the bees fabricate in their hive, or habitation, lengthwise: (TA:) pl. سَلَق. (K.) — Also The side of a road. (K.) The two sides of the road are called سَلَقَا الطَّرِيق (Ibn-'Abbád, O.)

سَلَق What is cooked with hot water (مَا سَلَق), of herbs, or leguminous plants, and the like: (K:) or, accord. to Az, what is cooked (مَا طَبَخ) with water, of the herbs, or leguminous plants, of the [season called] رَجَب, and eaten in times of famine: pl. سَلَق, which occurs in a trad., and, as some relate it, with ص. (TA.) — And Millet (ذُرَّة) bruised, (IAgr, IDrd, Z, K,) and dressed, (IAgr, IDrd, K,) by being cooked with milk: (IAgr:) or أَقَط [a preparation of dried curd] with which are mixed [plants called] طَرَائِث (K.) — Accord. to Lth, (TA,) The place where the [plaited thong called] نَسَج comes forth [from the ropes that form the breast-girth], (O, K, TA,) in the side of the camel: said by him to be derived from the phrase سَلَقْتُ شَيْئًا بِأَلَمٍ الْحَارِ because it is [as though it were] burnt by the ropes: or, accord. to another explanation, its pl., سَلَق, signifies the strips of flesh between the two sides. (TA.) — See also سَلَق, in two places. — And see سَلَق. — And The nature, or natural disposition or constitution, (AZ, IAgr, S, K,) of a man. (IAgr, S.) See I, in the last quarter of the paragraph. One says, إِنَّهُ لَكَرِيمٌ السَّلَقَةِ Verily he is generous in respect of nature. (AZ.) [See also سَلَقَةِ]

سَلَق [applied in the present day to A greyhound, and any hunting-dog;] a sort of dog: (MA:) and a sort of coat of mail: (TA:) سَلَق [as a coll. n.] is applied to certain coats of mail: (S, K:) and to certain dogs: so called in relation to سَلَق, [said by Freytag to be written in the K سَلَوَة, but it is there said to be like صَبُور,] a town in El-Yemen; (S, MA, K:) or a town, or district, in the border of Armenia, (K,) called اللّان [or لّان]: (TA:) or the coats of mail are so called in relation to the former

سَلَق; (so in a copy of the S;) and the dogs, in relation to سَلَوَة which is the city of اللّان [or لّان]: (S, TA:) or both are so called in relation to سَلَقَة, a town in the Greek Empire, (IDrd as on the authority of Ag, and K,) said by El-Mes'oodi to have been on the shore of [the province of] Antioch, remains of which still exist; (TA:) and if so, it is a rel. n. altered from its proper form. (K, TA.) — [It is also said in the TA to signify A sword: but a verse there cited, after Th, as an ex. of it in this sense, is mistranscribed, and casts doubt upon the orthography of the word, and upon this explanation.]

سَلَق [Natural, or untaught, speech;] speech whereof the desinential syntax is not much attended to, but which is chaste and eloquent in respect of what has been heard, though often tripping, or stumbling, in respect of grammar: (Lth, L, TA:) or the speech which the dweller in the desert utters according to his nature and his proper dialect, though his other speech be nobler and better. (L, TA.) And سَلَقَة [in like manner, the ة being affixed to the epithet سَلَقِي to convert it into a subst.,] signifies The dialect in which the speaker thereof proceeds loosely, or freely, according to his nature, without paying much attention to desinential syntax, and without avoiding incorrectness. (O, TA.) You say, فَلَانٌ يَتَكَلَّمُ بِالسَّلَقَةِ, meaning Such a one speaks according to his nature, not from having learned. (S, K.) And فَلَانٌ يَقْرَأُ بِالسَّلَقَةِ Such a one reads, or recites, according to the natural condition in which he has grown up, not as having been taught. (TA.)

سَلَوَة: see سَلَوِي. — Also The sitting-place of the رُبَّان [or captain] of a ship. (Ibn-'Abbád, O, K.)

سَلَقِي: see سَلَقِي, in three places.

سَلَق: see سَلَق, in two places.

السَّلَق A certain festival of the Christians; (K;) that of the Ascension of Jesus into Heaven: (TK:) derived from سَلَق الحَانِط [expl. above (see 5)]: said by IDrd to be a foreign word (أَعْجَبِي), and in one place said by him to be Syriac, arabicized. (TA.)

سَلَقَة A woman raising her voice, on the occasion of a calamity, (K, TA,) or on the occasion of the death of any one: (TA:) or slapping her face: (K, TA:) thus says Ibn-El-Mubáarak: but the former explanation is the more correct: it occurs in a trad., in which such is said to have been cursed by the Prophet; and, as some relate it, with ص. (TA.)

سَلَق: see سَلَق: and see also art. سَلَق.

سَلَق Quick, or swift; a fem. epithet; (Ibn-'Abbád, O, K;) applied to a she-camel: (Ibn-'Abbád, O:) in the Tekmileh, سَلَقِي, which is a mistake: in the L, a she-camel having a penetrative energy in her pace. (TA.)

السَّلَقِي What is next to the نَوَات [app. here

a pl. used as a sing., meaning the uvula] of the mouth, internally: (Ibn-'Abbád, O, K:) or the upper parts of the interior of the mouth: (TA:) or the upper parts of the mouth, (M, TA,) those to which the tongue rises: thus applied, it is a pl. having no sing. (TA.)

سَلَق and سَلَقِي and سَلَقِي An eloquent speaker or orator or preacher: (S, K, TA:) because of the vehemence of his voice and his speech. (S, TA.) And سَلَقِي and سَلَقِي A sharp, cutting, or eloquent, tongue. (TA.)

سَلَق: see the next preceding paragraph.

سَلَوَة, meaning A skinned fowl cooked [i. e. boiled] with water, by itself, [and also any boiled meat, is agreeable with a classical usage of the verb from which it is derived, but] is [said to be] a vulgar term. (TA.)

سلك

1. سَلَك الطَّرِيق (IAgr, MA, Mgb,) or الْمَكَان (K,) aor. سَلَك, (Msb, TA,) inf. n. سَلَك (MA, Mgb, K) and سَلَك, (K, [but I doubt this latter's being correctly used as an inf. n. of the verb in the sense here immediately following,]) He travelled, (MA,) or went along in, (Msb,) the road, (IAgr, MA, Mgb,) or the place: (K:) or سَلَك الْمَكَان, he entered into the place. (TK.) [In these and similar instances, it seems that the prep. فِي is suppressed, and the noun therefore put in the accus. case, as in دَخَلَ الْبَيْتَ &c.: for it is said that] سَلَك as meaning He entered (دَخَلَ) is intrans.: (Kull p. 206:) سَلَك [likewise] has this meaning: (S:) سَلَك as an intrans. verb [in the sense of سَلَك] is extr. (Mgb.) سَلَك طَرِيقًا is also often used tropically, as meaning I pursued a course of conduct or the like. — And سَلَك الطَّرِيق, (IAgr, Mgb,) or الْمَكَان, and فِيهِ, (K,) [inf. n. سَلَك;] and سَلَكَ فِيَّ (Msb, K,) this also is allowable, (IAgr, TA,) and فِيهِ, and عَلَيْهِ; (K;) He made him [to travel or] to go along in [or to enter] the road, (IAgr, Mgb,) or the place: (K:) and so سَلَك بِهِ الطَّرِيق: (Msb:) and سَلَكَ, inf. n. سَلَكِي, signifies the same as سَلَك thus used, and] سَلَك. (TA.) And سَلَكْتُ سَلَكًا, (S,) inf. n. سَلَك, (S, Mgb,) I made the thing to enter, or I inserted it, or introduced it, into the thing: (S:) or I made the thing to go, or pass, through the thing: (Msb:) and سَلَكْتُه signifies the same. (S.) [See an ex. of the latter verb in a verse of 'Abd-Mcnáf Ibn-Ribā El-Hudhalee, voce إِذْأَبْرَ, cited there and here also in the S.] You say, سَلَكَ الْخَيْطُ فِي الْإِبْرَةِ He inserted the thread into the needle. (MA.) And سَلَكَ يَدَهُ He inserted [his hand, or arm, into the opening at the neck and bosom of the shirt]; as also سَلَكَهَا: (K:) and so into the skin for milk or water, and the like. (TA.) And it is said in the Kur [xxvi. 200], كَذَبَكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ Thus we have caused it to enter [into the hearts of the sinners]. (S.) And in the same [xxxix. 22], فَسَلَكْنَاهُ يَتَابِعَ فِي الْأَرْضِ [And

hath caused it to enter into springs in the earth]. (TA.)

2: see 1. — [In the present day, سَلَك signifies He cleared a passage or way. And He cleaned out a pipe for smoking. — And, from سَلَك, He wound thread upon a reel or into a skein.]

4: see 1, in four places.

7: see 1, second sentence.

سَلَك Thread, or string, (S, Mgh, K,) with which one sews: (K:) or upon which beads are strung; (Ham p. 42;) [but] not having beads upon it; for if it have, it is termed سَيْطُ: (S and Mgh in art. سَيْطُ:) [in the present day it signifies wire:] a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is سَلَكَةٌ: the pl. [of pauc.] of سَلَك is سَلَكٌ and [of mult.] سَلَكٌ. (K.) — [Hence,] one says, هَذَا كَلَامٌ رَقِيقُ السَّلَكِ This is speech, or language, [subtle; or] abstruse in its course, or tenour; i. e. خَفِيفُ الْمَسَلِكِ. (TA.) — And أَنْتَ بِمَنْجَرٍ السَّلَكِ, (AZ, TA in art. مَنْجَرٌ,) or بِمَنْجَرٍ السَّلَكِ, (so in a copy of the A in that art.) said to one who is shy, or bashful, † meaning [Thou art] not free from shyness in appearing [before others]: (AZ, TA in that art.) or † thou art not celebrated, or well-known. (A and TA in that art.) — Also The first of what is emitted by the she-camel [from her udder], before the بَلَا [or biestings]. (Ibn-'Abbād, K.)

سَلَك The young one of the فَجَل. [or part-ridge]; (S, K;) like سَلَح: (S in art. سَلَح:) or of the bird called قَطَا: (K:) fem. سَلَكَةٌ. (S, K,) and سَلَكَانَةٌ, but the latter is rare: (K:) pl. سَلَكَانُ. (S, K,) like صِرْدَانُ pl. of صِرْدُ (S) [and سَلَكَانُ pl. of سَلَح].

سَلَكَةٌ: see سَلَك.

سَلَكِي طَعْنَةٌ [A thrust, or piercing thrust,] directed right towards the face. (S, K.) And أَمْرٌ سَلَكِي [An affair] rightly directed; (K, TA;) and so رَأْيِي [an opinion]: (TA:) or the former, [an affair] following one uniform course. (ISK, TA.) — In the saying of Keys Ibn-'Eyzārah,

• غَدَاةٌ تَنَادَوْا ثَمَّ قَامُوا فَأَجْمَعُوا
• بِقَتْلِي سَلَكِي لَيْسَ فِيهَا تَنَازُعٌ

he means [In the morning when they congregated, then arose and determined upon my slaughter] with a strong resolution in respect of which there was no contention. (TA.)

سَلَكُوتٌ, like جَبْرُوتٌ [in measure], A certain bird. (K.)

سَلَكَةٌ: see سَلَك.

مَسَلَكٌ [A place of passage of a man or beast and of anything;] a way, road, or path: pl. مَسَالِكُ. (TA.) — [Hence,] مَسَلَكُ الْمَرْأَةِ [The vagina and rectum of the woman]. (M in art. فَيْضُ. [See أَفَاضَ الْمَرْأَةَ in that art.]) — [Hence,

also,] one says, خُذْ فِي مَسَالِكِ الْحَقِّ [Enter thou upon the ways of truth]. (TA.) — See also سَلَك.

مَسَلَكَةٌ A border (طَرَفٌ) slit from the side of a garment, or piece of cloth: (K:) so called because extended, like the سَلَك. (TA.)

مُسَلَكٌ Slender, or lean, (IDrd, K, TA,) in body; applied to a man and to a horse. (IDrd, TA.) And مُسَلَكُ الذَّكَرِ Sharp in the head of the penis: and so مُسَلَكُ الذَّكَرِ. (AA, TA.)

سلم

1. سَلِمَ, [aor. سَلِمَ,] inf. n. سَلَامَةٌ (S, M, A, Mgh, Msh, K) and سَلِمَ (A, TA) and سَلِمَ and سَلِمَ (Bd in xxxix. 30,) He was, or became, safe, or secure; or he escaped; (M, TA;) or he was, or became, free; (TA;) مِنْ الْإِقَاتِ [from evils of any kind], (S, Mgh,) or مِنْ الْإِقَةِ [from evil of any kind], (K,) or مِنَ الْبَلَاءِ [from trial, or affliction], (A, TA,) or مِنَ الْأُمُورِ [from the affair]: (M:) he (a traveller) was, or became, safe, secure, or free, from evils of any kind: (Msh:) and سَلِمَ مِنَ الْعَيْبِ he was, or became, free from fault, defect, imperfection, bluish, or vice; syn. بَرِيءٌ. (Msh in art. بَرَأَ.) [Hence,] one says, لَا بَدَى تَسَلَّمَ مَا كَانَ, (ISK, S, K,*) meaning No, by God [or Him] who maketh thee to be in safety, (ISK, S, K,) [such and such things were not;] and to two persons تَسَلَّمَانِ, and to a pl. number لَا بَدَى تَسَلَّمُونَ, and to a female تَسَلَّمِينَ, and to a pl. number [of females] لَا بَدَى تَسَلَّمْنَ. (ISK, S, K,*) And لَا أَفْعَلُ ذَلِكَ بَدَى تَسَلَّمَ, meaning, لَا أَفْعَلُ ذَلِكَ بِدَى سَلَامَتِكَ [i. e. I will not do that, by the Author (lit. Lord or Master) of thy safety]; and in like manner, بَدَى تَسَلَّمَانِ, and بَدَى تَسَلَّمُونَ. (Sb, M. [See also ذُو.]) And اذْهَبْ بِدَى تَسَلَّمَ, i. e. اذْهَبْ بِسَلَامَتِكَ [Go thou with thy safety; or, with the Author of thy safety to protect thee; meaning go thou in safety]; and [to two persons] اذْهَبَا بِدَى تَسَلَّمَانِ. (S, K.) ذِي is thus prefixed to a verb [as virtually governing it in the gen. case] like as آيَةٌ is in an instance mentioned under this latter word; but these are two extr. instances; for only a noun significant of time is [regularly] prefixed to a verb, as in the phrase اذْهَبْ يَوْمَ يَفْعَلُ, meaning يَفْعَلُ فِيهِ. (Akh, S:) it is not prefixed to any but this verb تَسَلَّمَ [and its variations as above mentioned]. (Sb, M, K.) — And hence, (Mgh,) one says also, سَلِمَتْ لَهُ الصَّيْفَةُ, meaning [The landed estate] was, or became, free from participation to him; syn. خَلَصَتْ. (Mgh, TA.) — سَلِمَهُ, [app. سَلِمَهُ, or perhaps سَلِمَهُ, for some verbs of this measure are trans., as حَسِبَ and وَرِثَ,] inf. n. سَلِمَ, [app. سَلِمَ, q. v. infra,] He made him a captive. (TA.) — سَلِمَتِ الْحَيَّةُ, (TA,) inf. n. سَلِمَ, (M, K, TA,) The serpent bit him: (M, K, TA:) mentioned by Az, but he adds that no one but Lth has said this. (TA.) — سَلِمَ الْجَلْدُ, aor. سَلِمَ, (S, K,) inf. n. سَلِمَ, (TA,)

He tanned the skin with [فَرَطَ, i. e. leaves of] the سَلِمَ [or mimosa flava]. (S, K, TA.) — سَلِمَ الدُّو, (M, K,) aor. سَلِمَ, inf. n. سَلِمَ, (M,) He finished making the leathern bucket; and made it firm, strong, or sound, or made it firmly, strongly, or soundly. (M, K.)

2. سَلِمَهُ, (S, M, Msh, K,) inf. n. تَسَلَّمَ, (K,) He (God) made him to be safe, secure, or free; saved, secured, or freed, him; (M, Msh, TA;) مِنْ الْإِقَاتِ [from evils of any kind], (S, Msh,) or مِنْ الْإِقَةِ [from evil of any kind], (K,) or مِنَ الْأُمُورِ [from the affair]. (M.) [Freytag assigns the same meaning to تَسَلَّمَ also, as on the authority of the Ham; in which I find no explanation of this verb except one which will be found later in this paragraph.] — [Hence,] التَّسَلُّمُ is also syn. with السَّلَامُ, (S, K, TA,) as meaning The saluting, or greeting, one with a prayer for his safety, or security, or freedom, from evils of any kind in his religion and in his person; and the interpretation thereof is [the expressing a desire for] التَّخْلِيسُ; (Mbr, TA;) or the saluting, or greeting, one with a prayer for his life; or, by saying عَلَيْهِ سَلَامٌ [q. v. infra, voce سَلَامٌ]; syn. التَّحِيَّةُ. (TA.) You say, سَلَّمَ عَلَيْهِ [meaning He so saluted, or greeted, him]. (M, Msh.) [This, when said of God, virtually means سَلَّمَهُ, i. e. He saved him; and should be rendered agreeably with this explanation in the phrase commonly used after the mention of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ May God bless and save him. You say also, سَلَّمَ عَلَيْهِ He saluted him with the acknowledgment of his being Khaleefeh; saying, سَلَامٌ عَلَيْكَ, Salutation to thee, or peace be on thee, &c., O Prince of the Faithful.] التَّسْلِيمَةُ signifies The salutation that is pronounced on finishing every two rak'ahs in prayer: (Har p. 180:) [and also that which is pronounced after the last rak'ah of each of the prayers (i. e. after the sunnah prayers and the fard alike), addressed to the two guardian and recording angels: (see my "Modern Egyptians," ch. iii., p. 78 of the 5th ed.): and سَلَّمَ means He pronounced either of those salutations.] — [Hence also,] سَلَّمَ إِلَيْهِ, (S, K,*) inf. n. as above; (K;) and اسْلَمَ إِلَيْهِ; (M;) He gave to him the thing; (S, M, K;) or delivered it to him: (M:) [he resigned it to him:] and سَلَّمَ إِلَيْهِ الْوَدِيعَةَ, (Mgh,) or سَلَّمَ الْوَدِيعَةَ لِصَاحِبِهَا, He delivered the deposit [to him, or] to its owner: (Msh:) and اسْلَمَ إِلَى الْخَبَاطِ (Mgh) signifies the same as سَلَّمَهُ إِلَيْهِ [i. e. He delivered the garment, or piece of cloth, to the tailor]. (Har p. 166.) — See also 4, in two places. — You say also, سَلَّمَ الْأَجِيرُ نَفْسَهُ لِلْمُسْتَأْجِرِ The hired man gave himself up, or gave authority over himself, to the hirer. (Msh.) And سَلَّمْتُهُ and أَسَلَّمْتُهُ I left him in the power of him who desired to kill him or to wound him. (Ham p. 115.) And لِلْهَلَكَةِ اسْلَمَهُ [He gave him up to destruction]: in this case with [the prep.] ل only. (Har p. 166.) And

10: see 4, in the former half of the paragraph.
 = استسلم تكم الطريق *He went upon the middle of the road, not missing it.* (K,*TA. [In the CK, after *وَأَسْتَسْلَمَ* *وَتَكَمَّ الطريق*, meaning *وَتَسَلَّمَ* *وَتَكَمَّ الطريق*, is erroneously put

assigning to سلم a meaning belonging to استسلم.)

Q. Q. 2. تَسَلَّمَ [from مُسَلِّم] He named, or called, himself a Muslim; or he named himself Muslim; his name having before been Mohamad: (M, K:) mentioned by Er-Ru-asee. (M.)

سَلَمَ: see the next paragraph, in six places. — Also A leathern bucket (دَلْو) having one عُرْقُوة [or loop-shaped handle], (T, S, M, K,) with which the waterer walks, like the buckets (دَلَوَات) of the attendants of the camels or other beasts upon which water is drawn or which carry water, (T, TA,) or like the دَلْو of the water-carriers: (S, K:) expl. in the S as above as on the authority of AA; but IB says that the correct explanation is, having one عُرْقُوة [or stick fixed across from one part of the brim to the opposite part, serving as a handle as well as to keep it from collapsing]: (TA:) of the masc. gender [whereas دَلْو is fem.]: (M:) pl. [of pauc.] أَسْلَمَ and [of mult.] سَلَامَ, (M, K,) and Lh mentions as its pl. أَسْلَمَ, which is extr. [unless as a pl. pl., i. e. pl. of أَسْلَمَ]. (M.)

سَلَمَ Peace, or reconciliation; as also سَلَمَ; (S, M, Mṣb, K;) masc. and fem.; (S, Mṣb, K;*) and سَلَمَ and سَلَامَ are like سَلَمَ [in signification]: (M: [the context there shows that the signification mentioned above is what is meant in this instance:]) or سَلَمَ signifies the making peace, or becoming at peace or reconciled, with another or others; (Ham p. 80;) as also سَلَمَ; and both are sometimes fem. as being syn. with مَصْلَحَةٌ. (L voce جَنَحَ, q. v.) In the saying of El-Aṣṣhā, أَذَاقْتُهُمُ الْحَرْبَ أَنْفَاسًا • وَقَدْ تَكَرَّرَ الْحَرْبُ بَعْدَ السَّلَامِ •

[War made them, or has made them, to taste its draughts, and verily war is disliked after peace], he has transferred the vowel of the م to the ل, in pausing; or it may be that he has inserted a kesreh in imitation of the preceding kesreh: it is not an instance like اِبِل, in the opinion of Sb; for in his opinion the latter is the only instance of its kind. (M.) It is said in a trad., respecting El-Hodeybiyeh, أَخَذَ ثَمَانِينَ مِنْ أَهْلِ مَكَّةَ سَلَامًا, or سَلَامًا, or سَلَامًا, accord. to different relations, meaning [He took forty of the people of Mekkeh] peaceably: thus expl. by El-Homeyde, in his "Ghareeb." (TA. [See also سَلَمَ below.]) — Also i. q. سَلَامَ, (S, K, TA,) as signifying Self-resignation, or submission; (TA; [and thus the latter is expl. in one place in the S;]) which is also a signification of سَلَمَ: (S, M, K, TA:) and this is meant in the Kur [iv. 96], where it is said, وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ أَسْلَامًا لَسْتَ مُؤْمِنًا, (Bd, TA,) or السَّلَامُ, as some read, (Bd,) [i. e. And say not ye to him who offers to you submission, Thou art not a believer:] or السَّلَامُ here means the salutation of الإسلام [by saying عَلَيْكُمْ السَّلَامُ]: (Bd, TA:*) or salutation, and submission by uttering the profession of الإسلام; and so السَّلَامُ: (Jel:) [or the latter here means, simply, salutation; and this is app. what is meant by its being

said that] السَّلَامُ is the subst. from التَّسْلِيمُ (K; [but accord. to SM,] this means the unreserved approval of what is decreed; and this is said to be meant by the reading السَّلَامُ mentioned above. (TA.) — And [hence] السَّلَامُ signifies also الإسلام [as meaning The religion of the Muslims; because it is a religion of self-resignation, or submission]: (S, K:) this is meant in the Kur [ii. 204], where it is said, ادْخُلُوا فِي السَّلَامِ كَافَّةً [Enter ye into the religion of El-Islām wholly]; (S, Bd, Jel;) and so السَّلَامُ, as some there read; (Bd, Jel;) or both there mean submission and obedience to God: (Bd:) [and] السَّلَامُ [also] has the former meaning. (M.) — Also, (S, M, K,) and سَلَمَ, (M,) A man, (S, K, TA,) [and] a woman, (M,) who makes peace, or is at peace, with another; (S, M, K;) and in like manner, a company of men (قَوْم). (M.) This is said to be meant in the Kur [xxxix. 30], where it is said, وَرَجُلًا سَلَامًا بِرَجُلٍ, as some read, i. e. And a man who is at peace with respect to a man: (TA:) or سَلَامًا and سَلَامًا and سَلَامًا, three different readings, in the place of [the more common reading] سَلَامًا, are all inf. ns. of سَلَمَ, used as epithets [syn. with سَلَامًا], or ذَا is suppressed before them. (Bd.) You say, أَنَا سَلَمٌ بَيْنَ سَلَامَيْنِ [I am one who is at peace with respect to him who is at peace with me]. (S, TA.) And a poet says, [using this word in two different senses, the latter of which has been mentioned above,]

• أَنَا بَيْنَ سَلَمَيْنِ • لِأَهْلِكَ فَاقْبَلِي سَلَامِي •
[O Nāileh, (نَائِلَة being for نَائِلَة, a woman's name, apocopated,) verily I am one who is at peace with respect to thy family, therefore accept thou my submission]. (TA. [It seems to be there indicated by the context that سَلَامِي here means my peace, or reconciliation; which is less appropriate than the meaning that I have assigned to it.]])

سَلَمَ: see سَلَامَ: and see also سَلَمَ, in seven places. — Also, in buying or selling, (Mṣb,) the subst. from أَسْلَمَ فِي الشَّيْءِ and سَلَمَ signifying سَلَفَ, (M,) i. q. سَلَفَ; (S, Mṣb, K;) i. e. Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: (T and TA in art. سَلَفَ:) or payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment: (TA in that art.:) or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period: (S and O in that art., in explanation of سَلَفَ:) but it is said in a trad. that the term سَلَمَ as meaning سَلَفَ was disliked; app. because the former is applied to obedience, and self-resignation, or submission, to God. (TA.) — And The making [one] captive. (K. [See 1, in the latter part of the paragraph.]) — And A captive; (K;) because he

submits himself. (TA.) One says, أَخَذَهُ سَلَامًا, (M, TA, [in the TK بالسَّلَامِ,]) He took him [a captive], (TA,) or made him captive, (M,) without war: (M, TA:) or he brought him in a state of submission, not resisting; and so, if wounded: (IAgr, M, TA:) and thus El-Khattābee has expl. the phrase in the trad. respecting El-Hodeybiyeh cited above, voce سَلَمَ. (TA.) — Also A sort of tree, (S, M, Mṣb, K,) [the mimosa flava of Forskāl, who writes its Arabic name in Italic characters syllam, and in Arabic characters سَلِيم, (Flora Aegypt. Arab., p. exxiii.,)] a species (M) of the [kind of thorny trees called] عَصَاه, (S, M, Mgh, Mṣb, TA, [not غَصَاة, as in the Lexicons of Golius and Freytag,]) the leaves whereof are the قَرْظُ, with which skin is tanned: (TA:) AHn says, its branches are long, like rods; and it has no wood such as is used in carpentry, even if it grows large: it has slender, long thorns, grievous when they wound the foot of a man; and a yellow [fruit such as is termed] بَرْمَة [n. un. of بَرْمَ, see this word, and see also رَحْبَنَة,] which is the sweetest of the بَرْمَ in odour; and they tan with its leaves: and it is said, on the authority of the Arabs of the desert, that it has a yellow flower, containing a green grain [حَبَّة خَضْرَاء] [or this may mean a grain of a dark, or an ashy, dust-colour], of sweet odour, in which is somewhat of bitterness, and of which the gazelles are very fond: (M:) the n. un. is with ة: (S, M, Mgh, Mṣb, K:) and pl. أَسْلَامَ, (M,) and سَلَامَ is said by IB to be pl. of the n. un., like أَكْمَة is of أَكْمَة. (TA.) [Hence,] ذَاتُ أَسْلَامٍ A land (أَرْض) that gives growth to the [trees called] سَلَمَ. (K.) See also سَلَامَان.

سَلَمَ Stones; (S, M;) as also سَلَامَ: (M:) and سَلَمَة [as n. un. of the former and sing. of the latter, (incorrectly written by Freytag, in one place, سَلَمَة, and incorrectly said by him to be of the dial. of the people of Himyer,)] signifies a stone: (S, M, Mgh, Mṣb:) [or] the pl. [or quasi-pl. n.] of سَلَمَة in this sense is سَلَامَ, like كَلَامَ in measure: (Mṣb:) or سَلَمَة signifies stones; (K;) or hard stones; (TA;) and سَلَامَ is its pl.: (K:) [said to be] so called because of their freedom (سَلَامَة) from softness: (TA:) or this last signifies stones, the small thereof and the large; and they assign to it no sing.: (Ish, TA:) or سَلَام [probably meaning سَلَامَ] is a quasi-pl. n.: (Abou-Kheyreh, TA:) and it is also said to be a name for any broad stone. (TA.) See also سَلَامَان. A poet says, (namely, Bujeyr Ibn-'Anameh, IB, TA,)

• يَوْمِي وَرَأَيْتِي بِأَسْهَمِهِ وَأَسْلَمَتِهِ •
[He casts from behind me (i. e. defends me) with the arrow and the stone]: this [usage of اسلم for اسل] is of the dial. of [Teiyi and] Himyer. (S, TA.)

سَلَمَ for السَّلَامَ: see سَلَمَ, second sentence.

سَلَمَان: see سَلَمَ, in two places: and سَلَامَان. — Also A woman soft, or tender, in the أَطْرَاف [or fingers, or other extremities]. (K.) — And An old and weak she-camel. (IAgr, TA in art. سَد.)

سَلْمَى *A certain plant (K, TA) which becomes green in the [season called] صَيْف [app. here meaning spring]. (TA.)* — **أَبُو سَلْمَى** *The [species of lizard called] وَزَغ (K:) or, some say, [as is said in the M,] أَبُو سَلْمَانَ (TA.)* — See also the next paragraph. — [In the CK, by a mistranscription, a meaning belonging to **سَلَامَى** is assigned to **سَلْمَى**.]

السَّلْمَا, accord. to Abou-Mis-hal, as meaning *The earth*, occurs in the prov., **أَنْفٌ فِي الْمَاءِ وَأَنْتَ فِي السَّلْمَا** [A nose in the water and a ruin on the earth]: and if this be correct, it may be derived from **سَلَام** [i. e. **سَلَامٌ**] meaning “stones:” and it may be originally **السَّلْمَى**, and lengthened for the sake of the rhyme. (Ham p. 214.) [But the reading commonly known is, **أَنْفٌ فِي السَّمَاءِ وَأَنْتَ فِي الْمَاءِ**.]

هُوَ سَلْمَانُ بَيْتِهِ *He is the special, or particular, friend of his [another's] house; one who mixes with him much: from the saying of the Prophet, سَلْمَانٌ مِنَّا أَهْلُ الْبَيْتِ [Selmán is of us, the people of the house]; referring to Selmán El-Fárissee. (Har p. 472.)* — **سَلْمَى**: see **سَلْمَى**. — Also *A species of the [black beetles called] جَعْلَان [pl. of جَعْلٌ, q. v.]: (M:) or i. q. جَعْلٌ, (IAqr, K,) or أَبُو جَعْرَان, with fet-h [app. a mistake for kear] to the ج: (K, TA:) or the largest of the جَعْلَان: or a certain insect like the جَعْلٌ, having a pair of wings: (TA:) or the male of the [black beetles called] خَنْفَسَاءَ [pl. of خَنْفَسَاءُ, q. v.]. (IAqr, TA in art. فَرَسُ.)*

سَلْمَان or **سَلْمَان**, accord. to different readings, occurs in a trad. of Ibn-'Omar, in which it is said, **كَانَ يُصَلِّي عِنْدَ سَلْمَانَ فِي طَرِيقِ مَتَّة** [He used to pray at certain selen-trees, or certain stones, in the road of Mekkeh]: each may be a pl. [or rather a quasi-pl. n.]; the former, of **سَلْمَة**, the “tree so called;” the latter, of **سَلْمَة**, “stones” [or a “stone:” but both of these explanations are strange]. (TA.)

سَلَامٌ, (S, K, TA,) in its primary acceptance, (TA,) is *syn. with* **سَلَامَةٌ**, (S, K, TA,) as is also **سَلْمٌ**, (S, [so in one of my copies, but omitted in the other copy,]) and signifies *Safety, security, immunity, or freedom, from faults, defects, imperfections, blemishes, or vices*, (S, [mentioned in one only of my two copies, and there as relating peculiarly to the third word,] K, [in which it ostensibly relates peculiarly to the first word, but in the CK, by the omission of a و before it, it is made to relate only to the second word,] and TA, [accord. to which it relates to the first and second words, as it is well known to do,]) and *from evils of any kind: (TA:) or [simply] safety, security, immunity, or freedom; as also* **سَلَامَةٌ**: (Sb, M:) IKt says that these two words may be dial. vars. [syn. each with the other]; or the former may be pl. of the latter [or rather a coll. gen. n. of which the latter is the n. un.]: (M, TA:) and Suh says, in the R, that most of the lexicologists hold them to have one

[and the same] meaning: but that if they considered the language of the Arabs, and the distinction, or limitation, denoted by the ة, they would see that between them is a great difference [inasmuch as the former has a large range of meaning which the latter has not, as will be seen from what follows]. (TA.) **سَلَامٌ عَلَيْكُمْ** is an announcement of the continuance of **سَلَامَةٌ** [or safety, &c.]: (Bd in xiii. 24:) [it may therefore be rendered *Safety, &c., be, or light and abide, on you; or, generally, peace be, or light and abide, on you; for* it means *nothing disliked, or evil, shall befall you henceforth: (Bd in xvi. 34:) and سَلَامٌ عَلَيْكَ [may be rendered in like manner; for it virtually] means *I will not do to thee anything that is disliked, or evil: (Bd and Jel in xix. 48;) nor say to thee henceforward what would annoy thee, or be disagreeable, or evil, to thee. (Bd ibid.)* It may also be [rendered *May safety, &c., or peace, be, or light and abide, on you; as* a prayer for **سَلَامَةٌ**, to those to whom it is addressed, from the state in which they are at the time. (Bd in xxviii. 55.) [It is generally held that this salutation may not be used by, nor to, any but a Muslim.] In the beginning of an epistle, the approved practice is to write **سَلَامٌ عَلَيْكَ**, without the article ال; and in repeating it, at the end, to write it with that article. (Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Arabe, p. 72 of the Arabic text. [In the latter case, the general practice in the present day is to write simply **وَالسَّلَامُ**, suppressing **عَلَيْكَ**.]) In saluting the dead, one puts **عَلَيْكَ** first, saying, **عَلَيْكَ سَلَامٌ أَللَّهُ**. (Ham p. 367.) You also say, **لَا بِسَلَامَتِكَ مَا كَانَ كَذَا وَكَذَا** [No, by thy safety, such and such things were not]. (S.) **السَّلَامُ** is also a name of God, (S, M, Msh, K,) [applied to Him in the Kur lix. 23, accord. to some for **ذُو السَّلَامَةِ**, i. e. **ذُو السَّلَامَةِ**] because of his safety, or freedom, from defect, and imperfection, and cessation of existence; (IKt, M, TA;) or from variations, and as being the everlasting, who brings the creation to nought and will not come to nought; or, accord. to Suh in the R, He is so named [as being the Author of Safety, Security, &c.; i. e.] because He has rendered all his creatures safe, or free, from defectiveness, or unsoundness, and mankind and the jinn, or genii, from the betiding of injustice, or wrong, to them, from Him; and the expositors who assert that He is thus named because of his safety, or freedom, from imperfections, and evils of any kind, utter an unseemly saying, making **سَلَامٌ** to be syn. with **سَالِمٌ**, which latter applies only to him who is liable to evil of any kind, and who expects it, and then becomes safe, or free, from it.*

(TA.) **دَارُ السَّلَامِ** is an appellation of *Paradise*, (M, K,) [applied thereto in the Kur vi. 127 and x. 26,] as being *the abode of everlasting safety, or security; (Zj, M, TA;) the abode of safety, or security, from evils of any kind, from death and decrepitude and diseases [&c.]: (TA:) or as being the abode of God. (M, TA.)* — See also **سَلْمٌ**, in four places. — [As is there stated,] it signifies also *Salutation, or greeting; (M, TA;) particularly the salutation of* **الْإِسْلَامِ** [by saying

سَلَامٌ عَلَيْكُمْ or **سَلَامٌ عَلَيْكَ**, expl. above]; (Bd in iv. 96;) a subst. (S, Mgh, Msh, TA) from **سَلِمَ** عَلَيْهِ, (Msh,) [i. e.] from **السَّلَامُ**, (S, Mgh, TA,) like **كَلَامٌ** from **التَّكَلُّمُ**. (Mgh. [See 2, third sentence.]) — In the saying in the Kur [xxv. 64], **وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا** [And when the ignorant speak to them, they say, **سَلَامًا**], this last word signifies **تَسْلِيمًا**, (Sb, M,) or **تَسْلِيمًا مِنْكُمْ** [for **تَسْلِيمًا مِنْكُمْ** *We declare ourselves to be clear, or quit, of you*], and **مُتَارِكَةً لَكُمْ** [for **مُتَارِكَةً لَكُمْ** *we relinquish you*], (Bd,) [and means] *there shall be neither good nor evil between us (Sb, M, Bd) and you: it is not the سَلَام that is used in salutation; for the verse was revealed at Mekkeh, and the Muslims had not then been commanded to salute the believers in a plurality of gods: (Sb, M:) [in iv. 88 of the Kur, which was promulgated afterwards, at El-Medeneh, is a general command to return a salutation with a better or with the same; but the Sunneh prescribes that the salutation of سَلَامٌ عَلَيْكُمْ or سَلَامٌ عَلَيْكَ when addressed to a Muslim by one not a Muslim is to be returned only by saying وَعَلَيْكُمْ or وَعَلَيْكَ:] or the meaning in xxv. 64 is, they say a right saying, in which they are secure from harming and sinning. (Bd.)* Sb asserts that Abou-Rabee'ah used to say, **إِذَا لَقِيتَ أَتَسَلَّمُ مِنْكَ** [for **تَسْلِيمًا**, meaning **تَسْلِيمًا**, i. e. *When thou meetest such a one, say, I declare myself to be clear, or quit, of thee*]: and he says that some of them said **سَلَامٌ**, meaning *The case of me and thee is the [case of] being clear, or quit, each of the other; and the [case of] mutual relinquishing. (M.)* [It is usual, in the present day, to say, **أَفْعَلْ كَذَا وَالسَّلَامُ**, meaning *Do thou such a thing, and there will be an end of altercation between us.*] — See also **سَلِيمٌ**. — Also *A kind of trees; (S, M, Msh, K;) they assert that they are evergreen; nothing eats them; but the gazelles keep to them, and protect themselves by their shade, but do not hide among them; and they are not great trees, nor of the kind called عَضَاه: (AHn, M:) they are also called سَلَامٌ; (K;) or this is pl. of سَلْمَةٌ [n. un. of سَلْمٌ], which is of another kind; like as كَامٌ is pl. of أَكْبَةٌ: (IB, TA:) n. un. with ة. (S, M.)* **السَّلَامُ عَلَيْكَ** was said to an Arab of the desert; and he replied, **الْجَحَاثُ عَلَيْكَ**: and being asked, “What is this reply?” he answered, “They are two bitter trees: thou hast put upon me one, so I have put upon thee the other.” (K.) — See also **سَلِيمٌ**, in two places.

سَلَامٌ: see **سَلِيمٌ**, in two places: — and the paragraph here next preceding, last sentence but two.

سَلِيمٌ i. q. **سَالِمٌ**, (S, M, K,) which means *Safe, secure, or free, (Msh,) from evils of any kind; (K, Msh, TA;) applied to a man: (M:) pl. سَلِمَاءُ; (M, K, TA;) in some copies of the K سَلْمَى, like جَرْحَى pl. of جَرْحٌ; (TA;) [but this is probably its pl. only when it is used in the sense of جَرْحٌ or the like, as seems to be the case from what follows.] Also, (M,) applied to a*

heart: (S, M:) بِقَلْبٍ سَلِيمٍ, in the Kur xxvi. 89, means *With a heart free from unbelief*: (M, TA:) or, *divested of corruptness, or unsoundness*: (Er-Rāghib, TA:) in the Kur xxxvii. 82, some say that it means *with a grieving, or sorrowful, heart*; from سَلِيمٌ in the sense here next following. (Bd.) — Also i. q. نَدِيعٌ [meaning *Bitten by a serpent*]; (S, M, K;) as also سَلَامٌ (S, K) and مَسْلُومٌ: (K:) app., (S,) as implying a good omen, of safety; (S, M;) or because the person is left (مُسَلِّمٌ) to that [bane] which is in him: (IAqr, S, M:) and sometimes it is metaphorically used as meaning *wounded*: (M:) or it means *wounded, at the point of death*, (M, K,) as some say: (M:) pl. سَلَمَى. (M, and Ham p. 214.) — Also, (M, K,) of a horse, (M,) The part, of the hoof, that is between the أَشْعَر [or hair, or extremity of the skin, next the hoof], (M, TA,) or that is between the أَمْعَر [q. v.], (K,) but the former is the right, (TA,) and the interior of the hoof. (M, K, TA.)

سَلَامَةٌ [the most usual inf. n. of سَلِمَ]: see سَلَامٌ, in three places. — Also n. un. of سَلَامٌ applied to a kind of trees [described above]. (S, K.)

سَلَامَى, a noun of the fem. gender, (Msb,) *A certain bone that is in the فَرْسِ [q. v., here meaning foot] of the camel*: (S, K:) this is said by A'Oleiyd to be the primary signification: (S:) or the سَلَامَى of the camel are the bones of the فَرْسِ [or foot]: (M:) [for] سَلَامَى is used alike as sing. and pl., and sometimes it has also a pl., (S,) which is سَلَامِيَّاتٌ: (S, M, K:) or it is a pl. [or rather a coll. gen. n.], of which the sing. [or n. un.] is أُثْمَلَةٌ [q. v.] of [any of] the fingers: (IAth, TA:) [but this is a strange explanation:] it is said that the last parts in which مَخْ [here meaning marrow or pulp and the like] remains in a camel when he has become emaciated are the سَلَامَى and eye; and when it has gone from these, he has none remaining: (S:) the pl. سَلَامِيَّاتٌ, (S, TA,) or سَلَامَى, (M, Msb,) also signifies the bones of the أَصَابِع, (S, M,) so says Kh, and Zj adds that they are also called the قَصَب, (Msb,) of the hand and of the foot: (M;) [i. e., of the fingers and of the toes; and this seems to be the most common meaning, in relation to a human being; namely, the phalanges of the fingers and of the toes:] that are between every two joints [and what are beyond the extreme joints] of the أَصَابِع: accord. to Lth, the سَلَامَى are the bones of the أَصَابِع [or fingers and toes] and the أَصَابِع and the أَصَابِع, and are hard and compact bones like كَعَاب [pl. of كَعَبٌ]: (TA: [see the words that I have here left untranslated, for the senses in which they are here used are doubtful:]) accord. to IAqr, (M,) certain small bones, of the length of the إصْبَع [or finger], (M, K,) or nearly so, (M,) or less, (K,) of which there are four, or three, (M,) [or app., five, for the meaning here seems to be the metacarpal and metatarsal bones, to which the terms سَلَامَى and سَلَامِيَّاتٌ are sometimes applied, (see أَصْبَع and

مَشْطٌ)] in the hand and in the foot, (K,) [i. e.] in each hand and foot: (M:) Ktr says that the عَظَامِات are the عُرُوق [app. a mistake for عَظَامِ i. e. bones] of the outer side of the hand and foot: (Msb:) سَلَامَى is also said to signify any small hollow bone: and any bone of a human being: and ISh says that in every horse are six سَلَامِيَّات [app. in the fore legs and the same in the hind legs; for he seems to mean that the term سَلَامَى is applied to each of the pastern-bones and to the coffin-bone; these three corresponding to the phalanges of a human being: see قَصَب]: (TA:) it is not allowable to write سَلَامَى otherwise than with what is termed the short alif. (MF, TA.) = سَلَامَى, (M, K,) like سَلَامَى, (K, TA, [in the CK like سَلَامَى, which is shown to be wrong by a verse cited in the M and TA,]) signifies also The [south, or southerly, wind called] جَنُوب. (M, K.)

سَلَامَانٌ *A kind of tree, (S, M, K,) growing in soft, or plain, tracts*: (M:) AZ says, it is like the آِلَاء, which is a tree resembling the myrtle, which changes not in the midst of summer, and which has a produce resembling the head [or ear] of millet (ذُرَّة), except that it is smaller than the آِلَاء; tooth-sticks (مَسَاوِيك) are made from it; and its produce is like that of the آِلَاء; and it grows in the sands and the deserts: (TA in art. آِلَاء:) n. un. with ة. (M.)

نَهْلُ سُلَيْمَانَ *Red ants [lit. the ants of Solomon]*. (TA voce أَحْوَى, in art. حَو.)

سَلْمٌ *A ladder, or a series of stairs or steps*, syn. مَرْقَاة, (M, K,) and دَرَجَةٌ, (M,) or مَعْرَاجٌ, (Msb,) upon which one ascends; (S, Mgh;) either of wood or of clay [&c.]: (Mgh:) said by Zj to be so called because it delivers thee (يُسَلِّمُكَ) to the place to which thou desirest to go, (Mgh, TA,) i. e., to some high place, and thou lopest for safety (السَّلَامَةَ) by means of it: (Er-Rāghib, TA:) masc. and fem.; (Lth, M, Mgh;) [app., accord. to Lth and F, generally fem.; for] accord. to Lth, one says, هِيَ السَّلْمُ and هُوَ السَّلْمُ; (Mgh;) [and F says,] it is sometimes made masc.: (K:) pl. سَلَامِيمٌ (S, Mgh, K) and سَلَامِيَّاتٌ, (K,) [which latter is the original, for] the سَلَامِيَّات in سَلَامِيَّات is added by poetic license. (M, TA.) [Hence,] السَّلْمُ + Certain stars, below [those called] الْعَانَةُ, on the right of them; (K;) as being likened to the سَلْمُ [above-mentioned]. (TA.) — And The غَزَز [or stirrup of the camel's saddle] (S, K) is sometimes thus called [as being a means of mounting]. (S.) — And † *A means to a thing*; (K, TA;) because it leads to another thing like as does the سَلْمُ upon which one ascends. (TA.) — And السَّلْمُ is the name of The horse of Zebbán (in the CK Zeiyán) Ibn-Seiyár. (K.)

سَلْمٌ see سَلِيمٌ; and see سَلَامٌ, near the middle of the paragraph. [See also an ex. voce سَلَامٌ.] — [Hence,] كَلِمَةٌ سَالِمَةٌ الْعَيْنِ † *A good word or expression or sentence*. (TA.) = The saying of J [in the S], (K,) in which he has followed

his maternal uncle El-Farábee, (TA,) that it signifies The portion of skin between the eye and the nose, is a mistake; (IB, K;) and his citation, as an authority, of the verse of 'Abd-Allah Ibn-'Omar (K) in which he says,

وَجِلْدَةٌ بَيْنَ الْعَيْنِ وَالْأَنْفِ سَالِمٌ

(TA,) is futile: (K:) for, as IB says, Sálím was the son of Ibn-'Omar, who, by reason of his love of him, thus makes him to be as the skin between his eyes and his nose: or, as MF says, the truth is, that the said verse is by Zuheyr, and Ibn-'Omar used it as a proverb: and [SM says], if this be correct, it strengthens the saying of J. (TA.)

أَسْلَمَ [More, and most, safe or secure or free from evils of any kind]. You say, هَذَا أَسْلَمٌ مِنْ هَذَا [This is more safe &c. than this]: and هَذَا هَذَا [This is the most safe &c.]; and هَذِهِ هَذِهِ [This is the most safe &c.]; and السَّلْمَى. (Ham p. 214.) = And السَّلْمُ [app. السَّلْمَى] signifies, like الطَّفَى [i. e. الطَّفَى]; The leaves (خُوص) of the دَوْمَر [or Theban palm]. (Ibn-Beytár, app. from AHu, cited by De Saëy in his Chrest. Arabe, 2nd ed., iii. 480.)

الإِسْلَامُ [inf. n. of 4, i. v. — It is the general term for The religion of Mohámmad: differing from الإِيمَان, as shown above: see 4. — And hence, for أَهْلُ الإِسْلَامِ, or the like,] The Muslims, collectively. (M in art. بَيْض, &c.)

إِسْلَامِيٌّ [Of, or relating to, الإِسْلَام as meaning the religion of Mohámmad. — And particularly] A poet of the class next after the مُخَضَّرَمُونَ and next before the مُؤَتَدُونَ. (Mz 49th نوع.) [See the Preface to the present work, p. ix.] The most celebrated of the poets of this class, it seems, were Jereer, El-Farazdaq, El-Aklīl, and Dhu-r-Rumīch, who were contemporaries, and flourished in the first and second centuries of the Flight. (Mz ubi suprà, and Ibn-Khillikán in art. جَرِير.) — أَقْطُ إِسْلَامِيٌّ *A word, or phrase, introduced, or used in a new sense, on the occasion of the promulgation and establishment of the religion of الإِسْلَام, by means of the Kur-án &c.* (Mz 20th نوع.)

الْأَسْلَمُ [The vena salicetella;] a certain vein (S, M, K) in the hand, (M,) between the little finger and the finger next to this: (S, K:) it occurs only [thus] in the dim. form. (M.)

وَأَجَعَلْنَا مُسْلِمِينَ act. part. n. of 4 [q. v.]. (Msb.) مُسْلِمِينَ, in the Kur ii. 122, means *And make both of us self-resigned, or submissive, to Thee*: (Bd, Jel:) or, *sincere in religion, or without hypocrisy, towards Thee*; syn. مُخْلِصِينَ. (M, Bd:) and therefore مُسْلِمِينَ is made trans. by means of ج. (M.) — [It commonly means One who holds, or professes, the religion of الإِسْلَام.] كَانَ كَانُوا ثُمَّ هُوَ الْيَوْمَ مُسْلِمٌ † *He was an unbeliever: then, to day, he has become a Muslim*. (M.)

مُسْلِمَةٌ: see what next precedes.

المُسَلَّم is said to be used in the sense of **المُسْتَلَم** in the saying of El-'Ajjāj,

• بَيْنَ الصَّافَةِ وَالْعَفَةِ الْمُسَلَّم •

[Between *Es-Safā* and the *Kaḥbeh* of which the Black Stone is touched with the hand, or kissed: see 8]. (M.)

مُسَلَّم: see **سَلِمَ**. — Also A hide, or skin, tanned with [قَرَطَ, or leaves of] the **سَلَم**. (S, M.)

أَرْضٌ مَسْلُومَةٌ A land abounding with the trees called **سَلَم**. (M, K.) — Suh says, on the authority of AHn, that **مَسْلُومَةٌ** is a name for A collection of **سَلَم**; like **مَشِيخَةٌ** applied to “many elders, or men advanced in age.” (TA.)

المُسْتَلَم: see **السَلَم**. — **مُسْتَلَمُ الْقَدَمَيْنِ** means A man soft, or tender, in the feet. (TA.)

سَلَب

Q. 4. **سَلَبَتْ**, said of a horse running, *He stretched himself forth; or extended, or elongated, himself*: (S: [the meaning is there indicated, and it is expressed by an interlinear explanation in one of my copies of that work:]) or *he pressed onward with a penetrative energy or force, or with sharpness of spirit*. (TA.) Some hold that the **•** in the words of this art. is augmentative: others, [app. the greater number,] that it is radical. (MF.)

سَلَبَ, sometimes pronounced with **ص**, (S, TA,) *Long, or tall*: (K, TA;) as an epithet of general application: (TA:) or a tall man: pl. **سَلَابَةٌ**. (K.) — Applied to a horse, *Long-bodied*: (S:) or, so applied, *large*, (K, TA,) and *long, or tall*, (TA,) and *long in the bones*; as also **سَلَبِيَّةٌ**, (K, TA,) which is applied to the male: (TA:) and the former, likewise applied to a horse, *that presses onward with a penetrative energy or force, or with sharpness of spirit*: (TA:) or, so applied, *large and long or tall*: and likewise applied to a spear: and tropically, [but in what sense is not explained,] to a wind (رِيح). (A.) — The fem. **سَلَبَةٌ** signifies *Corpulent, or large in body*: (K, TA;) not an epithet of commendation: (TA:) or, applied to a woman, it signifies *tall or beautiful*. (JK.) — And **سَلَبَبٌ** is the name of A certain dog. (K, TA.)

سَلَبَةٌ: see **سَلَبَبٌ**, in two places.

سَلَابَبٌ: see what follows.

سَلَابَةٌ and **سَلَابَبٌ**, each as a fem. epithet, (K, TA,) and each with **كسر** [to the **س**], (TA,) [but each in the CK is with **فَتْحُ**,] *Bold, daring, brave, or courageous*. (K.)

سلو

1. **سَلَوْتُ**, (S, M, Mḡb, K,) first pers. **سَلَا عَنْهُ**, (S, Mḡb,) aor. **يَسْلُو**, (Mḡb, K,) and **يَسْلَا** also, [or **يَسْلَى**,] though neither the second nor the third radical is a faucial letter; (Ham p. 568;) and **سَلَا**, (M, K,) aor. **يَسْلُو**; (K;) and **سَلَى**, first pers. **سَلَيْتُ**, (S, Mḡb,) aor. **يَسْلَى**;

(Mḡb;) or **سَلَا**, (M, K,) aor. **يَسْلَاهُ**; (K;) and **سَلَا**, first pers. **سَلَيْتُهُ**, aor. **يَسْلِيهِ**; (TA in art. **سَلَى**, on the authority of Esh-Sherreeshec;) inf. n. **سَلَوٌ**, (S, M, Mḡb, K,) of the first, (S, Mḡb, TA,) and **سَلُو**, (M, K,) [app. of the second,] and **سَلَوَانٌ**, (M, MA, K,) of the first, as also **سَلَوَةٌ**, (MA,) or this last is a simple subst., (M, Mḡb, K,) and **سَلَى**, (S, M, MA, K,) of the third, (S,) or of the first, (MA,) and **سَلَى** [with **كسر** substituted for **دamm** because of the **كسر** of the medial radical]; (M, TA;) *He was, or became, forgetful, unmindful, or neglectful*, (M, K, TA,) or *diverted from the remembrance*, (TA,) of him, or it: (M, K, TA:) *he endured with patience the loss, or want, of him, or it*: (Mḡb:) *he was, or became, content, or happy, without him, or it*: (PS:) [or *he experienced comfort, or consolation, for the loss, or want, of him, or it*:] accord to AZ, **السَّلَوُ** [or rather **عَنِ السَّلَوِ**] signifies *the familiar's being content, or happy, without the familiar*: (Mḡb:) or **السَّلَوُ** [or **السَّلَوُ عَنْ شَيْءٍ**] signifies *the being content, or happy, without a thing*. (Ham p. 403.) One says also, **سَلَا عَنْ الْحُبِّ**, meaning *He was or became, free from love, or affection*. (MA.) [And **سَلَا عَنْ الْهَمِّ** *He was, or became, free from anxiety*. See also 5.] — Also **أَقُولُ مَا سَلَيْتُ أَنْ أَقُولَ** meaning *I did not forget, but neglected, to say that*: and one does not say **أَقُولُهُ** except as meaning **مَا سَلَيْتُ أَنْ أَقُولُهُ**. (AZ, TA.)

2. **تَسْلِيَةٌ**, (M, TA,*) inf. n. **سَلَا عَنْهُ**, (TA;) and **سَلَا عَنْهُ**; (M, K;) *He, or it, made him, or rendered him, forgetful, unmindful, or neglectful*, (M, K, TA,) or *made him to be diverted from the remembrance*, (TA,) of him, or it: (M, K, TA:) [made him to endure with patience the loss, or want, of him, or it: made him to be content, or happy, without him, or it: or comforted him, or consoled him, for the loss, or want, of him or it: see 1, first sentence:] and the former verb occurs, in a verse of Abou-Dhu-eyb, followed by an accus. as a second objective complement, in the place of a gen. preceded by **عَنْ**. (M, TA.) And one says also, **سَلَانِي مِنْ مَيِّ**, inf. n. as above; and **أَسْلَانِي**; meaning [He freed me from my anxiety; or] he removed from me my anxiety. (S.) And **سَلَاهُ** [alone] *He, or it, [made him to be content, or happy; comforted, or consoled, him; or] freed him from grief [or anxiety]*. (MA.)

4: see 2, in two places. — Also **السَّلَوُ** *The people, or party, were, or became, secure, or safe, from the beast of prey*. (K.)

5. **سَلَا عَنْهُ** quasi-pass. of **سَلَا عَنْهُ** (M) or of **أَسْلَاهُ عَنْهُ** (M, K) [and therefore signifying *He was made, or rendered, forgetful, unmindful, or neglectful, or was made to be diverted from the remembrance, of him, or it: was made to endure with patience the loss, or want, of him, or it: was made to be content, or happy, without him, or it: or was comforted, or consoled, for the loss,*

or *want, of him, or it*]: or **تَسْلَى** signifies **تَكَلَّفَ السَّلَوَانُ** [he affected the being forgetful, &c., of a person, or thing]: (Ham p. 403:) [he made himself content, or happy: comforted, or consoled, himself: diverted, or amused, himself: and, like **سَلَا**, (with which it is said in the Ham p. 572 to be syn.,) or nearly so,] *he became free from, or he relinquished, anxiety*. (MA.) See also what next follows.

7. **انْسَلَى عَنْهُ الْهَمُّ** *Anxiety became removed, or cleared away, from him; as also* **تَسْلَى**. (S.)

8: see art. **سَلَى**.

سَلَى or **سَلَى**: see art. **سَلَى**.

سَلَوَةٌ, (M, Mḡb, K,) as also **سَلَوَةٌ**, (M, K,) a subst. from **سَلَا عَنْهُ** (M, Mḡb, K) [as such signifying *A state of forgetfulness, unmindfulness, or neglectfulness, or of diversion from remembrance, of a person or thing: patient endurance of a loss or want: content, or happiness, in a case of privation: or comfort, or consolation, for a loss or want: accord. to the MA, the former is an inf. n.*]. One says, **سَقَيْتَنِي مِنْكَ سَلَوَةٌ** and **ثَوَّأْتَنِي سَلَوَانًا** *Thou hast made me content, or happy, [or hast infused into me content, or happiness,] without thee [or in thine absence]*. (Ag, S.) And **هُوَ فِي سَلَوَةٍ مِنَ الْعَيْشِ** *He is in a state of life ample in its means or circumstances, unstrained, or plentiful, and pleasant*. (AZ, S.)

سَلَوَةٌ: see the next preceding paragraph.

سَلَوَى [accord. to those who make the alif to be a sign of the fem. gender] or **سَلَوَى** [accord. to those who make that letter to be one of quasi-coordination] *A certain bird*, (S, M, Mḡb, K,) [in the present day applied to the quail,] i. q. **سَلَانِي** [which is also applied in the present day to the quail,] (Ksh and Bd and Jel in ii. 54,) [or] *white* [?], *resembling the pigeon*, (M,) or *like the pigeon, but longer in the shank and neck than the latter, and of a colour resembling that of the pigeon, quick in motion*: accord. to Akh, the word is used as sing. and pl.: (Mḡb:) [or] Akh says, I have not heard any sing. thereof, and it seems that the single one is thus called like the pl. number, in like manner as **دَقَلِي** is [said to be] applied to one and to the pl. number: (S:) or the n. un. is **سَلَوَانَةٌ**; (M, K;) of which Lth cites as an ex. this saying, [in which **بَلَنَّهُ** should be **بَلَنَّا**],

• كَمَا اتَّفَضَ السَّلَوَانُ بَلَنَّهُ الْقَطْرَ •

[Lihe as shakes the *schwāh* which the rain has much wetted]. (TA.) — Also *Honey*; (S, M, K;) and so **سَلَوَانَةٌ**, with **دamm**: (K:) the former is used in this sense by a poet, (S, M,) namely, Khálid Ibn-Zuheyr; and Zj says that Khálid has made a mistake, the word **سَلَوَى** signifying only a certain bird; but, accord. to AAF, (M,) — **السَّلَوَى** signifies [also] *Whatever renders thee forgetful, or content, or happy, in a case of privation*; (K, M, K;) and honey is thus called because it renders thee thus by its sweetness. (M.)

سَلَوَانٌ A water which is drunk and which

renders one forgetful, or content, or happy, in a case of privation; or comforts, or consoles, for a loss or want: (Lh, M, K:) or a thing that is given to drink to the passionate lover in order that he may be forgetful, or content, or happy, without the woman: (Lh, M:) or it consists in one's taking some of the dust, or earth, of a grave, and sprinkling it upon water, and giving it to drink to the passionate lover, (M, K,*) whereupon his love dies: (K:) or rain-water poured upon a certain bead (خَرْزَة) called سَلْوَانَة, of which they used to say that when the passionate lover drank this water he became forgetful, or content, or happy, in his privation: (S:) or a certain medicine which is given to drink to him who is in grief and in consequence of which he becomes happy; (S, K;) called by the physicians مُفَرِّج: (S:) or a certain bead (خَرْزَة) for captivating, or fascinating, also called سَلْوَانَة (Lh, M, K,) and سَلْوَانَة (Sgh, K,) with which women captivate, or fascinate, men, restraining them from other women: (Lh, M:) or سَلْوَانَة signifies [or, accord. to the K, signifies also] a certain bead (خَرْزَة, M, K,) transparent, (M,) which, when one has buried it in the sand and then scraped the sand up from over it, is seen to be black, and is given [in water] to drink to a man, and renders him forgetful, or content, or happy, in a case of privation: (M, K:*) or a pebble upon which water is poured and given to drink to a man, who thereupon becomes forgetful, or content, or happy, in a case of privation: (M:) Ru-bel says,

- تَوَاشَرَبُ السَّلْوَانُ مَا سَلَيْتَ
- مَا بِي غَنَى عَنْكَ وَإِنْ غَنَيْتَ

(S, M,*) and Nusayr Ibn-Abce-Nusayr, in answer to a question of As respecting the meaning of السَّلْوَان, said that it is a bead (خَرْزَة) which is bruised, or pulverized, [and upon which water is then poured,] the water of which occasions in the drinker thereof forgetfulness, or content, or happiness, in a case of privation: but As disallowed this, and said that it is an inf. n. of سَلَوْتُ, and that the meaning is تَوَاشَرَبُ السَّلَوُ [i. e. + Were I made to drink forgetfulness, &c., I should not become forgetful, &c.: there is not in me freedom from want of thee, though I be free from want of others]. (TA.) See also سَلْوَة.

سَلْوَانَة: see the next preceding paragraph.

سَلْوَانَة: see سَلَوَى: — and see also سَلْوَان in three places.

سَلَى, [said to be] like رَتَى, [but it may be سَلَى, as there is no apparent cause for its being imperfectly decl.,] A quality that renders forgetful of the objects of love or affection, or that renders content, or happy, without them. (TA in art. سَلَى.)

سَال [act. part. n. of 1: as such often signifying] Having his heart free from love, or affection. (Har p. 41.)

مَجْبَنَة and مَبْخَلَة [a noun of the class of مَسْلَاة and مَسْلَاة, originally مَسْلَوَة]. One says, فِيهِ مَسْلَاةٌ عَنْ, &c., originally مَسْلَوَة.

الْكَرْب [In him is a cause of forgetfulness of, or freedom from, anxieties]: like مَعْلَاة [in form]. (TA.)

الْمُسْتَلَى The third [in arriving at the goal] of the ten horses that are started together for a race: so called because he renders his owner content, or happy (يُسَلِّيه). (Ham p. 46.)

مُسَلَّى [a noun of place from 5]. One says, مَا عَنْهُ مُسَلَّى [There is not any place in which one may be rendered forgetful, &c., of him, or it; or in which one may be rendered content, or happy, without him, or it]. (TA.)

سلى

1. سَلَى (M, K,) aor. ٤, (K,) inf. n. سَلَى, said of a ewe, or she-goat, [and of a she-camel,] Her secundine (سَلَا) became disrupted [in her belly]. (M, K.) = سَلَا, inf. n. سَلَى; (M;) or سَلَا, inf. n. سَلَى; (S, K;) He pulled out or off, or removed from its place, her secundine (سَلَا), namely, a ewe's, or she-goat's, (S, M, K,) or a she-camel's. (So in one of my copies of the S.) And سَلَيْتُ الشَّاقَّةَ I drew [forth] the she-camel's secundine (سَلَا) after the bringing forth without letting it fall (بَعْدَ الرَّحْمِ or الرَّحْمِ). (Lh, M.) = سَلَيْتُهُ a dial. var. of سَلَوْتُهُ, mentioned by Esh-Sherceshec. (TA.) See 1 in art. سلو, first sentence.

2: see the preceding paragraph.

8. اسْتَلَتْ She (a camel, TA, [or a ewe or goat,]) cast forth her secundine (سَلَا). (K, TA.) — She (a ewe, or goat,) became fat. (K in art. سلو, and TA in the present art.) = اسْتَلَتْ [i. e. سَلَتْ] She collected سَمِن [or clarified butter]. (TA. [See also 8 in art. سَلَا.])

سَلَى or سَلَا [thus differently written, the former the more correct, unless the word be derived from السَّلْوَة, as it is said to be in the Ham p. 656, but this is improbable,] The secundine; i. e. the skin, [or membrane,] (M, K,) or thin skin, (S,) in which is the fetus, or young, [in the womb,] (S, M, Mgh, K,) of human beings, and of horses and camels, (M,) or of human beings and of cattle, (K,) or [peculiarly] of cattle, (T, S,) that of human beings being termed مَشِيمَة: (TA:) it is pulled off from the face of the young camel at the time of the birth, or else it kills it, like as it does when it becomes disrupted in the belly: when it comes forth, the she-camel is safe, and so is the young one; but if it becomes disrupted in the belly, she perishes, and so does the young one: (S:) pl. اسْلَاة. (M, Mgh, K.) [Hence,] one says, انْقَطَعَ [The secundine became disrupted in the belly]; (S, Meyd, K;) i. e. artifice departed [or came to an end]; (S;) a prov. applied in the case of an affair's becoming beyond one's power of accomplishment, and coming to an end; (Meyd;) like the saying, بَلَغَ السَّكِينُ الْعَظْمَ [The knife reached to the bone]. (S, K.) And هُوَ أَكَلُ الْأَسْلَاةِ [He is the eater of secundines]; meaning he is low, base, vile, or sordid. (TA.) And وَقَعَ الْقَوْمُ فِي سَلَى جَمَلٍ [The people, or

party, fell into the like of the secundine of a he-camel]; meaning they fell into a difficult affair or case; (S, K;*) or they fell into an unparalleled evil; (Meyd;) for the he-camel has no سَلَى. (S, Meyd.)

سَلَا A ewe, or she-goat, (S, K,) and a she-camel, (S,) whose secundine (سَلَا) has become disrupted [in her belly]. (S, K.) — And A ewe, or she-goat, [or she-camel,] whose secundine (سَلَا) has been pulled out or off, or removed from its place. (TA.)

سَلَى, [or سَلَى,] mentioned in this art. in the TA: see art. سلو.

سر

1. سَرَّ (S, Mgh, K,) aor. ٤, inf. n. سَرَّ (Mgh,) He put poison into it; [poisoned it; infected it with poison;] namely, food. (S, Mgh, K.) And He gave him to drink poison. (S, K.) And سَمَتَهُ الْهَامَّةَ The هَامَّة [or venomous reptile or the like] smote him with its poison. (M.) — [Hence, perhaps, He suggested it, إِلَيْهِ to him: a signification mentioned by Freytag, but without any indication of the authority.] — [And, app., It perforated it; transpierced it; or pierced, or passed, through it: for it is said that] مَسَرَّ may be an inf. n. of the verb [signifying تَنَدَّد], and may also signify a place of تَفْوُذ. (Mgh.) — And, (K,) aor. ٤, (S, TA,) inf. n. سَرَّ (TA,) † He probed it; namely a case, or an affair; and examined, or endeavoured to learn, its depth. (S, K, TA.) — Also, inf. n. سَرَّ i. q. سَدَّدَ [He made it firm, fast, or strong; &c.]: (M:) [or this may be a mistranscription for سَدَّدَ; for] you say, سَمَتِ الْقَارُورَةَ وَنَحْوَهَا (S, K,*) inf. n. as above, (TA,) meaning سَدَّدْتُ [i. e. I closed, stopped, or stopped up, the flask, or bottle, and the like]. (S, K,*) — Also, (M, K,) aor. ٤, inf. n. سَرَّ (TA,) i. q. أَصْلَحَ [He rectified it; or put it into a good, sound, right, or proper, state; &c.]; namely, a thing. (M, K.) And سَرَّبَيْنَ الْقَوْمَ (S, M,) or سَرَّبَيْنِيَا (K,) aor. ٤, [for the verb is trans., الأمر being understood, or بَيْنَ meaning ذَاتَ الْبَيْنِ (M,) inf. n. سَرَّ (S, M,) i. q. أَصْلَحَ [He rectified, or reformed, or amended, the circumstances subsisting between the people, or between them two; or he effected a rectification of affairs, or an agreement, a harmony, or a reconciliation, between the people, or between them two]. (S, M, K.) — And سَرَّ الْوَدَّعَ He strung the وَدَّع [or cowries]; which, when strung, are termed سَرَّةٌ and سَرَّةٌ. (M.) — سَرَّ, inf. n. سَرَّ, signifies also He appropriated it to a particular, peculiar, or special, object. (M.) You say, سَرَّ النِّعْمَةَ He so appropriated the benefit, or bounty. (K.) And سَمَتِ النِّعْمَةَ The benefit, or bounty, was, or became, particular, peculiar, or special, as to its object: (S, K:) the verb being intrans. as well as trans. (K.) El-Ajzaj says,

- هُوَ الَّذِي أَنْعَمَ نَعْمَى عَيْتَ
 - عَلَى الَّذِينَ أَسْلَمُوا وَسَمَتَ
- (S,) or the latter hemistich is

• عَلَى الْبِلَادِ رَيْنًا وَسَتْ •

(M,) [He is the Being who has bestowed bounty that has been general and that has been particular upon those who have become Muslims, or upon the countries, namely, our Lord]: he means that it has reached all. (S.) — [And i. q. قَصْدُهُ:] you say, سَمَّيْتُ سَيْكَ, i. e. قَصَدْتُ قَصْدَكَ [which means I tended, repaired, betook myself, or directed my course, towards thee; or I have tended, &c.: and also I pursued, or have pursued, thy way, or course, doing like thee]. (S.) — [It was smitten by the wind called سُمُور; applied to a plant; and in like manner to a man: see its part. n., مَسْمُور. And] سُمُورَ يَوْمِنَا, with damm [to the س], Our day was, or became, attended with the wind called سُمُور. (S, K.)

2. تَسْمِيرٌ signifies The making loops to the [girth called] وَضِين. (TA.) [You say, سَمَّرَ He made loops to the وَضِين: see the pass. part. n., below. And also He adorned the وَضِين with سُمُور, i. e. strung coveries: see, again, the pass. part. n.]

R. Q. 1. سَمَّرَ He (a man) walked, or went along, gently. (IAṣr, TA.) And He (a fox) ran; [or ran in a certain manner;] inf. n. سَمَمَةٌ: (TK:) the latter signifies the running, (K,) or a sort of running, (M,) of the fox. (M, K.)

سُمُور Poison, or venom; (PS, TK;) or deadly poison or venom; (KL;) or the poison, or venom, of the serpent; (MA;) a certain deadly thing, (S, M, Mṣb, K,) well known; (K;) as also سُمُور, (S, M, Mṣb, K,) which is of the dial. of the people of El-'Alīyeh, (Yoo, Mṣb, TA,) and is said to be the most chaste; (MF, TA;) and سُمُور, (Mṣb, K,) which is [said to be] of the dial. of Temeem, (Mṣb,) [but is thought by SM to be vulgar, and] accord. to Yoo, the first is of the dial. of Temeem, (TA,) and this is the most common of the three: (Mṣb:) pl. سَمَامٌ (S, M, Mṣb, K) and سُمُور: (S, Mṣb, K:) and سَمِيرٌ signifies the same, in the sing. sense. (ISK, K, TA.) [In some copies of the K, by a mistranscription (السَّيْرُ وَالسَّيْرُ for السَّيْرُ وَالسَّيْرُ) سَمِيرٌ or سَمِيرٌ is made to be syn. with سَمِيرٌ as signifying "a fox." That the right reading is that which I have followed is shown in the TA by an ex., in which سَمِيرٌ is spoken of as drunk.] — [Hence,] سَمِيرُ الْفَأْرِ Arsenic; [in like manner called by us ratsbane;] syn. السَّكَّ (K, TA,) i. e. الرَّفْعُ [which is a modern word for arsenic]. (TA.) [Also applied in the present day to The hyoscyamus muticus of Linn. (Delile's Floræ Aegypt. Illustr., in the Deser. de l'Égypte, no. 242.)] — And سَمِيرُ الْحِمَارِ The [tree called] دَنْكِي [q. v.]. (K.) — And سَمِيرُ الشَّكِّ The tree called مَاهِي زَهْرَةٌ [or مَاهِي زَهْرَةٌ], (K,) which latter appellation is Pers., meaning the same, [i. e. "fish-poison,"] (TA,) and also known by the name of الْبُومِيرُ: it is beneficial for pains of the joints,

and pain of the hip and the back, and the نَقْرَس [i. e. gout, or specially gout in the foot or feet]; but the only part of its tree that is beneficial is its لَحَاء [or bark]: (K, TA:) when somewhat thereof, (K, TA,) kneaded with leaven, (TA,) is put into a pool of water, it intoxicates the fish thereof, (K, TA,) so that they float upon the surface of the water: (TA:) and its leaves burn in lamps in lieu of wicks, (K, TA,) by reason of their oleaginous property. (TA.) — سَمِيرُ الْبَرَصِ: see سَمَار. — Also, and سَمِيرٌ, (S, M, Mṣb, K,) and سَمِيرٌ, (Mṣb, K,) [but the last is thought by SM to be vulgar, in this sense as well as in the first,] A perforation, bore, or hole, (S, M, Mṣb, K,) of anything; (M;) or such as is narrow; (TA;) for instance, (S, TA,) [the eye] of a needle; (S, Mṣb, TA;) as in the Kur vii. 38; [see جَمَل]; and the hole of the nose, and of the ear: (TA:) pl. سُمُور, (M,) or سَمَامٌ, (Mṣb,) or both. (S, K.) The سُمُور and سَمَام of a human being are His mouth and his nostril and his ear, (S,) or his mouth and his nostrils and his ears; (K;) and the sing. is سَمِيرٌ and سَمِيرٌ: (S:) or the سُمُور of a human being, and of a horse or the like, are the clefts (مَشَاقِق) of the shin thereof. (M.) And the سُمُور of the horse are The thin portions of the hard bone, [extending] from the two sides of the nasal bone to the channels of the tears: sing. سَمِيرٌ: (M:) or, as some say, (M,) the سَمَانِ, (S, M,) or the سَمِير, (K, [but this seems evidently to be a mistake for the dual,]) means two veins in the nose (أَنْف) M, or خَيْشُوم, S, K, [which latter often means the same as the former,] of the horse: (S, M, K:) accord. to Lth, سُمُور, as pl. of سَمِير, signifies the channels of the tears of the horse: AO says that in the face of the horse are سُمُور; and the bareness of his سُمُور is approved, and is regarded as indicative of generous breed. (TA.) By the سُمُور of the horse are also meant Any bone [or rather bones] in which is marrow. (TA.) And the سُمُور of a sword are Notches therein, whether new or old. (TA.) — أَصَابَ سَمِيرًا [is app. from سَمِير as signifying the "eye" of a needle, or the like, and] means † He hit, or attained, the object of his aim or pursuit: (M, K:) and in like manner, هُوَ بَصِيرٌ بِسَمِيرٍ حَاجَتِهِ [He is knowing, or shifful, in respect of the object of his aim or pursuit]. (M.) — [And hence, perhaps, though another derivation is asserted in what follows,] one says also, مَا لَهُ سَمِيرٌ وَلَا حَمِيرٌ, (S, M,) meaning † He has no object in his mind except thee; syn. هَمِيرٌ: (M:) and in like manner, مَا لَهُ سَمِيرٌ وَلَا حَمِيرٌ and سَمِيرٌ وَلَا حَمِيرٌ [alone]: or, accord. to Fr, it means he has not any who hopes for him: this is from سَمَّيْتُ سَمِيرًا and حَمَّيْتُ حَمِيرًا meaning سَمِيرٌ and حَمِيرٌ being the inf. ns., and سَمِيرٌ and حَمِيرٌ the simple substs.; and the meaning is, he has not any who seeks after him; i. e. he has no good in him for which he is to be sought after: (Meyd:) or it means he has neither little

nor much. (K and TA in art. حَمِير.) — سَمِيرٌ also signifies The loop (عُرْوَةٌ) of the [girth called] وَضِين: pl. سُمُور. (TA. [See سَمِير.]) — And Anything like وَدَع [or coveries] brought forth from the sea, (S, K, TA,) and strung for ornament. (TA.) And also, (TA,) or سَمِيرٌ and سَمِيرَةٌ, (M,) Strung وَدَع [or coveries]: (M, TA:) pl. سُمُور. (TA.)

سَمِيرٌ: see the next preceding paragraph, in seven places.

سَمِيرٌ: see سَمِير, in two places.

سَمِيرَةٌ The meatus of the vagina of a woman; (Aṣ, TA;) as also سَمَامٌ, [which is shown to be thus used as a sing., by a citation from a trad., though said to be] from سَمَام as signifying the "eyes" (ثُقَب) of the needle [or of needles]: or the rima of a woman, with the parts that are next to it of the haunch and of the borders of the vulva, i. e. of the labia majora. (TA.) — See also سَمِيرَةٌ. — Also السَمِيرَةُ, (AA, TA,) or سَمِيرَةٌ, (TA,) The heart, or cerebrum, of the palm-tree: pl. سَمِير [app. سَمِير, or سَمِير]. (TA.)

سَمِيرَةٌ: see سَمِير, last sentence. — Also A mat, (AHn, M,) or a سُفْرَةٌ [q. v.], (K,) or a thing like a wide سُفْرَةٌ, (T, TA,) made, (AHn, M,) [i. e.] woven, (T, TA,) of خُوص [or leaves] (AHn, T, M, K) of the غُضَف [a tree resembling a dwarf-palm-tree]: (AHn, M:) it is spread beneath the palm-tree (T, K, TA) when the dates are cut off, (T, TA,) and upon it fall what becomes scattered (T, K, TA) of the dates: (T, TA:) pl. سَمَامٌ, (AHn, M, TA,) or سَمِيرٌ, (K,) or, as in the T, سُمُور. (TA.) — See also سَمَام, latter part, in two places.

سَمِيرَةٌ The إِسْت [here app. meaning anus]; as also سَمِيرَةٌ [q. v.]. (K.)

سَمَامٌ A sort of bird, (T, S, M,) less than the species called قَطَا, in make, (T, TA,) like the سَمَانِي [or quail]: (M, TA:) [accord. to explanations of سَمَامَةٌ in the MA, mountain-swallows: or, accord. to the same and Meyd, birds like swallows: accord. to Dmr, as stated by Golius, i. q. طير ابابيل: but this is app. said in relation to an assertion of 'Alīshah, mentioned in art. ابل in the Mṣb, that the birds termed أَبَابِيل in the Kur cv. 3 were most like to swallows:] the word is a pl., (S,) [or rather a coll. gen. n.,] and the sing. [or n. un.] is with سَمِير, (S, M,) pl. سَمَامِير: (Meyd:) see سَمَامِير. — And hence, as being likened thereto, A banner, an ensign, or a standard; syn. لَوَاة: (M:) or so سَمَامَةٌ. (K.) — And [hence, also, perhaps, without سَمِير, as in a verse cited by IB and in the TA, for the coll. gen. n. may be used as a sing.,] A swift she-camel: (S, IB, TA:) [pl. سَمَامِير, mentioned by Freytag, from Reiske, as signifying swift she-camels.] — Also, and سَمَامِيرٌ and سَمَامِيرٌ and سَمَامِيرٌ and سَمَامِيرٌ, applied to anything, [of men and of beasts &c.,] Light, active, or agile, and slender, and swift: (M, K;)

and so **سَمِيَّة**: (M: [thus there written; not **سَمَامَة** nor **سَمَامَة**, though both of these are app. correct:]) or **سَمَام** and **سَمَامِي**, applied to a man, signify *light*, or *active*, or *agile*, and *swift*, or *quick*; (S;) and **سَمِير** so applied, and **سَمِيَّة** and **سَمَامَة**, applied to a woman, signify *light*, or *active*, or *agile*, and *slender*: (TA:) or **سَمِير**, applied to a man, signifies [simply] *light*, or *active*, or *agile*. (K.)

سَمَار a pl. of **سَمَر** or **سَمَر**: (S, M, Msh, K:) — and also used as a sing.: see **سَمَة**. — [In one place, in the CK, erroneously put for **سَمَام** as syn. with **سَمِير**, q. v.]

سَمُور, of the fem. gender, (S,) *A hot wind*, (S, M, Msh, K,) or, as some say, *a cold wind*, (M, [perhaps a mistake occasioned by a misunderstanding of the phrase **سَمُور بَارِد**, expl. below,]) *in the night* or *in the day*, (M,) or generally (K) *in the day*, (Msh, K,) but authorities differ respecting it, as has been shown voce **خَرُور**; (Msh;) accord. to AO, it is *in the day*, and *sometimes in the night*; and the **خَرُور** is *in the night*, and *sometimes in the day*: (S:) but some say that the former is *in the night*, and the latter in the day: (Ibn-Es-Seed in the "Farḡ," TA:) [in the present day it is commonly applied to a violent and intensely-hot wind, generally occurring in the spring or summer, in Egypt and the Egyptian deserts usually proceeding from the south-east or south-south-east, gradually darkening the air to a deep purple hue, whether or not (accord. to the nature of the tract over which it blows) accompanied by clouds of dust or sand, and at length entirely concealing the sun; but seldom lasting more than about a quarter of an hour or twenty minutes:] the word is used as a subst. [i. e. alone], and also as an epithet [qualifying the subst. **رَبِيع**]: (M:) pl. **سَمَائِر**. (S, M, K.)

One says also **سَمُور بَارِد**, meaning *A سَمُور that is constant, continual, permanent, settled, or incessant*. (S and L in art. **برد**.) [See also **بَارِج**.]

سَمَامَة: see **سَمَام**, in three places: — and see **سَمِير**. — Also *A certain feather*, (**دَائِرَة**, M, K, TA,) which is approved (K, TA) by the Arabs, (TA,) in the neck of the horse, (K,) in the middle of the neck of the horse, (M,) or in the side of his neck. (TA.) — And The **شَخْص** [or corporeal form or figure, or person,] (M, K,) of a man: (K:) or, as some say, (M, but accord. to the K "and") the aspect; (M, K;) as in the saying, **هُوَ بَهِي السَّمَامَة** [He is beautiful, or pleasing, in aspect]. (TA.) — And *A portion standing up of ruined dwellings*. (K.)

سَمَان *A seller of سَمِير* [q. v.]; like **لَّال** signifying a seller of **لُؤْلُؤ**. (IKh, TA.)

سَمَان *A certain plant*. (K.) — [See **سَمَان** in art. **سَمِين**.]

سَمَان The decorations, or embellishments, (تَزَاوِيْق) of a ceiling: so says IAqr; and in like manner, Lh; and he says, I have not heard a

sing. of it. (TA.) [See also **سَمَان**, in art. **سَمِين**.]

سَمِير: see **سَمَر**, first sentence. — It is also an epithet, of which only the fem., with **ة**, is mentioned: see **سَمَامَة**. — [Hence,] **سَمِير** and **سَمَام**, (M,) or **السَمِير** and **السَمَام**, (K, TA, [the latter erroneously written in the CK **السَمَام**]) *The wolf*; (M, K;) because of his lightness, or activity, or agility: (M:) or **السَمِير** signifies *the wolf that is small in the body*. (M, K.) — And **السَمِير** *The fox*; (S, M, K;) as also **سَمِير** [without **ال**], (M,) and **السَمَائِر**. (K.)

سَمِير; and its fem., with **ة**: see **سَمَامَة**, last sentence, in three places. — Also, the former, and **سَمِير**, or the latter is a mistake, [ascribed in the K to J,] *Red ants*: n. un. with **ة**: (K:) or **سَمِيَّة** (M) and **سَمِيَّة** (S, M) signify *a certain insect*, (M,) *a red ant*; (S, M;) as also **سَمَامَة**: (M:) accord. to Lth, *an insect of the form of the اكلة* [app. a mistranscription for **نَمَلَة**, i. e. *ant*], *of a red colour*: Az says, I have seen it in the desert, and it bites, or stings, painfully: (TA:) pl. **سَمَائِر**, (S, TA,) said by Aboo-Kheyreh to be *certain things found in El-Basrah, that bite vehemently, having longish heads, and the colours of which incline to redness*. (TA.) See **سَمَائِر** below

سَمِير [Sesame; *sesamum orientale* of Linn.; applied in the present day to the plant and its grain:] *a well-known grain*; (Msh;) it is called in Pers. **كُنْجَد**; (MA, KL;) i. q. **جَنْجَلَان**, (M, K,) said by AHn to be abundant in the Sarāh (السرّاة), and El-Yemen, and to be white; (M;) [by this is evidently here meant sesame, or the grain thereof, or both; though it also signifies the "fruit of the coriander;" for otherwise, the most commonly-known meaning of **سَمِير** would be unmentioned in the M;] *the grain of the حَلّ*; [i. e. the grain from which the oil called **حَلّ** is expressed;] (S, K;) [by the author of the latter of which, this was evidently understood to be different from the **جَنْجَلَان**, which is mentioned by him after the description of properties here following;] *it is glutinous, corruptive to the stomach and the mouth; but is rendered good by honey; and when it is digested, it fattens; and the washing of the hair with the water in which its leaves have been cooked lengthens and improves it: the wild sort thereof is known by the name of جَنْبَتِك, (K, TA,) thus, with fet-ḥ to the ج and ب and ه, and sukoon to the ل and ن, [but written in the CK **جَنْبَتِك**,] a Pers. word, [originally **جَنْبَتِك**,] arabicized; (TA;) *its action is nearly like that of the خَرْبَق* [or hellebore]; and sometimes from half a drachm to a drachm is administered to him who is affected with palsy, and he is cured thereby, (K, TA,) speedily; (TA;) but a drachm thereof is dangerous, (K, TA,) in a great degree. (TA.) — **السَمِير الهِنْدِي**: see **خَرْبَق**, in art. **خَرْبَق**. — Also *The serpent*:*

(K, TA:) — or *a certain creeping thing resembling it*. (TA.) — See also the next preceding paragraph, where it and its n. un. with **ة** are mentioned.

سَمَان: see **سَمَام**.

سَمَامِي: see **سَمَام**, in two places.

سَمَام: see **سَمَام**, in two places: — and see also **سَمِير**, likewise in two places.

سَمَائِر *A species of bird*, (M, K,) resembling the swallow; [but see what follows;] thus expl. by Th, who has not mentioned any sing. thereof; (M;) and Lh adds that *its eggs are unattainable*: (TA:) so in the prov. **كَلَفْتَنِي بَيْضَ السَمَائِر**, [Thou hast imposed upon me the task of procuring the eggs of the سَمَائِر]; (M;) applied in the case of a man's being asked for that which he will not find, and which will not be: (TA:) or **السَمَائِر** is here pl. of **السَمِيَّة** [i. e. **السَمِيَّة** or **السَمِيَّة**], and means *the red ants*: thus some relate the prov.: but others say, **السَمَائِر**, pl. of **سَمَامَة**, [n. un. of **سَمَام**], which means *a species of bird like the swallow, the eggs of which are unattainable*. (Meyd. [By Freytag, **سَمَائِر** is erroneously said, as on the authority of Meyd, to be pl. of **سَمَامَة** in this sense.]) In [some of] the copies of the K, **السَمَائِر** is here erroneously put for **السَمَائِر**. (TA.)

سَمِير: see **سَمَام**: — and see also **سَمِير**.

سَامَر [act. part. n. of **سَمَر**; as such signifying *Poisoning*, or *infecting with poison*]. **سَامَة**, as an act. part. n. [in the fem. form because applied to things of the fem. gender (such as the **عَقْرَب** &c.), and to such as are denoted by gen. ns., which are used in a pl. sense], (Msh,) *Such as is, or are, venomous* (S, Msh, K) of animals, (K,) or of creeping things, [and insects,] *but of which the venom does not kill*; as the scorpion, and the hornet: (Msh:) and such things (Sh, Msh) and the like thereof (Sh) are termed **سَوَامِر**, (Sh, Msh,) which is the pl. of **سَامَة**. (Msh.) — [And hence,] **سَامَر أَبْرَص** (S, M, Mgh, K) and **سَامَر أَبْرَص**, as one word, (S and Msh in art. **برص**, and the latter in the present art. also,) and **سَمَر أَبْرَص**, (K,) *A species of the [lizard called] وَزَغ*: (M:) or *such as are large, of the وَزَغ*: (A in art. **برص**, and Msh:) or [one] of the large [sorts] of the وَزَغ: (S, Mgh, K:) also called **السَامَر**: (TA, from a trad.) [see more in art. **برص**:] applied to the male and the female: (Zj, Msh:) dual **سَامَا أَبْرَص**; (TA;) and pl. **سَوَامِر أَبْرَص**. (M, Mgh, TA.) — And **سَامَر يَوْمَر** [as though meaning "a poisoning day"] (M, K) and **مُسَمِر**, (IAqr, M, K,) the latter rare, (M,) [and anomalous, being from **سَمَر**,] and **مُسَمُور**, (S, M, K,) *A day attended with the wind called سَمُور*. (S, M, K.) — [سَامَة is also fem. of **سَامَر** as part. n. of the intrans. verb **سَمَر** signifying "it was, or became, particular,

peculiar, or special." And hence,] السَّامَةُ signifies also †The *خاصّة* [or distinguished people, or people of distinction; and the particular, peculiar, or special, friends, intimates, familiars, or the like] (S, M, IATH, K, TA) of a man; (IATH, TA;) and †السَّامَةُ, pl. سَمَمٌ, signifies the same; (M;) and so †السَّامَةُ, like as المَعْمَةُ signifies the relations, syn. القَرَابَةُ; (K;) or the particular, or choice, relations: (TA;) and †السَّامَةُ signifies the relations; syn. الإقَارِبُ; (M;) or the خاصّة [expl. above], (El-Umawee, S, K,) and the relations. (K.) One says, كَيْفَ السَّامَةُ وَالْعَامَةُ †[How are the people of distinction, &c., and the common people, or people in general?]. (S.) And عَرَفَهُ السَّامَةُ وَالْعَامَةُ †[The people in general, or the vulgar, and the people of distinction, &c., knew it, or him]. (TA.)

سَامَةٌ [fem. of سَامَرٌ: see the latter in several places]. = السَّامَةُ also signifies Death: (M, K;) but this is extr.: (M, TA;) the word commonly known, (M,) or the correct word in this sense, (TA,) is السَّامَرُ, [belonging to art. سَمَرٌ] without teshdeed (M, TA) to the م, and without ة. (TA.)

أَسْرُ A nose narrow (K, TA) and fut (TA) in the nostrils. (K, TA.)

مَسَرٌّ A place of perforation, of transpiercing, or of passing through: pl. مَسَارٌ. (Msb.) [Hence,] مَسَارُ الْجَسَدِ (S, K) or البدن (Msb) The perforations [or pores] of the body (S, Msb, K) through which the sweat and the exhalation of the interior thereof pass forth: (Msb:) الْمَسَارُ [thus] applied to the مَنَافِذِ [of the body] is a term of the physicians. (Mgh.)

سَامَرٌ: see مَسَرٌّ.

مَسَرٌّ One who eats what he is able to eat. (K.)

سَامَرٌ: see أَهْلُ السَّامَةِ and السَّامَةُ.

مُسَمَّرٌ, applied to a [girth such as is called] وَضِينٌ, Having three سُمُور, i. e. loops. (عَرَبِيٌّ) [attached to it]. (TA.) And also, thus applied, Adorned with سُمُور, i. e. strung conaries. (TA.)

مُسَمُورٌ [Poisoned; infected with poison;] having had poison put into it; applied to food. (TA.) And A man having had poison given him to drink. (TA.) — Also Smitten by the wind called سُمُور; applied to a plant; and in like manner to a man. (TA.) See also سَامَرٌ.

سَمَت

1. سَمَتٌ [as an inf. n.] is syn. with قَصْدٌ [in an intrans. sense], (S, *Msb,) and هَدَى [in the sense of رَشَادٌ], and اسْتِقَامَةٌ: (Msb:) or خُنَّ نَحْوُ: (M, K:) you say, سَمَتَ, aor. ʾ, (S, M, K,) and ʾ, (K,) or in this case the former only, (TA,) inf. n. سَمَتٌ, (M, TA,) He pursued a right course; syn. قَصْدٌ: (S, TA:) or †he followed a good direction (M, K, *TA) in the way

of religion [&c.]. (TA.) Accord. to Khálid Ibn-Dabbeh, it signifies †The following the truth and the right way or direction, and being a good neighbour, and doing little harm. (TA.) [But more commonly, or primarily, it relates to the course that one pursues in journeying.] An Arab of the desert, of [the tribe of] Keys, says,

سَوْفَ تَجُوبِينَ بِغَيْرِ نَعْتٍ

تَعَسُّفًا أَوْ هَكَذَا بِالسَّمَتِ

i. e. [Thou shalt traverse (addressing a woman), or, more probably, ye shall traverse (addressing camels or other beasts), a land without a description], journeying without any sign of the way and without any track [for guidance], such being the meaning of تَعَسُّفًا, or thus, pursuing a right course, السَّمَتُ meaning القَصْدُ. (TA.) Accord. to Sh, السَّمَتُ signifies The seeking, searching, or inquiring, for, or after, the right way or direction. (TA.) — السَّمَتُ also signifies road's having a right, or direct, tendency]: (M:) or [سَمَتُ الشَّيْءِ] signifies قَصْدُ الشَّيْءِ [i. e. The thing's having a right, or direct, tendency]. (K.) [This last explanation has been misunderstood by the Turkish translator of the K; who has hence been led to assert that one says, سَمَتَ الشَّيْءِ as well as سَمَتَ نَحْوَهُ, meaning قَصْدَهُ: it is تَبَيَّنَ that (like نَحْوَهُ) signifies قَصْدَهُ; not سَمَتَهُ, for سَمَتٌ is always intrans.] — Also The journeying (S, M, K) upon the road (M, K) [guided only] by opinion (S, M, K) and conjecture: (S:) or, as some say, the journeying by conjecture and opinion, not upon a [known] road. (TA.) A poet says,

لَيْسَ بِهَا رِيعٌ لِسَمَتِ السَّامِتِ

[There is not, or was not, in it, a road of any kind (see رِيعٌ) for the journeying by opinion and conjecture of him who so journeys]. (S, TA.) — And The pursuing a course, or direction, [of any kind,] and [particularly] †in religion and in worldly affairs. (TA.) You say, هُوَ يَسْمَتُ سَمَتَهُ †He pursues his [another's] way, or course, doing as he [the latter] does. (TA.) [سَمَتَهُ is here an absolute (not an objective) complement of يَسْمَتُ; like سَيَرَهُ in the phrase هُوَ يَسِيرُ سَيَرَهُ. See also سَمَتٌ below.] — Also سَمَتَ, aor. ʾ, inf. n. سَمَتٌ, †He (a man) was, or became, grave, staid, steady, sedate, or calm. (Msb.) — And سَمَتَ لَهْرٌ, aor. ʾ, (Fr, K,) inf. n. سَمَتٌ, (Fr, TA,) †He prepared, arranged, or disposed, for them, the mode, or manner, of speech, and of judging, or forming an opinion, (Fr, K, TA,) and of work, or action. (Fr, TA.)

2. تَسْمِيتُ The keeping to the سَمَتُ [i. e. road, &c.]. (K.) It is said in a trad., لَمْ أَذْرِ قَانَطَلْتُ لَا أَذْرِ, meaning [And I departed, not knowing whither I should go, but] I kept to the course, or direction, of the road: or as some say, I prayed to God. (TA.) — Also †The mentioning of God, (S, M, A, Msb, K,) or, as in some copies of the S, the mentioning of the name of God, [like تَسْمِيتُ, inf. n. of تَسَمَّى,]

(TA,) upon, or over, a thing, (S, M, A, Msb, K,) or in any case. (TA.) One says, سَمَتَ عَلَى الطَّعَامِ †He mentioned the name of God upon, or over, the food. (TK.) — And سَمَتَ لَهُ and عَلَيْهِ, inf. n. تَسْمِيتٌ, †He prayed for what was good for him; prayed for a blessing upon him; as also سَمَتَ. (L and TA in art. سَمَت, q. v.)

In a trad. respecting eating, it is said, سَمُوا اللَّهَ وَدَثُّوا وَتَسَمُّوا, meaning †[Pronounce ye the name of God, and take what is next you of the food, or make your words to be near together, (see 2 in arts. دَنُو and سَمُو) and,] when ye have ended, invoke a blessing upon him at whose abode or table ye have eaten. (TA.) — التَّسْمِيتُ also signifies, (M, K,) or تَسْمِيتُ الْعَاطِسِ, (S, Msb,) †The praying for the sneezer; (M, Msb, K;) saying, هَذَاكَ اللَّهُ إِلَى السَّمَتِ [May God guide thee to the right, or good, course]; because the person sneezing is disturbed and disquieted: so says AAF: (M, TA:) or the saying to him, اللَّهُ يَرْحَمُكَ اللَّهُ [May God have mercy on thee]: (Th, S, M:) or التَّسْمِيتُ signifies the saying بَارَكَ اللَّهُ فِيكَ [May God bless thee]: (ISh, TA:) it is with س and with ش: (S, M, Msb:) one says سَمَتَهُ, (T, M, Msb,) i. e. سَمَتَ الْعَاطِسِ, meaning He prayed for the sneezer, [saying as above,] (A,) and سَمَتَهُ: (T, M, Msb:) Th says that the former is preferred, (S,) or is the original, (Msb,) being from السَّمَتُ signifying القَصْدُ, (S, M, Msb,) and الْمَحْجَةُ, and الاسْتِقَامَةُ, (Msb,) and الْهَدَى, (S,) or الطَّرِيقُ; (M;) as though one made a person his object by this prayer; (M;) and that the س is changed [by some] into ش: (TA:) but A'Obeyd says that the pronunciation with ش is of higher authority, and more common. (S, Msb.) The Prophet said, When any of you sneezes, let him say, الْحَمْدُ لِلَّهِ [Praise be to God]; and he who prays for him (الَّذِي يَسْمَتُهُ) [or يَسْمَتُهُ], and let him [i. e. the sneezer] say [in reply], يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ [May God direct you aright, and render good your state, or condition, or case]. (Har p. 250.)

3. سَامَتَهُ, inf. n. مُسَامَتَةٌ, He, or it, faced, or fronted, or was opposite to or over against, him, or it. (Msb, TA.)

5. تَسْمَتَ لَهُ, (As, S, A, TA,) [and] تَسْمَتَ (M,) He directed himself, or his course, or aim, to, or towards, him, or it; syn. قَصَدَهُ, (S, M,) or تَعَبَّدَهُ, and قَصَدَ نَحْوَهُ. (As, A, TA.)

سَمَتٌ inf. n. of 1 [q. v.]. (M, TA.) — Also A road, or way; syn. طَرِيقٌ, (S, M, A, Mgh, Msb, K,) and مَحْجَةٌ, (Th, S,) and نَحْوُ: (A:) [pl. سَمُوتٌ.] One says, اذْكُرْ هَذَا السَّمَتَ Keep thou to this road, or way. (TA.) — And [hence,] †The way, or course, that one pursues in his religion and his worldly affairs: (TA:) †a way, mode, or manner, of acting or conduct or the like: (S, TA:) †the mode, or manner, [of life,] syn. هَيْئَةٌ, (S, A, Mgh, Msb, K, TA,) of good people, (S, A, Mgh, K, TA,) in respect of religion, not in

respect of goodness of person: (TA:) a metaphorical meaning, from the same word as signifying "a road," or "way." (Mgh.) One says, **هُوَ حَسَنُ السَّبْتِ** † *Verily he is good in respect of the way, or course, that he pursues in his religion and his worldly affairs:* (TA:) or **هُوَ حَسَنُ السَّبْتِ** means † *he is good in his هَيْئَة [i. e., as here used, mode, or manner, of life].* (Mgh.) And **مَا أَحْسَنُ سَبْتَهُ** † *How good is his way, mode, or manner, of acting or conduct or the like!* (S, A, Mgh, TA.) — [Hence,] † *Gravity, staidness, steadiness, sedateness, or calmness.* (Mgh.) — **سَبْتُ السَّمْتِ** also signifies *The region, or quarter, to which, or towards which, the course, or aim, is directed.* (M.) — [And hence, *The bearing, or direction, of an object by the compass.* And more particularly, *The azimuth.* — And **سَبْتُ الرَّاسِ** *The zenith; or vertical point in the heavens.* ("Zenit" appears to have been, as Golius observes, a mistranscription for "zenit," or "scmt.") — **سَبْتُ الشَّمْسِ** *The path of the sun; the ecliptic:* from **سَبْتٌ** signifying "a road," or "way." — **سَبْتُ الْإِقْدَالِ** *The equinoctial colure.* And **سَبْتُ الْإِنْقِلَابِ** *The solstitial colure.*]

سَامِتٌ [part. n. of 1]: see an ex. in the latter half of the first paragraph of this art.

مُسَبِّتٌ † Any one *praying, or who prays, for what is good,* (S and TA in art. **سَبْتٌ**,) **لِأَحَدٍ** [for any one]; (TA in that art.); as also **مُسَبِّتٌ**: (S and TA in that art.): any one *praying, or who prays, for a return to the right, or good, way, and continuance therein.* (Mgh.)

مُسَبِّتُ النَعْلِ *The part of the sandal that is below its مَخْضَر [or narrow part, more commonly called its خَصْر, extending thence] to its extremity.* (K.)

سج

سَجَجَ, [aor. 2,] inf. n. **سَجَاجَةٌ** (S, O, Mgh, K) and **سُجُوجَةٌ**; (L, TA;) and **سَجَجَ**, [aor. 2,] (Lh, TA, and so in a copy of the A,) inf. n. **سَجَاجَةٌ**; (A;) *It (a thing, S, O, Mgh) was, or became, foul, unseemly, or ugly;* (S, A, O, Mgh, K;) or *devoid of beauty.* (A, L, Mgh.)

2. **سَجَجَهُ**, (A, O, L, Mgh, K,) inf. n. **تَسْجِيجٌ**, (O, K,) *He, or it, rendered it foul, unseemly, or ugly;* (O, Mgh, K;) or *devoid of beauty.* (L, Mgh.) One says, **مَا سَجَجَهُ عِنْدِي إِلَّا كَذًا** [Nothing rendered it foul, unseemly, &c., in my estimation, but such a thing]. (A.)

4. **مَا أَسَجَجَ فِعْلُهُ** [How foul, or unseemly, is his deed!]. (A.)

10. **أَسْتَسْجِجُهُ** *He reckoned it, or esteemed it, foul, unseemly, or ugly;* (S, O;) or *devoid of beauty.* (L.) One says, **أَنَا أَسْتَسْجِجُ فِعْلَكَ** [I reckon, or esteem, thy deed foul, or unseemly]. (A, TA.)

سَجَجَ, (S, O, K,) like **فَضَحَرَ** from **فَضَحَرٌ**, (S, O, K,) like **خَشِنَ**, (S, A, O, Mgh, K,) like **خَشِنٌ**, (S, A, O, Mgh) from **خَشَنَ**, (S, O,) and **سَجَجَ**, (S, A, O, K,) like **قَبِيحٌ**, (S, A, O) from **قَبَحَ**, (S, O,) *Foul, unseemly, or ugly;* (S, A, O, Mgh, K;) or *devoid of beauty:* (A, L, Mgh:) pl. **سَجَاجٌ**, (S, O, K,) [of **سَجَجَ**,] like **فَضَاحِرٌ** [pl. of **فَضَحَرٌ**, or of **سَجَجَ**, like **قَبَاحٌ** pl. of **قَبِيحٌ**,] applied to a number of men, (S, O,) and, so applied, **سَجَاجِي**, [of **سَجَجَ**, like **قَبَاحِي** pl. of **قَبِيحٌ**, or of **سَجَجَ**, like **قَبَاحِي** pl. of **قَبِيحٌ**,] (IF, O, L,) and **سَجَاجَةٌ**, [of **سَجَجَ**,] and **سَجَاجُونَ**: (L:) **سَجَجَ** is of the dial. of Hudheyl; and is said by some to signify *possessing no good, or no good things.* (L.) One says also **سَجَجَ لَيْسَ** and **لَيْسَ سَجَجَ** and **لَيْسَ سَجَجَ**, using the latter word in each case as an imitative sequent [for the purpose of corroboration]. (AO, S and K in art. **لَمَج**, q. v.) — **سَجَجَ** applied to milk signifies *Greasy, and bad, or foul, in flavour;* as also **سَجَجَ**; (S, O, K;) and so **سَجَجَ** and **سَجَجَ**: (S;) or *having no flavour;* (L;) or so **سَجَجَ**: (Mgh:) and *bad, or foul, in odour.* (L.)

سَجَجَ: see the next preceding paragraph, in three places.

سَجَجَ: see **سَجَجَ**, in four places.

سج

1. **سَجَجَ**, (S, Mgh, K,) aor. 2, (Mgh, K,) inf. n. **سَجَجَ** and **سُجُوجَةٌ** and **سُجُوجَةٌ** and **سُجُوجَةٌ**, (K,) *He was, or became, liberal, bountiful, munificent, or generous;* (S, Mgh, K;) as also **سَجَجَ**: (Mgh, K;) but the un-augmented verb commonly known, but faultily omitted in the K, is **سَجَجَ**, aor. 2; and this is the only one mentioned by IKt̃t̃ and IKoof̃ and a number of other authors: **سَجَجَ**, like **كَرَّمَ**, means *he became of the people of السَّحَاحَة [i. e. liberality, &c.]:* (MF:) [but **سَجَجَ** and **سَجَجَ** both signify as above; *he was, or became, liberal, &c.;* and *he gave from a motive of generosity and liberality:* this is the correct explanation of both; though some say that the former only is used in this sense; and the latter, in relation to compliance and submissiveness. (L.) You say, **سَجَجَ بِهِ**, (S, A, Mgh,) aor. 2, inf. n. **سَجَاجَةٌ** and **سَجَاجَةٌ**, (S, A, Mgh) and **سُجُوجٌ**, (Mgh,) *He was liberal, bountiful, munificent, or generous, with it;* (S, A, Mgh;) and *gave it; and complied therein with that which was desired of him;* as also **سَجَجَ**. (Mgh.) [And **سَجَجَ لَهُ** *He was liberal, &c., to him;* as also **سَجَجَ**; whence,] God is represented, in a trad., as saying, **أَسْبَحُوا لِعَبْدِي** *Be ye liberal, &c., to my servant, [meaning Moḥammad,] like as he is liberal, &c., to my servants.* (L.) And **سَجَجَ لِي**, (S,) or **لَهُ**, (A,) *He gave (S, A) to me, (S,) or to*

him: (A:) and **بَكَذَا سَجَجَهُ** *he gave him such a thing.* (Mgh.) And **سَجَجَ لِي بِذَلِكَ**, and **سَجَجَ**, and **سَجَجَ**, *He complied with my desire in that thing.* (L: see also a similar phrase below.) — **سَجَجَتْ**, said of a she-camel, means *She became submissive, and went quickly:* (L:) and **سَجَجَتْ** said of a beast (دَابَّة), *it became gentle and submissive after being refractory:* (L, K:) and in like manner **سَجَجَ**; (A;) and **سَجَجَ**, inf. n. **تَسْجِيجٌ**; (L;) said of a camel: (A, L:) or **تَسْجِيجٌ** signifies *the going an easy pace:* (S, L, K:) and *the going quickly:* (L, K:) or (so in the L, but in the K "and") *the act of fleeing.* (L, K.) And **سَجَجَ** *It became easy and submissive.* (L.) You say, **أَسَجَجَتْ قُرُونَتُهُ**, (S, A, K,) and **قُرُونَتُهُ**, as also **سَجَجَتْ**, (L,) *His mind became submissive,* (S, A, L, K,) **بِذَلِكَ الْأَمْرِ** *to that thing.* (L.) — **سَجَجَ**, inf. n. **سَجَاجٌ**; (L;) and **سَجَجَ**, (Mgh, L,) inf. n. **تَسْجِيجٌ**; (L, K;) and **سَجَجَ**, (Mgh, L,) inf. n. **مُسَاجَفَةٌ**; (S, A, L, K;) and **سَجَجَ**, (Mgh,) and **سَجَجَ**; (L;) also signify *He acted in an easy, or a gentle, manner;* (S, A, Mgh, L, K;) and *he made easy, or facilitated;* (L;) **سَجَجَ فِي أَمْرٍ** *in an affair:* (Mgh, L:) and **سَجَجَ مُسَاجَفَةً** signifies *the acting in an easy, or a gentle, manner in a contest in thrusting, or piercing, with spears or the like, and smiting with swords, and running.* (L.) It is said in a well-known trad., **السَّحَاحُ رِبَاحٌ** *The acting in an easy, or a gentle, manner, in affairs, is a means of gain, or profit, to the performer thereof.* (L.) And you say, **سَجَجَ فِي الْأَمْرِ** *He acted in an easy, or a gentle, manner with him.* (TK.) And **سَجَجَ لَهُ**, and **سَجَجَ بِهِ**, and **سَجَجَ**, *He made [a thing] easy to him.* (L.) And **أَسَجَجَ يَسْجِجُ لَكَ** (Meyd, Mgh, L) and **أَسَجَجَ يَسْجِجُ لَكَ** (Meyd, L) and **بَكَ**, (L,) a trad., (Mgh, L,) meaning *Facilitate thou, and facilitation shall be rendered to thee:* (Aq, Sh, L:) or *act thou in an easy, or a gentle, manner, and easy, or gentle, treatment, shall be rendered to thee:* (Mgh:) or *be thou compliant, and compliance shall be rendered to thee.* (Meyd.) And **سَجَجَ لَهُ بِحَاجَتِهِ**, and **سَجَجَ**, *He made easy to him the object of his want.* (IAqr, L: see also a similar phrase above.) — **سَجَاحَةٌ** (A, TA) and **سُجُوجَةٌ**, (TA,) [app. inf. ns. of which the verb is **سَجَجَ**,] in a branch, or rod, signify † *The being even and smooth, without any knots [or inequality of thickness: see سَجَجَ].* (A, TA.)

2: see 1, in two places. — **تَسْجِيجُ الرُّنْجِ** means † *The straightening, or making even, of the spear,* (S, K, TA,) so as to render it smooth. (TA. [See 1, last sentence.]

3: see 1, in six places.

4: see 1, in all but four sentences.

5: see 1, in the latter half of the paragraph: — and see also the paragraph here following, in two places.

6. **تَامَحُوا** They acted in an easy, or a gentle, manner, one with another. (S, A, K.) — [Hence] **تَامَحَ** [as a conventional term in lexicology, or in relation to language,] is [A careless, or defective, manner of expression,] when the meaning of a sentence is not known, and, in order to its being understood, requires another word or phrase to be supplied: (KT:) [or the using a careless mode of expression, relying upon the understanding of the reader or hearer; as also **تَسَمَّحَ** or] a deficiency in what a speaker says, relying upon [the knowledge of] the person addressed. (Marginal note in a copy of the KT, subsigned **سَمَحَ** [app. to denote that the authority is Isma'eel Hakkee].) [See also **تَسَاهَلُ**, which is often used as though it were syn. with **تَامَحَ**.] — The primary meaning of **تَامَحَ** and **تَسَمَّحَ** is [said to be] The being wide, or ample: whence the phrase **فِي الْحَقِّ مَسَحَ** [expl. below]. (Mgh.)

7. **انْسَحَ** [app. syn. with **انْسَحَ**, or perhaps a mistranscription for the latter word]: see **انْسَحَ**.

سَمَحَ (T, S, A, Mgh, Mgh, K) and **سَمَحَ**, of which the former is a contraction, (Mgh,) [but which is seldom used,] as also **سَمَحَ** and [in an intensive sense] **سَمَحَ** (T, M, TA) and **سَمَحَ** (T, S, M, A, K, TA) [and **سَمَحَ**, occurring in the K voce **نَعُوسَ**, the last three fem. as well as masc.], Liberal, bountiful, munificent, or generous: (T, S, M, A, Mgh, Mgh, K, TA:) fem. **سَمَحَةٌ**: (T, S, M, A, K:) pl. **سَمَاحَ**, (Th, T, S, M, A, Mgh, K,) applied to women (Th, S, Mgh, K) only, (Th, S, K,) or to men and to women, (T, M, TA,) and **سَمَاحًا**, (T, S, M, A, Mgh, K,) applied to a party of people, (S, A,) [i. e.] to men and to women, (T, M, TA,) as though pl. of **سَمَحَ**, (S, K,) and **سَمَاحٍ**, (T, S, M, A, K,) applied to men and to women, (T, M, A, K,) pl. of **سَمَاحَ**, (A,) or as though pl. of **سَمَحَ**. (S, K.) The dim. of **سَمَحَ** is **سَمَحٌ** and **سَمَحٌ**; (K;) but the latter is by some disallowed. (TA.) You say also, **فُلَانٌ سَمَحٌ لَنَحْ** [app. meaning *Such a one is very liberal, &c.*; for in each case the latter epithet is probably an imitative sequent, and therefore a corroborative]. (L.) — **دَابَّةٌ سَمَحَةٌ** [A beast that is submissive, or easy, or gentle: and probably also quick: see 1]. (A, voce **جَمَحَةٌ**, q. v.) — [Hence, app.,] **سَمَحَةٌ** is the name of A mare of Ja'far the son of Abou-Talib. (K. [See also **سَمَحَةٌ**].) — And **أُمُّ سَمَحَةٍ** The she-goat. (T in art. **أُمُّ**.) — And **قَوْسٌ سَمَحَةٌ** + A pliant bow. (K, TA.) — And **غُودٌ سَمَحٌ** + A branch, or rod, that is even and smooth, (A, Mgh, TA,) without any knot: (A, K, TA:) or of even growth, so that what is between its two extremities is not more slender than its two extremities or than one of them. (AHn, TA.) One says also **سَاجَةٌ سَمَحَةٌ** [An oblong squared piece, or a board or tablet, of the wood of the **سَاجَ** (q. v.), that is even and smooth]. (TA.) — And **مِلَّةٌ سَمَحَةٌ** + A reli-

gion in which is no straitness (K, TA) nor difficulty. (TA.) — The saying of 'Omar Ibn-'Abd-El-'Azeez **أَذَانًا سَمَحًا** means + [Recite thou a call to prayer] without a prolonging of the voice, and trilling, and without modulation. (Mgh.)

سَمَحَ: see the next preceding paragraph.

سَمَاحَ Tents (تَبَوَات) made of skins. (Ibn-El-Faraj, K.)

سَمَحَ: see **سَمَحَ**, first sentence.

سَمَحَ: see **سَمَحَ**, in two places.

سَمَحَ and **سَمَحَ** dims of **سَمَحَ**, q. v. (K.)

أَسَمَحَ [More, and most, liberal, bountiful, munificent, or generous]. See an ex. voce **لَافِظًا**.

عَلَيْكَ بِالْحَقِّ فَإِنَّ فِيهِ لَمَسَحًا, (A, Mgh, K, TA) Keep thou to the truth, for verily in it is ample scope for avoiding falsity; expl. by **مَسَحًا**, (A, Mgh, K,) and **مَنْدُوحَةٌ عَنِ الْبَاطِلِ**. (A, Mgh.)

سَمَحَ: see **سَمَحَ**, first sentence.

سج

سَمَحَ, applied to a she-ass and to a mare, (S, O, K,) but not to a male, (AO, S, O,) and sometimes to a she-camel, (TA,) Long in the back; (S, O, K;) as also **سَمَاحَ** (O, K) and **سَمَاحٌ**: (O:) [see an ex. in a verse cited voce **شَغَبَ**:] pl. of the last but one, or of the last, not of the first as it is asserted to be by A'Obeid and by Kr, **سَمَاحٍ**: (TA:) and the first, a mare slender in the body, or lean in the belly, but thick in the part between the shoulder and shoulder-blade, (O, K, TA,) having thick and strong flesh: (TA:) applied only to females. (K.) — Also, applied to a bow, Long. (O, K.)

سَمَحَةٌ Length in anything. (T, O, K.)

سَمَحَ: see **سَمَحَ**.

سَمَحَ: see **سَمَحَ**. — Also Tall and hateful or hated; (O, K;) applied in this sense to a man. (O.)

سحق

سَمَاقٌ [The pericranium; i. e.] the thin skin, (T, Mgh, Mgh,) or thin integument, (S, Mgh, K,) above the skull: (T, S, Mgh, Mgh, K:) and any thin skin resembling that; (Mgh;) or [the periosteum of any bone; i. e.] the skin that is between the bone and the flesh, above the bone and beneath the flesh; every bone having what is thus termed: (TA:) [pl. **سَمَاقٍ**. — Hence,] one says, **عَلَى ثَرْبِ الشَّاةِ سَمَاقٌ مِّنْ شَحِيرٍ**, (S, K, TA,) i. e. [Upon the fat that covers the stomach and bowels of the sheep or goat is or are] a thin integument [or thin integuments of fat]. (TA.) — And **سَمَاقٌ الشَّاةِ** + The [strata or] thin portions of cloud. (S, K, TA.) — **سَمَاقٌ** also sig-

nifies [The cicatrix which is] the mark of circumcision. (TA.) — And A wound by which the head is broken (**شَجَّةٌ** [q. v.]) reaching to the thin skin, or integument, thus called. (T, S, Mgh, K.)

سَمَاقٌ Tall; applied to a palm-tree; (S, O, K;) as also **سَمَاقٌ**: (S:) or tall and thin: (Lth, TA:) not known to Az on any other authority than that of Lth. (TA.)

[J held the **س** in each of these words, as he says, to be augmentative; and has therefore mentioned them in art. **سَقَى**.]

سج

1. **سَمَدٌ**, (S, M, &c.,) aor. **سَمَدَ**, (M, L,) inf. n. **سَمَدٌ**, He (a man, IAg) was, or became, high, or elevated. (IAg, S, M, L, K. [عَلَا in the CK is a mistake for عَلَا.]) — He raised his head; (L; [and the same is implied in the S; see **سَامَدٌ**];) and so **سَمَدَ**: (M, L:) [and] he raised his head in pride. (S, L, K.) And in the former sense it is said of a camel, in his going along. (Bd in liii. 61.) — Also He (a man) stood, raising his head, and with his breast erect; like as the stallion [camel] does when excited by lust: (A:) [for] it is said of a stallion [camel] when thus excited. (L.) — And hence, (A,) He sang: (M, A, L:) because the singer raises his head and erects his breast: (A:) but Th says that this is rare: (M:) accord. to I'Ab, **سَمَدٌ** signifies the act of singing in the dial. of Himyer. (L.) — Also, (M, K,) aor. as above, (TA,) and so the inf. n., (S, M,) + He diverted himself, sported, or played. (S, M, K, TA. [For **سَمَدٌ** in the CK, I read **سَمَدٌ**, as in the M, and in MS. copies of the K, and in the TA; and agreeably with the S, in which the inf. n. is expl. as syn. with **سَمَدٌ**].) — He was, or became, negligent, inattentive, inadvertent, inconsiderate, or heedless; and went away from, or relinquished, or left, a thing. (L.) — He was, or became, confounded, perplexed, or amazed, and unable to see his right course; or affected with wonder; or cut short, or silent, being confounded, or perplexed, and unable to see his right course; syn. **سَمَدٌ**: inf. n. as above: (M:) [or] he stood confounded, or perplexed, and unable to see his right course; syn. **سَمَدٌ**. (K. [After this explanation and **سَمَدٌ** immediately following it, it is said in the K, **وَالسَّمَدُ يَكُونُ حَزَنًا وَسُورًا**: meaning that it is by reason of grieving, or mourning, as signifying the "standing confounded" &c.; and by reason of rejoicing, or being happy, as signifying the "diverting oneself" &c. See as an ex. of its usage in a case of grief the verses which I have cited at the close of the first paragraph of art. **رَدَّ**, and which are cited in the present art. in the L and TA.]) — Also He kept constantly, or continually, (M, L,) to an affair, (M,) or upon the ground, or in the land. (L.) — He strove laboured, or exerted himself, or he wearied himself, in work, (K, TA,) and in journeying. (TA.) And **سَمَدٌ فِي سَفَرٍ** (S, M, K) aor. and inf. n. as above, (M,) The camels strove, laboured, or exerted themselves, in their journeying: (S, K:) or knew not fatigue, or weariness. (M.) [See also **سَمَدٌ**, (which is likewise, perhaps,

an inf. n. of the same verb,) below.] **سَدَدَ**, inf. n. **سَدَدٌ**, i. q. **قَصَدَهُ** [He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; &c.]; like **صَدَدَهُ**. (M.) = And **سَدَدَ الْأَرْضَ**, inf. n. **سَدَدٌ**, [He made the land, or ground, plain, or smooth, or soft. (M.)]

2. **سَدَدَ**, (M, TA,) inf. n. **تَسَدِيدٌ**, (TA,) + He diverted him: (M, TA:) [and in like manner, **أَسَدَدَهُ**; for] one says to a slave-songstress, **أَسَدِدِينَا**, [in one of my copies of the S, erroneously, **أَسَدِدِينَا**] meaning *Divert thou us by singing*. (S, O, L, TA.) = **سَدَدَ الْأَرْضَ**, (M, Mgh, K,) inf. n. as above, (S, Mgh, K,) *He manured the land with سَدَاد* [q. v.]: (S, Mgh, K:) *he dunged, or manured, the land*; syn. **زَبَلَهَا**. (M. [So in a copy of the M: in the TA **زَبَلَهَا**, without teshdeed; and thus only, I believe, correctly; though it is commonly pronounced with teshdeed in the present day.]) = **سَدَدَ شَعْرَهُ**, (M,) or **الشَّعْرَ**, (K,) inf. n. as above, (TA,) *He removed utterly his hair, or the hair*; (M, K, TA;) *taking the whole of it [in shaving]*: a dial. var. of **سَدَدَ**. (TA.) **تَسَدِيدُ الرَّأْسِ** is *The removing utterly the hair of the head [by shaving]*: a dial. var. of **تَسَدِيدٌ**. (S.) — And **تَسَدِيدٌ** is also used [alone, the objective complement being app. meant to be understood,] as meaning *The leaving off, or neglecting, the anointing of oneself [or of one's hair], and washing*: and so **تَسَدِيدٌ**. (A'Obeyd, TA in art. **سَدَدَ**.)

4: see 2, first sentence.

9: see Q. Q. 4, in two places.

11: see what next follows.

Q. Q. 4. **أَسَدَادٌ**, (S, M, L,) inf. n. **أَسَدَادٌ**, (S,) *He, or it, became swollen*: (M, L:) or *became much swollen*: (AZ, M, L:) or *he (a man) became swollen with anger*; (S, L;) or so **أَسَدَادٌ**, inf. n. **أَسَدَادٌ**; and **أَسَدَدٌ**, inf. n. **أَسَدَادٌ**. (K.) One says, **أَسَدَادَتْ يَدُهُ** *His arm, or hand, became swollen*: and **أَسَدَادَتْ رِجْلُهَا** *Her leg, or foot, became inflated and swollen*. (L, TA.) — Also, said of anything, *It went, or passed, away: or perished*; and so **أَسَدَدَ**. (L, TA.) And **أَسَدَادٌ مِنَ الْغَضَبِ** *He perished by reason of anger*. (L.)

سَدَدٌ *Continuing, or unceasing, journeying*. (M, L.) [Perhaps an inf. n.: see **سَدَدَاتِ الْإِبِلِ**, and what next precedes it, in the latter part of the first paragraph.] — **هَؤُلَاءِ سَدَادٌ**, (K, TA,) or **سَدَادٌ**, (M,) [in my copy of the Mgh **سَدَادٌ**, and in the O **سَدَادٌ**,] *He, or it, is thine ever, or for ever*; syn. **سَرْمَدًا**, (Th, M, Mgh, O, K,) and **أَبَدًا**. (Th, M, Mgh.) And **لَا أَفْعَلُ ذَلِكَ سَدَادًا**, or **سَدَادًا**, (M,) *I will not do that ever*. (M, TA.)

سَدَادٌ: see the next preceding paragraph, in two places.

سَبَادٌ *A compost, or manure, consisting of سَرَجِين, (S, Mgh, Mgh,) or **سَرَجِين**, (K,) [both meaning *dung of beasts, such as horses, camels,**

sheep and goats, wild oxen, and the like,] with *ashes*, (S, K,) or *with earth or dust*: (Mgh, Mgh:) or *a manure consisting of strong earth*. (M.)

سَبَادٌ i. q. **حَوَارَى** (A, K) [app. as meaning *White, or whitened, flour*: but said in the TK to mean *fine bread*]: accord. to Kr, i. q. **طَعَامٌ** [app. as meaning *wheat*]; and said by him to be with the unpointed د: (K:) but more chastely, (K,) and better known, (TA,) with ذ. (K, TA.) [In the present day, applied to *Semoulin*; a kind of paste made of very fine wheat-flour, reduced to small grains. See also **إِسْبِيدٌ**, below.]

سَامِدٌ Any [man or animal] *raising his head* [in pride or otherwise]. (S, M, L.) — A man *standing*: (IAar; and so in a copy of the S:) or *standing, raising his head, and with his breast erect*; (A, IAth;) as the stallion [camel] does when excited by lust. (A.) — [And hence, as is indicated in the A, (sec 1,)] + *A singer*; or *singing*. (M, L; and so in two copies of the S.) And the latter is said to be the meaning of the pl. in the Kur liii. 61. (M, L.) — [Hence also,] *Behaving proudly*. (I'Ab in explanation of the pl. in the Kur liii. 61; and IAar.) — *Diverting himself; playing; or sporting*. (IAar, S, M; and Bd in liii. 61.) — *Negligent, inattentive, inadvertent, inconsiderate, or heedless*. (Lth, IAar A.) Thus the pl. is said by Lth to mean in the Kur liii. 61. (TA.) — *Standing in a state of confusion, perplexity, or amazement*: (Mgh:) and so the pl. is said to mean in the Kur liii. 61: (TA:) or *confounded, perplexed, or amazed, by reason of inordinate exultation*. (IAar.) — And *Silent*. (So in a copy of the S.) — And *Grieving, or mourning, and lowly, humble, or submissive*. (So, too, in a copy of the S.) — In the saying of Ru-beh, (K,) describing camels, (TA,)

• **سَوَامِدُ اللَّيْلِ خِفَافُ الْأَزْوَادِ** •
the meaning is, *Continuing journeying*, (K,) or *striving, labouring, or exerting themselves, or wearying themselves, [during the night,] having no fodder in their bellies*: (L:) F says that J has erred in saying that the meaning is, “having no fodder in their bellies:” but this is the explanation of the words **خِفَافُ الْأَزْوَادِ**, as IM and others have expressly stated; and this necessarily indicates that **سَوَامِدُ** has the meaning assigned to it in the K; so that no error is attributable to J in this case: or, as some say, **خِفَافُ الْأَزْوَادِ** means *not having upon their backs [much] provision for the riders*. (TA.) — **سَامِدٌ** as an epithet applied to a **وَلَبٌ** [or skin in which milk is put] means † *Full, [so as to be] standing upright*. (A, TA.)

إِسْبِيدٌ What is called in Persian **سَبِيدٌ** [app. a mistranscription for **شَبِيدٌ**, i. e. *white bread*]; an arabicized word: [so says ISd; and he adds,] I know not whether it be the same as **سَبِيدٌ** expl. by Kr as signifying **طَعَامٌ**, or not. (M.)

سَبِيدٌ i. q. **زَيْبِلٌ** [i. e. *A basket of palm-leaves; probably one used for carrying سَدَاد, or manure*]: so says Lh; adding that one should not say **سَبِيدَةٌ**. (M.)

سدر

Q. 4, accord. to the M and K, **إِسْدَرٌ**: and **سَمَادِيرُ** and **سَمَادِيرُ**: and **سَمَادِيرُ**: see art. **سدر**.

سمدع

سَمْدَعٌ, (S, K, &c.,) of the measure **فَعِيلٌ**, (Sb, TA,) so accord. to the grammarians, but Abou-Usameh Junadeh El-Azdee says that it is of the measure **فَعِيلٌ**, from **سَدَعٌ** as syn. with **ذَبَحَ** and **بَسَطَ**, (Sgh, TA,) pronounced by the vulgar **سَمْدَعٌ**, with damm to the س, (IDrst, TA,) which is a mistake, (Th, IDrst, S, K, &c.,) for there is not in the language of the Arabs a noun of the measure **فَعِيلٌ**, (IDrst, TA,) *A lord, master, chief, prince, or man of rank or quality*; ('Eyn, S, O, K;) to which Et-Teiyānee adds, from As, on the authority of Muntajjī Ibn-Nebhān, (TA,) of *easy nature or disposition, generous, and very hospitable, or in whose vicinity his companion has power or authority or dignity, not being harmed nor inconvenienced*; (S, K, TA;) and thus expl. by AHāt also; (TA;) *generous; noble, or elevated in rank; liberal, bountiful, or munificent*: (O, K;) and also (K) *courageous*: (Lth, K;) and *goodly, and stout, bulky, or corpulent*: (AZ, Et-Teiyānee:) pl. **سَمَادِعُ**. (IJ.) — The lion. (Ibn-Ed-Dahhān, T, S, O.) — And hence, [accord. to SM, but the reverse I think more probable,] † *A chief, or person of authority*. (TA.) — The wolf; (En-Nadr, K;) because of his swiftness. (En-Nadr.) — And hence, (TA,) † *A man active, agile, or prompt, in accomplishing his wants*. (K, TA.) — And *A sword*. (K.)

سمد

سَمْدٌ i. q. **سَمِيدٌ** [q. v.]; (K:) [said to be] more chaste than the latter: (K in art. **سمد**;) [but] accord. to Kr, it is with the unpointed د. (M in that art.)

سمر

1. **سَمَرٌ**, (S, M, K,) aor. **سَمَرَ**, (S, M,) inf. n. **سَمَرٌ** and **سَمُورٌ**, (M, K,) *He held a conversation, or discourse, by night*: (S:) or *he waked; continued awake; did not sleep*: (M, K:) and **سَمَرٌ** may signify the same; or may be of the same class as **أَسَمَنَ** and **أَفَزَلَ**, and thus signify *he had, or came to have, a سَمَر* [or conversation, or discourse, by night]. (M.) [See also 3.] — **سَمَرَتِ الْهَاشِيَةُ**, aor. **سَمَرَ**, inf. n. **سَمُورٌ**, † *The cattle pastured by night without a pastor; or dispersed themselves by night*: (M, TA:) [or simply *pastured by night*; for] one says, **إِنِ الْإِبِلُ تَلْتَمِهَا كَلْبًا**, meaning † *Verily our camels pasture by night*: (TA:) and **سَمَرَتِ الْإِبِلُ لَيْلَتَهَا كَلْبًا** † *The camels pastured during their night, the whole of it*. (A.) And **سَمَرَتِ الْهَاشِيَةُ النَّبَاتَ** † *The cattle pastured upon the herbage*; (M, K;) aor. as above: (M:) [or *pastured upon the herbage by night*: like as one says,] **سَمَرَ الْخَمْرَ** † *He drank wine, or the wine, by night*: (TA:) and **بَاتُوا يَسْمُرُونَ**

السَّامِرُ † They passed, or spent, their night drinking wine, or the wine. (A.)— See also سَمِير, in three places. — سَمَر, (S, M, Mgh, K,) aor. 2; (K;) and سَمِر, (S, K, in a copy of the M) aor. 2; inf. n. of each سَمَرَة; (K;) and اسَامَرَ, (S, M, K,) inf. n. اسَامِرَة; (S;) He, or it, was, or became, [tanny, brownish, dusky, or dark in complexion or colour; i. e.,] of the colour termed سَمَرَة [expl. below]. (S, M, Mgh, K.) = سَمَرَة: see 2, first signification. — [Hence,] سَمَر عَيْنَهُ i. q. سَمَلَهَا, (M, K,) which signifies He put out, or blinded, (فَقَأَ,) his eye with a heated iron instrument: (S and Mgh in art. سَمَل:) or he put out, or blinded, (كَحَلَ,) his eye with a سَمَار [or nail] (Mgh, Mgh, TA) of iron (TA) made hot (Mgh, Mgh, TA) in fire: (Mgh:) or [simply] he put out, or blinded, his eye; syn. فَقَأَهَا. (K.) = سَمَر اللَّيْلَ: see 2.

2. تَسْمِير, (S, M, Mgh, Mgh, K,) inf. n. تَسْمِير; (S;) and تَسْمِرَة, (S, M, Mgh, &c.) aor. 2 (M, Mgh, K) and تَسْمَر, (M, K,) inf. n. تَسْمَر; (M, Mgh;) or the former has an intensive signification; (Mgh;) [He nailed it; i. e.] he made it fast, firm, or strong, (M, Mgh, K,) with a nail [or nails]; (S, M, Mgh, Mgh, K;) namely, a door [&c.]. (Mgh, Mgh.) [See also سَمَرَة = سَمَر, (M, TA,) inf. n. تَسْمِير; (S;) and تَسْمِرَة, (K, TA,) aor. 2; (TA;) He made the milk thin with water; (S;) made it to be what is termed سَمَار [q. v.]. (M, K.) = سَمَر, inf. n. as above, is also syn. with سَمَر (S, M, K) and أَرْسَلَ. (M, K.) You say, سَمَر سَهْمَهُ He discharged, or shot, his arrow; (M, TA;) as also تَسْمِرَة: (K, TA:) or the former, he discharged it, or shot it, hastily; (K;) opposed to حَرَقَلَ; for one says, سَمَر فَقْدٌ [Discharge, or shoot, thine arrow quickly, for the game has become within thy power], and حَرَقَلَ حَتَّى يَخْطُبَكَ [Discharge, or shoot, deliberately, in order that it may become within thy power]. (IAar, TA.) One says also, سَمَر جَارِيَتَهُ He dismissed his female slave, or let her go free. (S and M, from a trad.) A'Obeid says that this is the only instance in which سَمَر, with س, has been heard [in this sense: but several other instances have been mentioned]. (TA.) You also say, سَمَر الْإِبِلَ He let the camels go, or left them: and he hastened them; syn. كَسَمَهَا; as also أَسَمَرَهَا; originally with ش: (TA:) or he sent them, or left them, to pasture by themselves, without a pastor, by night [which is perhaps the more proper meaning (see 1)] or by day; syn. أَمَلَهَا. (M, TA.) And سَمَر السَّفِينَةَ He sent off, or launched forth, the ship; let it go; or let it take its course. (M, TA.)

3. سَامِرَة, (M,) inf. n. مُسَامِرَة, (S, A,) He held a conversation, or discourse, with him by night. (S, M.) [See also 1, first sentence.]

4: see 1: — and سَمِير, in four places: — and see also 2.

11. اسَامَرَ: see 1, in the latter half of the paragraph.

Bk. I.

سَمَر Conversation, or discourse, by night; (S, M, K;) as also مُسَامِرَة. (S, A.) It is said in a trad., السَّمَر بَعْدَ الْعِشَاءِ, or, accord. to one relation, السَّمَر, Conversation or discourse by night is after nightfall. (TA.) And you say, لَا أَفْعَلُهُ السَّمَر وَالْقَمَر I will not do it as long as men hold conversation or discourse in a night when the moon shines: (S;) or as long as men hold conversation or discourse by night, and as long as the moon rises: (Lh, M;) or ever. (M.) [See also below. The pl., اسَامَار, is often used as meaning Tales related in the night, for amusement: but this usage is probably post-classical.] — † Conversation, or discourse, by day. (TA.) — A place in which people hold conversation or discourse by night; or in which they wake, or remain awake; (M, K;) as also سَامِرَة; (S, M, K;) which latter is expl. by Lth as signifying a place in which people assemble for conversation or discourse by night. (TA.) — A people's assembling and holding conversation or discourse in the dark. (TA.) — And hence, (TA,) The dark; or darkness. (As, M, K, TA.) So in the saying حَلَفَ بِالسَّمَرِ وَالْقَمَرِ He swore by the darkness and the moon. (As.) — Night: (M, K;) you say, أَتَيْتُهُ سَمَرًا I came to him in the night. (A.) — A night in which there is no moon: hence the saying لَا أَفْعَلُ ذَلِكَ السَّمَرِ وَالْقَمَرِ I will not do that when the moon does not rise nor when it does rise. (Fr.) [See also above.] — The shade of the moon. (M, K.) — The light of the moon; moonlight; accord. to some, the primary signification; because they used to converse, or discourse, in it. (TA.) — The time of daybreak: you say, طَرَقَ الْقَوْمُ السَّمَرِ The people were come to at daybreak. (AHn, M.) — See also سَمِير.

سَمَر A certain kind of tree, (M, K,) well known; (K;) i. q. طَلْح [the gum-acacia-tree; acacia, or mimosa, gummifera]; (Mgh;) or [a species] of the طَلْح, (S,) of the kind called عَضَاهُ, (Mgh, Mgh,) having small leaves, short thorns, and a yellow fruit (بَرْمَة) which men eat: there is no kind of عَضَاهُ better in wood: it is transported to the towns and villages, and houses are covered with it: (M:) its produce is [a pod] termed حَبْلَة [q. v.]: (TA in art. حَبْل:) [the mimosa unguis cati of Forskål (Flora Aegypt. Arab., pp. cxxiii. and 176:)] n. un. سَمَرَة: (M, Mgh, Mgh, K:) [in the S, سَمَر is said to be pl. of سَمَرَة: but it is a coll. gen. n.:] the pl. of سَمَرَة is سَمَرَات, and أَسَمَر, a pl. of pauc., of which the dim. is أَشْبَه شَرْج. (S.) It is said in a prov., أَشْبَه شَرْجًا لَوْ أَنَّ أَسَمِرًا [Sharj would resemble Sharj if a few gum-acacia-trees were found there: Sharj is a certain valley of El-Yemen: for the origin of this prov., see Freytag's Arab. Prov., i. 662]. (S.) يَا أَصْحَابَ السَّمَرَةِ [O people of the gum-acacia-tree], in a saying of the Prophet, was addressed to the persons meant in the Kur xlviii. 18. (Mgh.)

سَمَرَة [A tanny, or brownish, colour, of various shades, like the various hues of wheat; (see أَسَمَر;) duskiness; darkness of complexion or colour;] a

certain colour, (S, Mgh,) well known, (Mgh,) between white and black, (M, K,) in men and in camels and in other things that admit of having it, but in camels the term أَوَمَة is more common, and accord. to IAar it is in water also; (M;) in men, the same as وَرَقَة [in camels]; (IAar, TA;) a colour inclining to a faint blackness; (T, TA;) the colour of what is exposed to the sun, of a person of whom what is concealed by the clothes is white: (IAth:) from سَمَر signifying the "shade of the moon." (TA.)

السَّمَرَة: see السَمَرَة.

إِبِلٌ سَمِيرَة Camels that eat the tree called سَمَر. (AHn, M, K.)

سَمَرَة The [demon called] غُول. (Sgh, K.)

سَمَار Thin milk: (S:) milk containing much water: (Th, M, K:) or [diluted] milk of which water composes two thirds: n. un. with ة, signifying some thereof. (M.) — [See also a tropical usage of this word in a prov. cited voce رُبُض.] — [In the present day it is also applied to A species of rush, growing in the deserts of Lower and Upper Egypt, of which mats are made for covering the floors of rooms; the juncus spinosus of Forskål, (Flora Aegypt. Arab., p. 75,) who writes its Arabic name "sammar;" the juncus acutus β of Linn.]

سَمُور, applied to a she-camel, (K, TA,) Swift: (K:) or generous, excellent, or strong and light, and swift. (TA.)

سَمِير i. q. مُسَامِرَة; (M, A, K;) i. e. A partner in conversation, or discourse, by night. (TA.) You say, أَنَا سَمِيرُهُ and مُسَامِرُهُ [I am his partner &c.]. (A.) — Afterwards used unrestrictedly [as signifying † A partner in conversation, or discourse, at any time]. (TA.) — [Golius and Freytag add the meaning of A place of nocturnal confabulation; as from the K; a sense in which this word is not there found.] — ابْنُ سَمِير The night in which is no moon: [contr. of ابْنُ ثَمِير:]

a poet uses the phrase مَا أَسَمِرُ ابْنَ سَمِيرٍ, meaning As long as the moonless night allows the holding conversation, or discourse, in it. (M. [See also another explanation of this phrase in what follows.]) — سَمِير is also syn. with ذَهْر [as meaning Unlimited time, or time without end]; (Lh, S, M, K;) as also سَمِير, (Fr, M, K,) whence the saying فَلَانٌ عِنْدَ السَّمَرِ فَلَانٌ Such a one is with, or at the abode of, such a one ever, or always. (M.) Hence, or because people hold conversation, or discourse, in them, (S,) ابْنُ سَمِير means The night and the day. (S, M, K.) You say, لَا أَتِيكَ السَّمَرِ, (S, K,) and لَا أَفْعَلُهُ مَا سَمَرُ ابْنِ سَمِيرٍ, (M,) and مَا سَمَرُ السَّمِيرِ, and مَا سَمَرُ ابْنِ سَمِيرٍ, (M, K,) and مَا أَسَمِرُ ابْنَ سَمِيرٍ, (K,) i. e. [I will not do it, and I will not come to thee,] ever, (S,) or in all time, (M,) or while night and day alternate. (K.) And لَا أَفْعَلُهُ سَمِيرَ اللَّيْلِ (S, M) [I will not do it] to the end of the nights. (M.) — ابْنُ سَمِيرٍ وَسَمِيرٍ is expl. by AHeyth, in

his handwriting, as meaning *Two roads that differ, each from the other.* (Az, TA.)

سَمِيرِي *A certain kind of ships.* (S.) [سَمِيرِي signifies the same, (Golius on the authority of Meyd.) applied to *A single ship of that kind.*] — IAAr mentions the saying, **أَعْطَيْتُهُ سَمِيرَةً مِنْ دَرَاهِمٍ كَأَنَّ الدَّخَانَ يَخْرُجُ مِنْهَا**, without explaining it: [ISd says,] I think he meant, [I gave him] *دَرَاهِمٍ*, i. e. *dusky dirhems, as though smoke were issuing from them by reason of their duskiness: or dirhems of which the whiteness was fresh.* (M.)

سُور [The sable; *mustela zibellina*, or *viverra zibellina*;] a certain beast, (Mgh, K,) or animal, (Mgh,) well known, (Mgh,) found in Russia, beyond the country of the Turks, resembling the *ichneumon*; in some instances of a glossy black; and in some, of the [reddish] colour termed **شَقْرَة**: (Mgh, TA:) costly furred garments are made of its skin: (K, TA:) pl. **سَمَامِير**. (Mgh.) — Also **أَجَبَة** [or any garment] made with its fur. (TA.)

سَبِير A companion of [or one who habitually indulges in] conversation, or discourse, by night. (M, K.)

سَامِر A man holding, or who holds, a conversation, or discourse, by night: (S:) pl. **سَمَار** (S, M, K) and **سَمَر**. (TA.) It is also a quasi-pl. n., (M, K,) [as such occurring in a verse cited voce **مَرَمَر**, in art. **رَمَر**,] and is syn. [as such] with **سَمَار**, signifying persons holding, or who hold, conversation, or discourse, by night: (S, M:) or persons waking, continuing awake, not sleeping; as also **سَامِرَة** [a fem. sing., and therefore applicable as an epithet to a broken pl. and to a quasi-pl. n. and to a coll. gen. n.]: (M, K:) **سَامِر** is a pl. [or rather quasi-pl. n.] applicable to males and to females: (T, TA:) or it is a sing., and, like other sing., is used as a qualificative of a pl. only when the latter is determinate; as in the phrase **تَرَكْتُهُمْ سَامِرًا** [I left them holding a conversation &c.]. (Lh, M.) — Also A camel pasturing by night. (TA.) — See also **سَمَر**.

سَامِرَة: see **سَامِر**. — **السَّامِرَة** (M, Mgh, K) and **السَّامِرَة** (TA) [The Samaritans; a people said to be] one of the tribes of the Children of Israel; (M;) or a sect, (Mgh,) or people, (K,) of the Jews, differing from them (Mgh, K) in most, (Mgh,) or in some, (K,) of their institutes: (Mgh, K:) Zj says, they remain to this time in Syria, and are known by the appellation of **السَّامِرِيُون**: (M:) most of them are in the mountain of En-Nábulus: (TA:) **سَامِرِي** is the rel. n. of **السَّامِرَة**. (M, Mgh, K.)

سَامِرِي, and its pl.: see the next preceding paragraph.

أَسْمَر [Tanmy, or brownish; dusky; dark-complexioned or dark-coloured;] of the colour termed **سَمَرَة** [q. v.]: (S, M, K, &c.): fem. **أَسْمَرَة** (Mgh, &c.): and pl. **أَسْمَر**. (A.) You say **أَسْمَر** A

camel of a white colour inclining to **شَبَّهَة** [which is a hue wherein whiteness predominates over blackness]. (M.) And **قَنَاة سَمَرَاء** [A tanmy spear-shaft]. (M.) And **جَنْطَة سَمَرَاء** [Tanmy wheat]. (M.) — [Hence,] **السَّمَرَاء** Wheat: (S, Mgh, K:) because of its colour. (Mgh.) And **الْأَسْمَرَان** Wheat and water: (AO, S, K:) or water and the spear. (S, K.) — **الْأَسْمَر**, also, signifies *Milk*: (M:) or milk of the gazelle: (IAAr, M, K:) app. because of its colour. (M.) — And [for the same reason] **السَّمَرَاء** signifies also *Coarse flour*, or flour of the third quality, full of bran; syn. **خُشْتَار**. (K.) You say **خُبْز السَّمَرَاء** Bread made of such flour. (L in art. **خَرَج**.) — And The [kind of milking-vessel called] **عَلْبَة**. (Sgh, K.) — And **عَامَرُ أَسْمَر** † A year of drought, in which is no rain. (M.)

أَسْمَر dim. of **أَسْمَر**: see **سَمَر**, in two places.

مِسَار A nail; a pin, or peg, of iron; (Mgh;) a certain thing of iron; (S, K;) a thing with which one makes fast, firm, or strong: (M, K:) pl. **مَسَامِير**. (S, Mgh, K.) — Also, (K, TA,) or **مِسَارِإِل**, (A, O,) † A good manager of camels; (A, O, K, TA;) a skilful, good pastor thereof. (A.)

مَسْمُور Nailed; made fast, firm, or strong, with a nail [or nails]. (S, Mgh.) — † A man, (TA,) having little flesh, strongly knit in the bones and sinews. (K, TA.) — And, with **ة**, † A woman, (M,) or girl, or young woman, (A, O, K,) compact, or firm, in body, (M, A, O, K,) not flabby in flesh. (M, O, K.) — **عَيْش مَسْمُور** † A turbid life: (M, O, K, TA:) from **سَمَار** applied to milk. (M, TA.)

مَسَامِير: see **سَمِير**, in two places.

سرج

Q. 1. **سَمَرَجَة** [inf. n. of **سَمَرَجَ**] The collecting of the [tax called] **خَرَج**: (Ibn-'Abbád, O:) [and the giving, or paying, thereof: for] one says, **سَمَرَجْ لَهُ**, meaning *Give thou to him [the tax so called]*. (Ish, O, K.) [It seems to be intentionally indicated in the O and K, by what immediately precedes the explanation of this phrase, which explanation is **أَعْطَاهُ**, that the **خَرَج** is to be understood after it.]

سَمَرَج [written without any syll. signs, and therefore probably **سَمَرَجَ**,] sing. of **سَمَارَج**, (TA,) which signifies *Even, or plain, places [or tracts] of land.* (T, Ibn-'Abbád, O, TA.)

سَمَرَجَ and **سَمَرَجَة** (S, O, K,) each a Pers. word arabicized, (S, O,) [or rather a compound of the Pers. **سه** "three" and the Arabic **مَرَة** for **مَرَة** "a time,"] The levying of the [tax called] **خَرَج** at three several times [or instalments]: (S, O, K:) or the name of the day on which payment of the **خَرَج** is received; (K;) thus the former word is expl. by ISh; (O;) the day of

the collecting of the **خَرَج**; (Ibn-'Abbád, ISd, O, TA;) a day when the foreigners, or Persians, (**الْعَجَم**) levy the **خَرَج** at three several times [or instalments]: also mentioned as written with **ش**. (TA.)

سَمَرَجَة: see the next preceding paragraph.

سبس

سَبَسَ: see art. **سبر**.

سمر

Q. 1. **سَمَر**, inf. n. **سَمَرَة**, *He acted as a سَمَار* [q. v.]. (K.)

سَمَار A broker; or one who acts as an intermediary between the seller and the buyer, (Lth, Mgh, K,) for effecting the sale; whom people call **دَلَّال**, because he directs the purchaser to the merchandise, and the seller to the price: (TA:) pl. **سَمَارَة**: (Mgh, K:) a Pers. word, arabicized: (Lth, Mgh:) or one who sells wheat to the people: (M, TA:) or (TA, in the K "and") the possessor of a thing: (K:) or (TA, in the K "and") one who has the care of a thing. (K.) — † A messenger, or mediator, (**سَفِير**), between two lovers or friends. (K.) — **سَمَارُ الْأَرْضِ** † He who is acquainted with the land, or country; (K;) an acute scrutinizer of its circumstances: (TA:) fem. with **ة**. (K.) — **هُوَ أَتَن سَمَارًا** [app. means † He is the careful and skilful manager of it]. (Fr, TA voce **حَلَسَ**.)

سبط

1. **سَبَطَهُ**, and **سَبَطَ**; and **سَبَطَ**, (S, M, Mgh, K,) inf. n. **سَبْط**, (S, M, Mgh,) namely, a kid, (S, M, Mgh, K,) and a lamb, (M,) *He removed its hair, (Mgh,) or wool, (K,) or cleansed it of the hair, [or wool,] (S,) by means of hot water; (S, Mgh, K;) in order to roast it; (S;) or it is generally done for this purpose: (TA:) or he plucked from it the [hair, or] wool, after putting it into hot water.* (A.) — [And *It scalded it: for*] you say, of boiling water, **يَسْبُطُ الشَّيْءَ** [it scalds the thing]. (TA.) — **سَبَطَهُ**, (M, K,) inf. n. as above, (M,) also signifies *He hung it; suspended it; namely, a thing; (M, K;) as also* **سَبَطَهُ**, inf. n. **تَسْبِط**: (TA:) or the latter, *he hung it, or suspended it, upon, (S, K,) or by means of, (so in some copies of the K and in the TA,) سَبُوط, (S, K,) meaning *thongs, or straps.* (TA.) And **سَبَطَ** **الزَّيْرَع**, (M,) inf. n. **تَسْبِط**, (TA,) *He hung the coat of mail upon the hinder part of his horse.* (M.)*

2: see 1, in two places. — **سَبَطْتُ الشَّيْءَ**, inf. n. **تَسْبِط**, also signifies *I kept, or clare, to the thing: hence a verse cited voce **دَرِين**.* (TA in art. **دَرِن**.)

5. **تَسْبِط** It (a thing, TA) was, or became, hung, or suspended. (K.)

سَبْط A thread, or string, having upon it beads

(S, Mgh) or *pearls*; (Mgh;) otherwise it is called *سَلَك*: (S, Mgh:) a *string of beads or the like*; (M, K;) so called because it is hung, or suspended; (M;) a *single string thereof*; like *يَك* [in Persian]; a necklace of two strings thereof being called *ذَات سَبْطَيْن*: (IDrd:) or it signifies, (M,) or signifies also, (K,) a *necklace longer than the مَنْقَعَة*: (IDrd, M, K;) or [simply] a *necklace*: (Msb:) pl. *سَبُوط*: (M, K;) which also signifies the things that are suspended (*مَعَالِيْق*) from necklaces. (TA.) — A *thong, or strap, that is suspended from the horse's saddle*; (S, K;) sing. of *سَبُوط*. (S.) — The *redundant part of the turban, which is left hanging down upon the breast and the shoulder-blades*: (K:) pl. as above. (TA.) — A *coat of mail which the horseman hangs upon the hinder part of his horse*. (M, K.) — A *trail, or long and elevated tract, (جَبَل) of sand, (K, TA,) regularly disposed, as though it were a necklace*. (TA.) — See also *سَبُط*, in two places.

تَعْل سَبُط, (M, K,) and *سَبِيط*, (S, M, K,) and *سَبِط*, (M, K,) which last is pl. of *سَبِط*, (TA,) A *sandal, or sole, that is of a single piece [of leather, not of two or more pieces sewed together, one upon another]*, (*طَائِي وَاحِد*, S, TA,) in which is no patch: (S, M, K;) or the last, (S,) or all, (M,) not having a second piece sewed on to it; (AZ, S, M;) as also *سَبِط*. (So in the K, voce *قَرَد*.) — *ثَوْب سَبِط* (the latter word occurring twice in art. *لَجَف* in the TA, and there opposed to *مَبْطُن*, and said to be masc. and fem.,) i. q. *ثَوْب سَبِط* A *garment having no lining*; [either] a *طَيْسَان*, or such as is of cotton: (ISh, K;) but one does not say *سَبِط كَسَا* nor *مَلْحَفَة سَبِط*, because such are not [ever] lined: (ISh:) or [accord. to some] *سَبِط* signifies a garment that is *lined below*; expl. by saying, *أَو السَّبِط مِنَ التَّيَاب*, (K, TA, [in the CK, and in a MS. copy of the K, for *ظَهَر*, we find *ظَهَر*]) i. e. *جَعَلَ لَهُ ظَهْر*: (TA:) [but I think that *ظَهَر* is undoubtedly the right reading; and that *سَبِط* means any portion that appears of a garment worn beneath a shorter garment:] see *سَدَد*, last sentence. — *سَبَاط سُرَاوِيل* *Trousers, or drawers, not stuffed*: (M, K;) i. e., (K,) or, as Th says, (M,) of *single cloth, طَائِي وَاحِد*. (M, K.) — *نَاقَة سَبِط*, (Kr, M, K,) and *أَسْبَاط*, (K,) A *she-camel without any brand, or mark made by a hot iron*. (Kr, M, K.) — *سَبِط* is also a pl. of *سَبَاط* [q. v.]. (K.)

سَبَاط A *rank of people*: (M, K;) or a *side, or lateral part or portion*: (Msb:) each of the two sides, or lateral portions, of men, and of palm-trees. (S, Msb.) You say, *قَامَ بَيْنَ السَّبَاطَيْنِ*, (TA.) And *He stood between the two ranks*. (TA.) And *قَامَ الْقَوْمُ حَوْلَهُ سَبَاطَيْنِ*, (TA.) And *He walked between the two sides*. (S, Msb.) And *سَبَاطِي الطَّرِيقِ*

Take ye the two sides of the fresh, or moist. (TA.) And *اجْعَلِ الْأَمْرَ سَبَاطًا وَاحِدًا* *Make thou the affair, or case, [uniform, or] one uniform thing*. (Fr, TA in art. *بَاج*.) — The *part of a valley which is between the upper extremity and the lower*: (M, K;) pl. *سَبُط*. (K.) — *سَبَاط* *The thing upon which food is spread*: (K:) pronounced by the vulgar *سَبَاط*: [and applied by them to such as is long, prepared for a large company of people:] pl. *أَسْبَاطَة* [a pl. of pauc.] and *سَبَاطَات*. (TA.)

سَبِيط and *مَسْبُوط*, applied to a kid, (S, M, Msb, K,) and to a lamb, (M,) *Of which the hair, (Msb,) or wool, (K,) has been removed, (Msb, K,) or cleansed of its hair [or wool], (S,) by means of hot water; (S, Msb, K;) in order to its being roasted: (S:) or of which the [hair or] wool has been plucked off from it, after its having been put into hot water: (M:) or the former, plucked of its [hair or] wool, and then roasted with its skin: (Lth:) and a roasted sheep or goat: the former word of the measure فَعِيل in the sense of the measure مَفْعُول*. (TA.) — See also *سَبِيط*, and its pl. *أَسْبَاط*, voce *سَبُط*; the pl. in three places.

يَسْبُط *Boiling water, that scalds* (*سَبِط*) a thing. (TA.) — *Hanging a thing by a rope behind him; from السَّبُوط [pl. of السَّبِط]*. (TA.)

سَبِيط: see *مَسْبُوط*.

سبع

1. *سَبَعَة*, (S, Msb, K,) aor. *ع*, (K,) inf. n. *سَبَعَ* (S, Msb, K) and *سَبَغ*, or this latter is a simple subst., (Lh, K,) and *سَبَاع*, (S, K,) or this last [also] is a simple subst., (Msb,) and *سَبَاعَة* and *سَبَاعِيَة* (K) and *مَسْبَع*, (TA,) [*He heard it, (namely, a thing, as in the S,) or I him;*] and *سَبَعَ*, (Msb, K,) also written and pronounced *سَبَغ*; (K, TA;) and *استمع*; (Msb;) are syn. with *سَبَعَ* (Msb, K) as trans. by itself; (Msb;) and *استمع* [also] is syn. with *سَبَعَ* [as trans. by itself]: (Ham p. 694, where occurs a usage of its act. part. n. showing the verb to be trans. by itself:) or *استمع* denotes what is intentional, signifying only *he gave ear, hearkened, or listened*: but *سَبَعَ*, [as also *تَسَبَعَ* and *استمع*] what is unintentional, as well as what is intentional. (Msb.) You say, *سَبَعَ الشَّيْءَ* [*He heard or listened to, the thing*]. (S.) And *تَسَبَعَ الصَّوْتُ* [*He listened to, or heard, the sound*]. (TA.) [And *سَبَعْتُ لَهُ صَوْتًا* *I heard him, or it, utter, or produce, a sound; lit. I heard a sound attributable to him, or it*. And *سَبَعَهُ مِنْهُ* *He heard it from him*. And *سَبَعَهُ عَنْهُ* *He heard it as related from him; he heard it on his authority*. And *سَبَعَهُ كَذَا* *He heard him say such a thing*.] And *سَبَعَ بِهِ* [*He heard of it; for سَبَعَ التَّكْلِمَ بِهِ*, or the like]. (Kur xii. 31 and xxviii. 36 and xxxviii. 6, S, K, TA.) [When trans. by means

of *ل* alone, or *إِلَى*, it denotes what is intentional.] You say, *سَبَعْتُ لَهُ*, (S, Msb, TA,) and *إِثْبَتَهُ*, (S, TA,) meaning *I gave ear, hearkened, or listened, to him, or it*; (S, Msb, TA;) and *لَهُ* *تَسَبَعْتُ*, (Msb,) or *إِثْبَتْتُ*, (S, TA,) signify the same; (S, Msb, TA;) and so *لَهُ* *استمعْتُ*, (S, Msb, K,) and *إِثْبَتُهُ*. (K.) It is said in the Kur [xxxvii. 8], accord. to different readings, *لَا يَسْمَعُونَ*, and *لَا يَسْمَعُونَ إِلَى الْمَلَائِكَةِ الْأَعْلَى*, *They shall not listen [to the archangels]*: (S:) or the former has this signification, *they shall not listen to the angels (Bd, Jel) in heaven, (Jel,) or the exalted angels: (Bd:) and the latter, they shall not seek, or endeavour, to listen &c.* (Bd.) And in the same [xvii. 50], *نَحْنُ أَعْلَمُ بِمَا يَسْمَعُونَ*, *We are cognizant of that on account of which they hearken when they hearken to thee*; *بِهِ* meaning *بِسَبِيهِ*, (Bd, Jel,) and *لِأَجْلِهِ*, (Bd, Jel,) alluding to scoffing, or derision. (Bd, Jel.) [For various usages of *سَبَعَ* and other inf. ns., whether employed as inf. ns. or as simple substs., see those words below.] — It also signifies *He understood it*; (TA;) *he understood its meaning*; i. e., the meaning of a person's speech. (Msb.) You say, *ثُمَّ تَسَبَعَ مَا قُلْتُ لَكَ* *Thou didst not understand what I said to thee*. (TA.) And such is the most obvious meaning of the verb in the saying, *إِنْ كَانَ يَسْمَعُ الْخَطِيبَ* [*If he understood the words of the preacher*]; for this is the proper meaning in this case: but it may be rendered tropically, *if he hear the voice of the preacher*. (Msb.) — Also *He knew it*: as in the saying, *سَبَعَ اللَّهُ قَوْلَكَ* [*God knew thy saying*]. (Msb.) — Also *He accepted it*; namely, evidence, and praise: or, said of the latter, *he recompensed it by acceptance*: (Msb:) *he paid regard to it, and answered it*; namely, prayer: *he answered, or assented to, or complied with, it*; namely, a person's speech. (TA.) The saying *سَبَعَ اللَّهُ لِمَنْ حَمِدَهُ* means *May God accept the praise of him who praiseth Him*: or, accord. to IAmB, *may God recompense by acceptance the praise of him who praiseth Him*: (Msb:) or *may God answer the prayer of him who praiseth Him*. (TA, as on the authority of IAmB.) — Also *He obeyed him*: as in the saying in the Kur [xxxvi. 24], *إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِي*, [*Verily I believe in your Lord, and do ye obey me*]. (TA.) — Lth says that the phrase *سَبَعْتُ أَدْنَى* means *My eye saw Zeyd doing such and such things*: but Az says, I know not whence Lth brought this; for it is not of the way of the Arabs to say *سَبَعْتُ* as meaning *my eye saw*: it is in my judgment corrupt language, and I am not sure but that it may have been originated by those addicted to innovations and erroneous opinions. (TA.)

2. *تَسْبِيع* [inf. n of *سَبَعَ*, as also *تَسْبَعَة*, q. v. infra, voce *سَبَعَة*] is syn. with *إِسْبَاع* [*The making one to hear*]. (K.) You say, *سَبَعَهُ الصَّوْتُ* [*He made him to hear the sound*]. (S.) And *سَبَعَهُ الْحَدِيثُ* (TA) and *اسْمَعَهُ* (S, TA) [*He made him to hear the narra-*

tive]; both signifying the same. (TA.) [And *He made to hear of it, or him.*] It is said in a trad., *مَنْ سَمِعَ النَّاسَ يَحْكُمُهُ اللَّهُ بِهِ*, (S, Mgh, TA) [*Whoso maketh men to hear of his deed,*] God will make the ears of his creatures to hear of him on the day of resurrection; (TA;) or *whoso maketh his deed notorious, that men may see it and hear of it, God will make notorious his hypocrisy, and fill with it the ears of his creatures, and they shall be generally acquainted with it, [and He will render him contemptible, and small in estimation,] so that he will become disgraced;* (Mgh;) or the meaning may be, *God will manifest to men his internal state, and fill their ears with the evilness of his secret intentions, in requital of his deed:* or, as some relate it, [for *أَسَامِعَ خَلْقِهِ*] we should say, *سَامِعَ خَلْقِهِ*, which is an epithet applied to God; so that the meaning is, *God [the Hearer of his creatures] will disgrace him:* (TA:) [for] — *سَمِعَ بِهِ*, (S, Mgh, Mghb,) inf. n. *تَسْمِعُ*, (S, Mgh, K,) signifies [also] *He rendered him, or it, notorious, and infamous:* (S, Mgh, K:*) or *he spread it abroad, for men to speak of it.* (Mghb.) — Also *He raised him from obscurity to fame.* (S, K:*) — And *He made him to hear what was bad, evil, abominable, or foul, and he reviled him:* (AZ, T and L in art. *ند*;) and *أَسَمِعَهُ* [also] has the latter of these two significations. (S, K.)

4. *أَسَمِعَهُ*, inf. n. *إِسْمَاعُ*: see 2, in four places. — *He told him [a thing].* (Mghb.) — *He made him to understand:* the verb being used in this sense in the Kur [viii. 23], *لَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمِعَهُمْ* [*Had God known any good in them, He had made them to understand.*] (TA.) — *May God not make thee to be deaf.* (TA.) — *أَسَمِعَتْ* She sang. (TA.) One says to a female singer, *أَسْمِعِينَا* Sing thou to us: thus used in a verse of Tarafah. (TA.) — *أَسَمِعَتْ* Thou hast said a saying that ought to be heard and followed. (Har p. 398.) — *أَسَمِعَ الدُّوْهُ* I made, or put, a *مِسْمَع* [q. v.] to the bucket. (S, K, TA.) And in like manner, *أَسَمِعَ الزَّنْبِيلُ* (K) I made, or put, what are termed *مِسْمَعَانِ* to the basket. (TA.) — *أَسَمِعَ بِهِمْ وَأَبْصَرَهُ*; and *أَبْصَرَهُ*; see art. *بصر*.

5. *أَسَمِعَ*, also written and pronounced *أَسَمِعَ*: see 1, in the former half of the paragraph, in six places.

6. *أَسَمِعَ* (S, K) *The people heard of it, [or him,] one from another:* (PS, TK:) [or *the people heard one another talk of it, or him:*] or it, or he, became notorious among the people. (TA.) — *أَسَمِعَ* also signifies *He feigned himself hearing.* (KL.)

8: see 1, in the former half of the paragraph, in four places.

10: see 1, in the first sentence, in two places.

سَمِعَ inf. n. of *سَمِعَ*, (S, Mgh, K,) like *سَمَاعٌ*, (S, K,) [&c.,] or the latter is a simple subst. [used

in the abstract sense of the former]. (Mghb.) You say, *سَمِعًا وَطَاعَةً*, [for *أَسَمِعَ سَمْعًا وَأَطَاعَ طَاعَةً*, an emphatic mode of expression, meaning *I hear and I obey, or for *سَمِعْتُ سَمْعًا وَأَطَعْتُ طَاعَةً*, which means the same, but more emphatically; *طَاعَةً* being a quasi-inf. n. for *إِطَاعَةً*;] the verb [of each] being understood: and *سَمِعَ وَطَاعَةً*, meaning *أَمْرِي* [i. e. *سَمِعَ وَطَاعَةً* *My affair is hearing and obeying.*] (K.) You say also, [in like manner,] *أَلَلَّهُمْ سَمْعًا لَا يَبْلُغُ*, (K,) and *سَمِعَ لَا يَبْلُغُ*: (TA:) see *سَمِعَ*. And *أُذُنِي فَلَانًا يَقُولُ* *سَمِعَ* *أُذُنِي* [said to be] the only instance of the kind among inf. ns. of trans. verbs except *رَأَى* *عَيْنِي*. (TA in art. *رأى*.) [in a copy of the M, in art. *رأى*, written *سَمِعَ أُذُنِي* and *رَأَى عَيْنِي*] and *سَمِعَةً أُذُنِي*, and *سَمْعَةً أُذُنِي*, and *سَمْعَةً أُذُنِي* [My ear heard (lit. my ear's hearing) such a one say that]. (K.) — [As a simple subst., it signifies] *The sense of the ear;* (K;) [i. e., of hearing;] the faculty in the ear whereby it perceives sounds. (TA.) Thus in the Kur [l. 36], *أَوْ أَلْقَى*, (TA,) meaning, *Or who hearkeneth.* (Bd, Jel.) [And hence,] *أَمْرُ السَّمْعِ* The brain; (Z, O, K;) as also *أَمْرُ السَّمْعِ*. (O, K.) One says, *ضَرَبَهُ عَلَى أَمْرِ السَّمْعِ* [He struck him upon the brain]. (TA.) — [It is also used for the inf. n. of *أَسَمِعَ*. Hence] one says, *قَالُوا ذَلِكَ سَمِعَ أُذُنِي*, and in like manner, *سَمِعَ أُذُنِي*, and *سَمِعَ أُذُنِي*, and *سَمِعَ أُذُنِي*, i. e. *إِسْمَاعًا*. [They said that making my ear to hear]: (K:) and one may say, *سَمِعًا* [making to hear]: this latter one says when he does not particularize himself. (Sb, K.) And *كَلَّمَهُ بِمَعْنَى*, with *kesr*, meaning, [He spoke to him making them to hear, or] so that they heard. (TA.) And a poet says,*

سَمَاعٌ وَالْعُلَمَاءُ أَتَى
أَعُوذُ بِخَيْرِ خَالِكَ يَا أَبْنَ عَمْرٍو

[Making God and the learned men to hear that I seek protection by the goodness of thy maternal uncle, O son of 'Amr; or *أَعُوذُ بِخَيْرِ خَالِكَ*, i. e. I have recourse for protection to thy maternal uncle; thus in the TA in art. *حقو*;] using the subst. in the place of the inf. n., as though he said *إِسْمَاعًا*. (TA.) One says also, *أَخَذْتُ ذَلِكَ عَنْهُ سَمْعًا*, and in like manner, *سَمَاعًا*, [i. e. I received that from him by being made to hear, which virtually means, by hearsay, or hearing it from him,] making the inf. n. [in each case] to be of a different form from that of the verb to which it belongs [in respect of signification; i. e., using an inf. n. of *سَمِعَ* for that of *أَسَمِعَ*]. (K, TA.) [See also *سَمْعَةً*.] — It also signifies *The ear;* (S, Mgh, Mghb, K;) as also *سَمْعٌ*, (S, Mgh, K, TA,) because it is the instrument of hearing, (TA,) and *سَمْعٌ*, [because it is the place thereof,] (Abou-Jebeleh, TA,) and *سَامِعَةٌ*; (S, K;) or *سَمْعٌ* signifies the ear-hole; (TA;) and so

سَمْعٌ, and *سَمْعٌ*: (Er-Raghib, TA:) and *سَمْعٌ* is also used as a pl., (S, K,) being originally an inf. n.; but sometimes (S) it has for its pl. *أَسْمَاعٌ* (S, Mgh, K) and *أَسْمَعٌ* (Mgh, O, K,) a pl. of pauc., (TA,) [as is also the former,] and *أَسَامِعٌ* is a pl. pl., (S, Mgh, O, K,) i. e. pl. of *أَسْمَاعٌ*, (S,) or of *أَسْمَعٌ*: (Mgh, O:) [for an ex. of the pl. pl., see 2:] the pl. of *سَمْعٌ* is *مَسَامِعٌ*; (Mgh, K;) or this may be an irreg. pl. of *سَمْعٌ*, like as *مَشَابِهٌ* is of *شَبَّهَ*. (Sgh, TA.) You say, *إِنَّمَا سَمْعُكَ إِلَيَّ* i. e. [Incline thine ear to me; or] *hear thou from me.* (S, K.) And *طَرَقَ الْكَلَامُ السَّمْعَ* [The speech struck the ear]. (Mghb.) *سَمْعٌ* is used as a pl. in the Kur [ii. 6], where it is said, *خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ* [God hath set a seal upon their hearts and upon their ears]. (S.) One also says, *فُلَانٌ عَظِيمُ السَّمْعَيْنِ* Such a one is great in the ears. (S.) The phrase *هُوَ بَيْنَ سَمْعِ الْأَرْضِ وَبَصَرِهَا* means † *It is not known whither he has repaired:* (AZ, K:) or *he is between the ears of the people of the land and their eyes, [so that they neither hear him nor see him,] the prefixed noun *أَهْلُ* being suppressed:* (AO, K, TA:) or † *in a void land, wherein is no one;* (ISK, K;) i. e., none hears his speech, nor does any see him, except [the wild animals of] the desert land: (K:) or † *between the length and breadth of the land.* (K, TA.) You say also, *أَلْقَى نَفْسَهُ بَيْنَ سَمْعِ الْأَرْضِ وَبَصَرِهَا*, † *He exposed himself to perdition, or imperilled himself, and cast himself no one knew where:* (IAar, Th:) or † *he cast himself where no voice of man was heard, nor eye of man seen.* (K, TA.) — Also *What rests in the ear, of a thing which one hears.* (L, K.) — See also *سَمِعَ*, in three places, beside the two places before referred to.

سَمْعٌ i. q. *سَمْعٌ*, either as an inf. n. or as a simple subst. (Lh, K.) You say, *لَا يَبْلُغُ سَمْعًا وَلَا يَبْلُغُ*, (S, K,) and *لَا يَبْلُغُ سَمْعًا وَلَا يَبْلُغُ*, (K,) and *لَا يَبْلُغُ سَمْعًا وَلَا يَبْلُغُ*, (TA,) a form of prayer, (K,) meaning *O God, may it be heard of but not fulfilled:* (S, K:) or *may it be heard but not come to:* or *may it be heard but not need to be come to:* or it is said by him who hears tidings not pleasing to him: (K:) Ks says that it means *I hear of calamities but may they not come to me.* (TA.) You say also, *سَمِعَ أُذُنِي فَلَانًا يَقُولُ* *سَمِعَ* *أُذُنِي* [said to be] the only instance of the kind among inf. ns. of trans. verbs except *رَأَى* *عَيْنِي*. (TA.) One says also, *أَخَذْتُ ذَلِكَ عَنْهُ سَمْعًا*, and in like manner, *سَمَاعًا*, [i. e. I received that from him by being made to hear, which virtually means, by hearsay, or hearing it from him,] making the inf. n. [in each case] to be of a different form from that of the verb to which it belongs [in respect of signification; i. e., using an inf. n. of *سَمِعَ* for that of *أَسَمِعَ*]. (K, TA.) [See also *سَمْعَةً*.] — It also signifies *The ear;* (S, Mgh, Mghb, K;) as also *سَمْعٌ*, (S, Mgh, K, TA,) because it is the instrument of hearing, (TA,) and *سَمْعٌ*, [because it is the place thereof,] (Abou-Jebeleh, TA,) and *سَامِعَةٌ*; (S, K;) or *سَمْعٌ* signifies the ear-hole; (TA;) and so

سَمِيعٌ (of the measure فَعْلَعُلٌ, §) *Small in the head*, (§, K,) and *in the body*; for *او اللحية* in the K is a mistranscription for *والجثة*: (TA:)

سَمِعَ: see سَامِع, in six places. — It is also syn. with سَمِعَ [*Making to hear; &c.*] (S, K.) Az remarks its being wonderful that persons should explain it as having this meaning in order to avoid the assigning to God the attribute of hearing, since that attribute is assigned to Him in more than one place in the *Kur-án*, though his hearing is not like the hearing of his creatures: he, however, adds, I do not deny that, in the language of the Arabs, سَمِع may be syn. with سَامِع or مُسَمِع; but it is mostly syn. with سَامِع, like as عَلِمَ is with عَلَان, and قَدِرَ with قَادِر. (TA.) — Also [*Made to hear; or*] told; applied to a man. (Msb.) — أَمَرَ السَّمِيع: see سَمِع. — السَّيْعَانِ Two long pieces of wood [*fixed*] in the yoke with which the bull is yoked for ploughing the land. (Lth, TA.)

وَسَمِعَ غَيْرَ [pass. part. n. of 4, q. v.], *in the Kur* [iv. 48], means [*And hear thou without being made to hear; i. e.*] *mayest thou not be made to hear: (Ibn-'Arāfeh, K:) or mayest thou not hear, (Akh, S, Bd, Jel)* by

reason of deafness, or of death; (Bd;) said by way of imprecation: (Az, Er-Rághib:) or *hear thou without being made to hear speech which thou wouldest approve*: or *not being made to hear what is disliked*; accord. to which explanation, it is said hypocritically: or *hear thou speech which thou wilt not be made [really] to hear*; because thine ear will be averse from it; accord. to which explanation, what follows the verb is an objective complement: or *hear thou without having thine invitation assented to*: (Bd:) or *without having what thou sayest accepted*. (Mujáhid, K.)

مُسْمِع [act. part. n. of 4, q. v.] — [Hence,] **مُسْمِعة** A female singer. (S, K.) [See an ex. of the pl. in a verse cited voce **شَارِب**.] — And hence, (TA in art. **زمر**), the former is applied to † A shackle. (K, and TA in art. **زمر**.)

مُسْمِع An instrument of hearing. (TA.) — See **سَمْع**, in the latter half of the paragraph, in four places. — † A loop which is in the middle of the [large bucket called] **غُرْب**, and into which is put a rope in order that the bucket may be even; (S, K;) so called as being likened to an ear: (El-Mufradát, TA:) or the part of the [leathern water-bag called] **مَزَادَة** which is the place of the loop: or what goes beyond, or through, the hole of the loop. (TA.) — Also, (K,) or **مُسْمِعَان**, (El-Aḥmar, TA,) † The two pieces of wood that are put into the two loops of the [basket called] **زُبَيْل** when earth is taken forth with it from a well. (El-Aḥmar, K, TA.) — And the latter, (i. e. the dual,) A pair of socks, or stockings, worn by the sportsman when he is pursuing the gazelles during midday, or during midday in summer when the heat is vehement. (TA.)

مُسْمِع † Shackled: the explanation in the K, shackled and collared, applies to **مُسْمِعٌ مُوجَزٌ** together; not to the former of these two words alone. (TA.) [See **مُسْمِع**.]

مَسْمُوعَات [Things heard]. See 4 in art. **جوز**.

مَسْمِع is pl. of **مَسْمَع** (Msb, K) [and of **مَسْمَع**]. — As a pl. without a sing., it is applied to *All the holes of a human being; such as are [the holes of] the eyes, and such as the nostrils, and the anus*. (TA.)

مُسْمِع: see **سَمْع**, in the latter half of the paragraph.

سمع

السَّمْعَانِ The two sides of the mouth, beneath the two extremities of the mustache, on the right and left; a dial. var. of **الصَّمْعَانِ** [q. v.]. (IDrd, K.)

سمي

1. **سَمِيَ**, (S, O, L, K,) aor. 2, (O, L,) inf. n. **سُمِيَ** (S, O, L, K) **سَمِيَ**, (L,) *It was, or became, high, or tall*: (S, O, L, K:) or *tall in the highest degree*: (JK:) said of a plant, or herbage, (JK, L,) of a tree, and [particularly] of a palm-tree. (L.) — See also **سَمَاق**.

سَمِيَ Tall; applied to a man. (Kr, TA.) [See also **سَمَاق**.]

سَمَاق Pure; sheer; unmixed. (S, O, K.) You say **كَذِبَ سَمَاقٌ** A sheer, unmixed, lie; (S, O;) and **حُبَّ سَمَاقٍ** pure, unmixed, love; meaning such as have overtopped (**سَمَقَا**) every lie and love. (O.)

سَمَاق: see **سَمَاق**.

سَمَقَ: see **سَمَاق**. — The dual, **سَمَقَانِ**, signifies The [yokes or] two pieces of wood that belong to the **نِير**, surrounding the necks of the two bulls, (S, Z, O, K,) like the neck-ring, (S, O,) the two extremities of each being made to meet together beneath the bull's dewlap, and bound with a cord: (Z, TA:) pl. **أَسْمَاقَة**. (TA.) — And [its pl.,] **أَسْمَاقَة**, Certain pieces of wood in the utensil upon which bricks, or crude bricks, (**لَبْن**) are conveyed. (Ibn-'Abbád, O, L, K.)

سَمَاق (S, O, K) and **سَمُوق** (O, K,) in the Tekmilch with teslheed, [i. e. **سَمُوق**] (TA,) [Sumach; the rhus coriaria of Linn.; or its berry:] a certain fruit, (K,) well known; (S, K;) a certain acid thing, with which one cooks; (O;) the fruit of certain trees of the [high grounds termed] **قَفَاق** and of the mountains, acid, consisting of bunches of small berries, which are cooked; (Aḥn, TA;) not known to Aḥn as growing in any part of the land of the Arabs except in Syria; and he says that it is intensely red: in the T, said to be the acid berry called **عَبْرَب**: n. un. with 2: (TA:) it excites appetite; stops chronic diarrhoea; and the application of water in which it has been steeped, or macerated, as a collyrium, is beneficial for the [disorder termed] **سَلَّاق** and for ophthalmia. (K.)

سَمُوق: see the next preceding paragraph.

فِدْرَسَمَاقِيَة: see **عَرَبِيَّة**, in art. **عرب**.

سَمِيقٌ and **سَمِيقٌ** High, or tall; applied to a plant, or herbage, and to a tree, and [particularly] to a palm-tree. (L.) [See also **سَمِيقٌ**.]

سمر

مُسْمِر: see art. **سمر**.

سك

1. **سَكَ**, [aor. 2,] inf. n. **سُمِكَ**, *It (a thing) rose, or became high or elevated or lofty*. (S, K.) — And, aor. and inf. n. as above, *He ascended*. (TA.) One says, **أَسْكُ فِي الرَّيْرِ**, Ascend thou the stairs. (S, TA. [See **رَنَم**].) — And **سَمَكَ**, (S, K,) aor. as above, (TA,) inf. n. **سَمَكَ**, *He raised, elevated, upraised, or uplifted, it*. (S, K.) So in the phrase, **سَمَكَ اللَّهُ السَّمَاءَ** [God raised the heaven]. (S.)

سَك The roof of a house, or chamber: (S, Mgh, K:) or the interior uppermost part [i. e. the ceiling] of a house, or chamber; the exterior

uppermost part thereof being called **صَبْوَة**: (Ham p. 725:) or [the height] from the top to the bottom of a house or chamber. (K.) [And hence, The canopy of the heaven or sky: or] the measure of the height of the heaven from the earth: or the thickness thereof, upwards. (Bd in lxxix. 28.) And The stature, or height in a standing posture, of anything: (K:) thus expl. by Lth: one says **بَعِيرٌ طَوِيلُ السَّكِّ** [A camel tall of stature]. (TA.) [In the present day, it signifies The extent of anything from top to bottom; its height, depth, and thickness: and is vulgarly pronounced **سَمَك**.]

سَمَك Fish; syn. **سَوْت**; (K;) a kind of aquatic creatures: [a coll. gen. n.:] n. un. with 2: pl. of the former **سَمَاق** and **سَمُوق**. (S, TA.) **شَوَى** [He broiled his fish in the fire of a burning house] is a post-classical prov. of the people of Baghhdád, relating to the concealing, disguising, or cloaking, of a fault, for the purpose of seizing an opportunity; originating from the fact that the thief used, when he saw the fire of a burning house in a place, to go thither for the purpose of theft; and if it were in his power, he did what he desired; and if he were lighted on, he said, I came to broil a fish. (Mṣr, in Har pp. 481-2.) — **السَّمَكَة** [is a name of † The constellation Pisces; also called **السَّمَكَانِ**] a certain sign of the Zodiac; (K, TA;) thought by ISd to be so called because it is a watery sign; and also called **السَّوْت**. (TA.)

سَمَاق A thing with which a thing is raised, elevated, upraised, or uplifted; (K, TA;) whether a wall or a roof: (TA:) pl. **سَمَاق**. (K.) — **السَّمَاكَانِ** is the name of Two bright stars; (S, O, K:) the former is a star [namely α] in Virgo, called by astrologers **السَّبَبَة** [or Spica Virginis]; (Kzw;) and is one of the Mansions of the Moon, (S, O, and Kzw in his descr. of the Mansions of the Moon,) the Fourteenth thereof; (Kzw ibid.) it is one of the **أَنْوَاء** [pl. of **نَوْء**, q. v.], and rises aurorally in **تَشْرِينِ الْأَوَّلِ** [October, O. S.; its auroral rising, in Central Arabia, about the commencement of the era of the Flight, began on the 4th of that month]; it is called **الاعزل** because it has no star [near] before it, like the **اعزل** that has with him no spear; or, as some say, because, when it rises [aurorally], it is not accompanied by wind nor by cold: (TA:) the latter **سَمَاق**, i. e. **الرَّامِح**, [thus called for a reason expl. in art. **رمح**, q. v., is the star Arcturus, and] is not of the Mansions of the Moon, (S, O, TA,) and has not any **نَوْء** [here meaning supposed influence in bringing rain &c.]; it is towards the north; the former being towards the south; (TA;) and is also called **السَّمَاكُ الْهَرَزَمِي**: (AZ, TA in art. **رمح**;) [it is erroneously said that] the **سَمَاكَانِ** are in the sign of Libra: (TA:) and it is said that they are the two hind legs of Leo (as they did

also that of Scorpio) far beyond the limits which we assign to it: and hence,] السَّامَكُ الْإِعْزَلُ was also called السَّامَكُ الْإِسْدُ [the thigh, or the hind shank, of *Leo*]. (Kzw in his descr. of *Virgo*.) The rhyming-prose says, إِذَا طَلَعَ السَّامَكُ ذَهَبَ الْعَيْنَانِ فَاصْلَحَ فَنَّاكَ وَأَجَدَّ حِذَاكَ فَإِنَّ الشَّيْءَ قَدْ أَتَاكَ [When the samak rises aurorally, (i. e. the samak al-aezāl,) the sultriness has gone, therefore do thou put thy court, or yard, in good condition, and renew thy sandal, for the winter has come to thee: فَنَّاكَ and حِذَاكَ being contractions of فَنَّاكَ and حِذَاكَ, for the sake of the rhyme]. (O, TA.) The نَوَّ [here app. meaning the rain consequent upon the auroral setting] of السَّامَكُ الْإِعْزَلُ [about the 4th of April, O. S. in Central Arabia] is abundant, but disapproved, because it gives growth to the نَشْرُ [q. v.], which diseases the camels that pasture upon it. (Kzw in his descr. of the Mansions of the Moon.) [The epithet سَمَاكِي is applied to the rain above mentioned.] — السَّامَكُ also signifies, (K,) or السَّامَكُ التَّرْقُوَةُ, (Ibn-'Abbād, O,) The upper part of the chest, next to the collar-bone. (Ibn-'Abbād, O, K.)

سَمَاكِي: see the next preceding paragraph.

سَمَكَاةٌ: q. v. حَسَاةٌ; (S, O, K;) i. e. Certain small fish, which are dried; also called هَفْ. (O, TA.)

سَمَاكٌ A fishmonger. (MA.)

سَمَامٌ A high, (S, TA,) or long and high, and plump, (TA,) camel's hump. (S, TA.) — سَمَامٌ ثَمَامٌ وَثَمَامٌ ثَمَامٌ [Thy nobility is lofty, and thy good fortune is high]. (A and TA in art. ثَمَامٌ.)

السَّمَاكَاتُ The heavens; (K;) which are seven in number: (TA:) or so السَّمَاكَاتُ: (S;) or this is wrong; or it is a dial. var.: (K:) the latter word is used by the vulgar, but is correct. (TA.)

سَمَاكٌ A pole of a [tent such as is called] خَيْبَةٌ, (S, K,) which latter is raised thereby. (S.)

سَمَوٌ Tall; (IDrd, O, K;) applied to a man. (IDrd, O.) — And, applied to a horse, [من الحَبْلِ] in the CK being a mistake for الخَيْلُ [Firm (Ibn-'Abbād, Z, O, K, TA) in the [ribs called] جَوَانِحَ. (Z, TA.)] — السَّمَوَاتُ: see السَّمَاكَاتُ.

سَمَمٌ and مَسَمٌ A tall house or tent. (TA.)

سَمَمٌ: see what next precedes.

سَمَل

1. سَمَلٌ عَيْنُهُ, (S, M, Mgh, Msh, K,) aor. 2, (M, Msh,) inf. n. سَمَلٌ, (S, M, Msh,) He put out, or blinded, (فَعَّلَ) his eye (S, M, Mgh, Msh, K, TA) with an iron instrument (S, Msh, TA) made hot; (S, Msh;) or with some other thing; sometimes with a thorn; (TA;) like سَمَرًا (M

and K in art. سَمَرٌ:) and he pulled it out: (Mgh:) and سَمَلَهَا signifies the same. (Fr, K.) — سَمَلُ الْخَوْضِ, (S, M, K,) inf. n. as above; (M;) and سَمَلَةٌ, (M, K,) inf. n. تَسْمِيلٌ; (TA;) He cleansed, or cleared, the watering-trough, or tank, (S, M, K,) from the سَمَلَةٌ, (M, K,) [i. e.] from the black mud, or black fetid mud, [that was in it,] and from the mud, or clay. (S.) And سَمَلْتُ الْبُيُوتَ I cleansed, or cleared out, the well. (Msh.) — سَمَلْتُ بَيْنَهُمَا, (S, M, Msh, K,) aor. and inf. n. as above, (S, M,) He effected a rectification of affairs, or an adjustment, or a reconciliation, between them; as also سَمَلْتُ: (S, M, K;) or he strove, laboured, or exerted himself, in effecting a rectification between them; and so فِي الْمَعِيشَةِ [in respect of the means of subsistence]. (Msh.) — سَمَلْتُ, (S, M, K,) aor. 2, (M,) inf. n. سَمُولٌ (S, M, K) and سَمُولَةٌ, [or this is probably the inf. n. of the latter of the next two following syn. verbs,] (K,) It (a garment, or piece of cloth,) was, or became, old, and worn out; as also سَمَلْتُ; (S, M, K;) and so سَمَلْتُ, like كَرُمْتُ; (K;) and سَمَلْتُ, inf. n. اسْمَلْتُ. (TA.) — See also the next paragraph.

2. سَمَلُ الْخَوْضِ: see 1. — سَمَلُ الْخَوْضِ, (M, K,) inf. n. تَسْمِيلٌ, (K,) The watering-trough, or tank, yielded but little water. (Lh, M, K.) And in like manner, (K,) سَمَلْتُ الدَّلْوُ, (M, K,) inf. n. as above, (K,) The bucket yielded, (M,) or produced [from the well], only what is termed السَمَلَةُ, (K,) i. e., (TA,) little water; (M, TA;) as also سَمَلْتُ, (K,) inf. n. سَمَلْتُ; but the former verb is said by Fr to be preferable. (TA.) — سَمَلْتُ فَلَانًا بِالْقَوْلِ He was soft, or tender, or easy and sweet, or elegant, graceful, or ornate, to such a one, (رَفِيقٌ لَهُ, in the CK لَهُ رَفِيقٌ) in speech. (K.) — And accord. to IDrd, تَسْمِيلٌ signifies A laxness of the ذِكْرُ on the occasion of جَمَاعَ. (TA.)

4: see 1, in two places.

5. تَسْمَلُ, (K,) or تَسْمَلُ, (M,) He drank, or took, remains in a vessel, (M, K,) of wine, or beverage, &c. (M.) — And تَسْمَلُ الْبَيْدُ He persevered, or persisted, in the drinking of the [beverage called] نَبِيدٌ. (Lh, M, K.)

8: see 1, first sentence.

Q. Q. 4. اسْمَلْتُ, (S, O, K,) inf. n. اسْمَلْتُ, (S,) He (a man, O) was, or became, slender, lean, or lank, (S, O, K,) in the belly. (S, O, K.) — Said of the shade, It contracted; or went away; syn. قَلَصَ, (O,) or اِرْتَفَعَ. (TA.) The phrase إِذَا اسْمَلْتُ اتَّبَعْتُ, in a verse which is here cited in the S and O and TA, [and which I have cited in art. اتَّبَعَ] means [accord. to J.] إِذَا رَجَعَ الظِّلُّ [app. When the shade cast by the leaves of a tree returns to the lower part of the branch; i. e. when the sun becomes high: virtually the same as when the shade contracts]: (S, TA:) or, as some say, by اتَّبَعْتُ is meant [the star, or asterism, called] الدَّبْرَانُ, and the phrase means when الدَّبْرَانُ rises. (TA. [See art. اتَّبَعَ.]

— Said of a person's face, It became altered in consequence of emaciation. (TA.) — See also 1, last sentence but one.

سَمَلٌ: see سَمَلَةٌ, in three places. — Applied to a garment, or piece of cloth, Old, and worn out; (S, M, K;) as also سَمَلَةٌ and سَمِلٌ and سَمُولٌ (M, K) and سَمِلٌ and مَسْمِلٌ (K:) the pl. of سَمَلٌ is أَسْمَالٌ (A'Obeid, TA:) and one says also رَمَحَ أَقْصَادَ أَسْمَالٍ, (S, M, K,) like رَمَحَ أَقْصَادَ بَرَمَةٍ أَغْشَارَ. (S.) The phrase سَمَلٌ قَطِيفَةٌ occurs in a trad. [as meaning An old and worn-out garment of the kind called قَطِيفَةٌ]: and in another trad., أَسْمَالٌ مَلَيَّتَيْنِ [meaning two old and worn-out small garments of the kind called مَلَاةٌ]; مَلَاةٌ being a dim. of مَلَاةٌ. (TA.) And سَمُولٌ signifies [in like manner] An old and worn-out [garment of the kind called] كِسَاءٌ, on the authority of Ez-Zejjājee. (M.) — Also, (i. e. سَمَلٌ,) applied to a ewe, Having ragged wool: — and سَمَلٌ سَمَلٌ is A cry by which a ewe is called to be milked. (O, TA.)

سَمَلٌ: see the next preceding paragraph.

سَمَلَةٌ Tears poured forth (AZ, K) by the eyes affected with pain in consequence of hunger, (AZ,) or on an occasion of vehement hunger, (K,) as though putting out the eye. (AZ, K.) — See also the next following paragraph.

سَمَلَةٌ A small quantity of water (S, M, K) remaining in the bottom of a vessel &c.; like سَمَلَةٌ: (S:) as also سَمَلَةٌ: (S, M, K:) [app., accord. to the M, the latter is syn. with the former absolutely:] pl. سَمَلٌ, (S, M, K,) which is used of wine, or beverage, &c., (M,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] سَمُولٌ (Aṣ, S) and أَسْمَالٌ [a pl. of pauc.]: (AA, S:) and سَمَلَانٌ [app. pl. of سَمَلٌ, agreeably with analogy,] signifies remains of [the beverage called] نَبِيدٌ, (M, K,) and of water also. (TA.) Also A remaining portion of water in a watering-trough, or tank: (M, K:) and, (K,) as some say, (M,) black mud, or black fetid mud, (M, K,) therein: (M:) pl. سَمَلٌ [or rather this is a coll. gen. n., as observed above,] and سَمَالٌ; (M, K;) and سَمَائِلٌ is pl. of the latter of these pls. (TA.) — See also سَمَلٌ.

سَمَلَانٌ: see the next preceding paragraph.

سَمُولٌ }
سَمِيلٌ } see سَمَلٌ.

سَمَالٌ [One who puts out the eyes of others]. A certain tribe were called السَّمَالُ, (M, K,) or بَنُو سَمَالٍ, (S, TA,) because their founder had put out the eye of a man. (S, M, K.)

سَامِلٌ One who strives, labours, or exerts himself, (S, M, K,) in, (S,) or for, (M, K,) the right management of affairs for procuring the means of subsistence. (S, M, K.)

سَمُولٌ: see سَمَلٌ.

فَنَجَانَةٌ *A small [cup of the kind called] فَنَجَانَةٌ*, (S, M, K, TA,) which latter is a post-classical word, originally فَلِجَانَةٌ: or the سومة, as some say, is a small فَيَالَجَةٌ, an arabicized word from the Pers. پياله; which is also called طَرَجَهَارَةٌ; (TA;) and this is the same as the فَلِجَان. (TA voce طَرَجَهَارَةٌ.)

مُسَمِّلٌ *Slender, lean, or lank, in the belly;* (M, K;) applied to a man. (TA.) — See also سَمَلٌ. — Also *A certain bird.* (K.)

سَلَقَ

سَلَقٌ *An even plain;* (K, TA;) like سَلَقٌ; mentioned by J in art. سَلَقٌ; or *a desert in which is no herbage:* or *an even tract of land destitute of herbage:* and [the pl.] سَلَقَاتٌ signifies [deserts such as are termed] صَحَارَى: or, accord. to El-Wāhidce, *far-extending, long land.* (TA.) [See an ex. in a verse cited voce أَرْقَلَ: and another voce رِبَاغٌ, in art. رِبَاغٌ.] — [Hence,] † *A woman that bears no offspring:* likened to land that does not give growth to anything. (TA.) — † *A woman bad in sexual intercourse;* as also with س. (TA.) And the latter, † *A woman that has no إِسْتِكْنَانٌ [or labia majora of the vulva]:* (TA:) [or] *a woman having no buttocks.* (ISK, TA in art. رَوَعَ.) — And † *A clamorous old woman:* or, accord. to AA, *one of evil disposition.* (TA.)

كَدِبٌ سَمَلٌ [like سَمَلٌ] *A sheer, unmixed,* lie. (TA.)

سَمِنَ

1. سَمِنَ, (S, M, L, Mṣb, K,) aor. ٤; (L, Mṣb, K;) and سَمِنَ, aor. ٤; (Mṣb;) inf. n. of the former سَمِنَ (S, M, L, K) and سَمَانَةٌ (M, L, K,) or the former is a simple subst. (Mṣb) [and the latter by rule inf. n. of the latter verb]; *He was, or became, fat, or plump;* (S, M, L;) or *in the condition of having much flesh and fat:* (Mṣb;) and † سَمِنَ has a like meaning [i. e. *he was, or became, fattened, rendered plump, or made to have much flesh and fat.*] (S, L.) A poet says,

• رَكِبْنَاهَا سَمَانَتَهَا فَلَمَّا
• بَدَتْ مِنْهَا السَّائِنُ وَالضُّلُوعُ

(IAar, M, L,) meaning *We rode her during her state of fatness, or plumpness, [but when the edges of her vertebrae, and the ribs, became apparent, . . .]* (M, L.) — [Hence,] سَمِنَ الْبُرُ, inf. n. سَمِنَ, † *The wheat became full in the grain.* (A in art. صَفَر.) — سَمِنَهُ, (S, M, L, K,) aor. ٤, inf. n. سَمِنَ, (S, M, L,) *He made it, [or prepared it,] namely, food, with سَمِنَ [q. v. infra];* (M, L, K;) as also † سَمِنَهُ, and † سَمِنَهُ: (K:) or the first signifies, (S,) or signifies also, and so † the second and † third, (M, L,) *he moistened it, and stirred it about,* (S, M, L,) namely, food, (S, L,) or bread, (M, L,) with سَمِنَ, (S, M, L,) for them. (S.) — Also, and † سَمِنَهُ, (L,) or سَمِنَ الْقَوْمَ, (M, K,) aor. and inf. n. as above, (M,) *He fed him, or the people, or party, with سَمِنَ.* (M, L, K.) —

And سَمِنَتْ لَهُ *I seasoned his bread for him with سَمِنَ.* (L.)

2. سَمِنَهُ, (S, M, L, Mṣb, K,) inf. n. تَسْمِينٌ; (K;) *He, or it, rendered him fat, or plump;* (S, M, L, K;*) or *caused him to have much flesh and fat:* (Mṣb;) and † سَمِنَهُ signifies the same. (M, L, Mṣb.) It is said in a prov., سَمِنَ كَلْبَكَ يَأْكُلْكَ [Fatten thy dog, and he will eat thee]. (S, L, Mṣb. [See Freytag's Arab. Prov., i. 609.]) — سَمِنَهُ, (S, M, L,) inf. n. as above, (S, L,) *He furnished them with سَمِنَ for travelling-provision, &c.* (S, M, L.) — See also 1, in two places. — تَسْمِينٌ also signifies *The act of cooling,* (S, M, L, K,) in the dial. of Et-Tāif (S, M, L) and El-Yemen. (S.) A fish was brought to El-Hajjāj, (S, M, L,) broiled, (L,) and he said to the cook, (S,) or to the man who brought it, (M, L,) سَمِنْتَهَا, (S, M, L,) meaning *Cool it:* (S:) the man who brought it knew not what he meant; so 'Ambesah Ibn-Sa'eed said to him, *He says to thee Cool it* (M, L) *a little.* (L.)

4. سَمِنَ *He (a man, M, L) was fat, or plump, by nature.* (M, L, K.) — *He (a man, S, M, L) possessed a thing that was fat, or plump:* (S, M, L, K;) or *bought such:* (M, L, K;) or *gave such* (S, M, L, K) *to another.* (S.) And الْقَوْمُ سَمِنَ *The people, or party, became in the state of those whose cattle had become fat, or plump.* (M, L, K;*) — Also *He bought سَمِنَ.* (L.) — And سَمِنُوا *They became in the condition of having much سَمِنَ.* (M, L, K.) — سَمِنَهُ: see 2: — and see also 1, in three places.

5: see 1. — [Hence,] تَسْمِينٌ also signifies † *He prided himself in the abundance of his wealth, and collected it but did not expend it:* (TA in art. هُنَا:) or *he made a boast of abundance of goodness, or goods, which he did not possess; and laid claim to nobility that was not in him: or collected wealth for the purpose of attaining to the condition of the noble: or loved to indulge himself largely in eatables and drinkables that are the causes of fatness, or plumpness.* (L.)

10. اسْتَسَمِنَهُ *He deemed, or reckoned,* (S, L, Mṣb, K,) or *he found,* (M, L, K,) *it, or him, (namely, a thing, M, L, and flesh-meat, L, or a man, K,) to be fat, or plump,* (S, M, L, K,) or *to have much flesh and fat:* (Mṣb;) or *he sought it, or demanded it, fat, or plump.* (M, L.) — And جَاؤُوا يَسْتَسْمِنُونَ *They came seeking, or demanding, that سَمِنَ [in the CK السَّيْمِنُ i. e. that which was fat or plump] should be given to them.* (S, M, L, K;*)

سَمِنٌ *Clarified butter; ghee; i. e. سَلَا of fresh butter,* (M, L, K,) or *of milk:* (L;) *it is of the cow, and sometimes of the goat:* (S, L;) *what comes forth,* (Mgh,) or *is made,* (Mṣb,) [or clarified, by cooking it, or boiling it, sometimes with an admixture of سَوِيْق (or meal of parched barley or wheat), or dates, or globules of gazelles' dung, (see خَلَاَصَةٌ, and قَشْدَةٌ, and قَلْدَةٌ)] *from the milk of cows, and of goats,* (Mgh, Mṣb,) or *sheep:* (Mṣb;) [n. un. with ٥:] pl. [of mult.] سَمِينٌ (S, M, L, Mṣb, K, in the CK [erroneously] سَمِينٌ)

and سَمُونٌ and [of pauc.] أَسَمِنٌ: (M, L, K;) *it counteracts all poisons, clears away the filth from foul ulcers, matures all tumours, and removes the [discoloration and spots termed] كَنْفٌ and نَشٌ from the face, applied as a liniment.* (K.) — سَمِنُ الْبَيْدِ [Decocted juice of the colocynth, or of its pulp, or seed]. (TA voce خَوْتَعٌ, q. v.)

سَمِنٌ *Fatness, or plumpness; contr. of هَزَالٌ;* (M, L;) or *the condition of having much flesh and fat.* (Mṣb.) [See 1, first sentence.]

سَمِنَةٌ, (M, L,) or † سَمِنَةٌ, with damm, (K,) *A certain herb,* (M, L, K,) *having leaves, and slender twigs, and a white flower:* said by AHn to be of the [hind called] جَنْبِيَّة, (M, L,) which grows forth بِنْجُومِ الصَّيْفِ [which may mean either by the influence of the stars of the season called الصَّيْف, i. e., of its rains, or with the herbs of that season, in either case in spring or summer,] and is evergreen. (M, L, K.)

سَمِنَةٌ *A medicine for fattening, or rendering plump:* (M, L, K;) or *a medicine by which women are fattened, or rendered plump.* (T, S, L.) — See also سَمِنَةٌ.

السَّمِينَةُ *A certain sect of idolaters, who assert the doctrine of metempsychosis, and deny that knowledge comes from informations;* (S, Mṣb;) *a certain people, of the Indians, who hold that the duration of the present world is from eternity, or that it is everlasting,* (M, L, K,) and assert the doctrine of metempsychosis: (K;) the word is said to be an irregular rel. n. from سَمَوْنَات, a town of India. (Mṣb.)

سَمِينٌ *Fat, or plump;* (S, M, L, K;*) *contr. of مَبْزُولٌ;* (S, L;) or *having much flesh and fat;* (Mṣb;) and † سَمِينٌ signifies the same: (M, L, K;) fem. with ٥: (M, L, Mṣb;) [see سَمَحٌ:] pl. (of the first, and of its fem., Mṣb) سَمِينَانِ, (Sb, M, L, Mṣb, K,) used instead of سَمِينَاتٌ, which they did not say: (Sb, M, L:) accord. to Lh, (M, L,) † سَمِينٌ signifies *fat, or plump, by nature;* (M, L, K;) applied to a man: and some say امْرَأَةٌ مُسَمِنَةٌ meaning *a woman fat, or plump, syn. مُكْرَمَةٌ* (M, L,) or † امْرَأَةٌ مُسَمِنَةٌ [in measure], meaning [a woman rendered fat, or plump,] *by nature;* (K;) and مُسَمِنَةٌ بِالْأَدْوِيَةِ [rendered fat, or plump, by medicines]; (M, L, K;) and woc, on the day of resurrection, by reason of languor in the bones, is denounced in a trad. against women who make use of medicine to render themselves thus. (L.) — [Hence,] أَرْضٌ سَمِينَةٌ † [Fat land; i. e.] *land of good soil, with few stones, strong to foster plants or herbage:* (M, L:) or *land consisting of soil in which is no stone.* (K.) — And كَلَامٌ سَمِينٌ † *Chaste, eloquent, or excellent, language.* (L in art. قَصْد.) — See also مَسْمُونٌ.

سَمَانِيٌّ [accord. to those who make the alif to be a sign of the fem. gender] or سَمَانِيٌّ [accord. to those who make that letter to be one of quasi-coordination] *A certain bird,* (S, M, L, Mṣb, K,)

well known; (Msb;) [the quail; *tetrao coturnix*: so called in the present day: and also called سَلَوَى:] used as a pl. and as a sing.; (M, L, K;) sometimes as a sing.: (M, L:) [or] the n. un. is سَلَانَة: (S, M, L, K:) pl. سَلَانَات: (S:) one should not say سَلَانِي, with teshdeed. (S, L.)

سَلَان A seller of سَلَن. (S, M, L.) — Also Certain dyes [or pigments] with which one decorates, or embellishes. (M, L, K.) [See also سَلَان, in art. سمر.] — سَلَان, the name of A certain plant, see in art. سمر.

سَلَمَن: see سَلَمَن. — Also A possessor of سَلَن: (M, L, K:) like تَامِر and لَابِن as meaning “a possessor of milk” and “of dates.” (L.)

أَسَان Waist-wrappers; syn. أَزَر [pl. of إِزَار]: and old and worn-out garments or pieces of cloth: (L:) or old and worn-out أَزَر. (K.)

سَلَمَن: see its fem., with ة, voce سَلَمَن.

سَلَمَن; and its fem., with ة: see سَلَمَن. — قَوْمُ سَلَمَن A people, or party, whose cattle have become fat, or plump. (L.)

طَعَامُ مَسْمُونَة [Food that is a cause of fattening to the body]. (M, L, K:*) in the CK [erroneously] مَسْمُونَة. [See also an ex. voce كَفَّة.]

سَلَمَن: see its fem., with ة, voce سَلَمَن.

سَلَمَن Food made [or prepared] with سَلَن: (L:) or moistened, and stirred about, therewith: (S:) [and سَلَمَن signifies the same; for] a rūjiz says,

• قَبَاكَرَتْنَا جَفَّةً بَطِينَةً • لَحْمُ جَزُورٍ غَتَّةً سَلَمَنَةً •

[And a capacious bowl came to us early in the morning, flesh of a slaughtered camel, lean, prepared with clarified butter]: i. e. مَسْمُونَة, from السَلَمَن, not from السَلَمَن. (S, L.)

سندل

سِنْدَل [The phoenix;] a certain bird that is in India; that enters into the fire without having its plumage burned: (Kr, M, K:*) [mentioned in the M as a quadrilateral-radical word; the ن being regarded by ISd as augmentative:] also called سِنْدَل, with ب [in the place of م]: it is said that when it becomes extremely aged, and is without offspring, it casts itself into burning coals, and returns to its youthful state. (TA.) [See also سِنْدَل, in art. سدل.]

سهدر

سَهْدَر Fat, as an epithet, (S, K,) applied to a boy, in praise of his fleshiness; (Fr, S;) a boy fat and fleshy. (TA.) — The penis, (K,) as likened to a fat, or fat and fleshy, boy. (TA.) — Applied to a country, or region, (بَدَد,) Ample, (S, K,) wide, or far-extending, in its limits: or in which the sight is perplexed by its levelness.

(TA.) — A land far-extending; that causes one to lose his way in it. (K, TA.)

سهر

Q. 1. سَهَر, said of seed-produce, It did not multiply; as though every grain [of the seed] had its [single] head. (T, K.)

Q. 4. سَهَر It (a spear, TA) was, or became, hard. (S, K.) — It (a thorn) was, or became, dry, or tough, and hard. (S.) — It was, or became, strong; (said of a rope; TA;) or pressing, or severe, or difficult; (said of an affair; TA;) or intense; (S, K;) said of darkness: (S, TA:) and, said of darkness, it became disagreeable, and intense. (K.) — He (a man) became vehement in fight. (S.) — It (a penis) became straight and erect. (K, TA.)

قَنَاةٌ سَهْرِيَّةٌ (S, K,) and رَمَحٌ سَهْرِيٌّ A hard spear, (S, K,) and a hard spear-shaft: (S:) or so called in relation to a man named سَهَر, (S, K,) husband of رَدِيَّة, (K,) who (as well as his wife, K) used to straighten spears: (S, K:) or in relation to a town or village of Abyssinia, (K,) called سَهَر: so says Ez-Zubeyr Ibn-Bekkar, but Sgh distrusts this; and the former opinion is the more common. (TA.) You say also رَمَاحٌ سَهْرِيَّةٌ [Hard spears; &c.]. (S.) — وَتَرٌ سَهْرِيٌّ A strong bow-string. (TA.) — قَدْ سَهْرِيٌّ A straight stature. (TA.)

سَهْرٌ A tough thorn. (TA.) — A penis hard and strong; or distended and erect and hard: (L, TA: [but in both, عود, as an epithet applied to ذَكَر, is put by mistake for عَرْد:] or the penis [itself]. (K.) — Straight. (AZ.)

سو

1. سَمَوْتُ (S, M, Msb, K,) first pers. سَمَوْتُ, like عَلَوْتُ, (S,) aor. يَسْمُو, (Msb, TA,) inf. n. سَمُو; (S, M, K;) and سَمِيْتُ, (Th, S, TA,) like عَلِيْتُ; (S;) He, (a man, Th, S,) or it, (a thing, M,) was, or became, high, lofty, raised, upraised, uplifted, upreared, exalted, or elevated; it rose, or rose high: (S, M, Msb, K:) and سَمَى signifies the same. (MA. [See also 5.]) — سَمَا لِي الشَّيْءُ The thing became raised from afar so that I plainly distinguished it: (K:) or, as in the S, سَمَا لِي الشَّخْصُ the form, or figure, seen from a distance, rose, or became raised, to me [i. e. to my view] so that I plainly distinguished it. (TA.) — سَمَا الْبَلَالُ The moon near the

change rose مَرْتَعِبًا [app. meaning upreared, not decumbent: see أَدَقُّ]. (TA.) — نَحَوَهُ or سَمَاهُ He rose, and betook himself, to, or towards, him, or it. Hence, مَا سَمَوْتُ لَكَ I will not [or (unless the phrase be an apodosis) I did not] rise and hasten to fight you. (TA.) — سَمَا بَصْرُهُ His sight, or eye, rose, or became raised. (S, TA.) [And سَمَا طَرَفُهُ lit. signifies the same; but means † His look was lofty; or he was proud: see بَامَر, below.] — سَمَا is also said of him who is termed

شَرِيفٌ and حَسِيبٌ [i. e. it signifies He was, or became, noble; or high, or exalted, in rank].

(TA.) — سَمَتْ هِمَّتُهُ إِلَى مَعَالِي الْأُمُور [His ambition soared, or aspired, to high things, or the means of attaining eminence;] he sought glory, or might, and eminence. (Msb, TA.) — سَمَا يَبِي

شَوْقٌ بَعْدَ أَنْ كَانَ أَقْصَرَ [A yearning, or longing, of the soul arose in me after it had ceased].

(TA.) — هُمْ يَسْمُونُ عَلَى الْهَائَةِ They exceed [or are above] the number of a hundred. (TA.) —

سَمَوْا, (S, K, TA,) and اسْتَمَوْا, (S,) They went forth to pursue the animals of the chase (S, K, TA) in their deserts: (TA:) [or] one says of the hunter, or sportsman, يَسْمُو الْوَحْشَ, and يَسْمِيهَا, meaning he sees, or looks to see, (يَتَعَيَّنُ) the coming forth of the wild animals, and pursues them. (M. [See also 8 below.]) — سَمَا الْفَحْلُ, inf. n. سَمَاوَةٌ, The stallion sprang, or rushed, upon, (S,) or he overbore, (S, M, K,) his she-camels that had passed seven or eight months since the period of their bringing forth. (S, M, K.) — سَمَا يَبِي: see 4. — See also 2.

2. سَمَاهُ and سَمَاهُ فَلَانٌ (S, M, Msb, K,) accord. to Sb originally with ب, but Lh says that the former is that which is usual, (M,) [inf. n. تَسْمِيَةٌ,] and in like manner اسْمَاهُ, (S,) i. e. اسْمَاهُ فَلَانٌ and سَمَاهُ فَلَانٌ, (M, K,) and accord. to Th, سَمَاهُ فَلَانٌ and سَمَاهُ فَلَانٌ, (K, [in the correct copies of which the form of the verb first mentioned is without teshdeed, while in the CK the first and last are both alike with teshdeed, or, as is said in the M, Th has mentioned سَمَوْتُهُ, but none other has mentioned it,]) He named him, or called him, Such a one; (S, M, Msb, K;) as Zeyd; i. e., he made Zeyd to be his name, his proper name. (Msb.) — [One says also, سَمَى اللَّهُ عَلَى شَيْءٍ, or simply عَلَّمَهُ عَلَيْهِ, which is the more common, meaning He pronounced the name of God, saying بِسْمِ اللَّهِ (In the name of God), upon, or over, a thing; such as food, and an animal about to be slaughtered.] The Prophet said, وَدَنُوا, [cited, with some variations, and expl., in arts. سَمَوْا وَاسْتَمَوْا وَدَنُوا, meaning سَمَوْا اللَّهُ [Pronounce ye the name of God, &c.]; i. e. whenever ye eat, [before ye begin to do so, accord. to the general custom, or] between two mouthfuls. (M.)

3. سَمَامَةٌ (S, M, K, TA,) inf. n. مَسَامَاةٌ, (TA,) He vied, competed, or contended for superiority, in highness, loftiness, or eminence, or in glory, or excellence, [or in an absolute sense,] with him; syn. عَلَاهُ, (M,) or فَاحَرَهُ, and بَارَاهُ. (K.) It is said in the trad. respecting the lic [against 'Aishah], لَمْ تَكُنْ أَمْرَةً تَسَامِيهَا غَيْرُ زَيْنَبَ, meaning There was not any woman that vied with her in eminence (تَعَالِيهَا and تَفَاخَرُهَا) except Zeyneb; (TA.) And one says, فَلَانٌ لَا يَسَامِي وَقَدْ عَلَا مِنْ سَمَاهُ [Such a one will not be vied with in highness, &c.: and he has overcome him who vied with him, &c.]. (S.) And إِنَّ أَمَامِي مَا لَا أَسَامِي, said when one fears an affair, or event, before him; on the authority

of IAgar; meaning [Verily before me is an affair, or event,] with which I cannot vie. (M.) A poet cited by Th says,

- بَاتَ ابْنُ أُمِّمَاءَ يَسَامِي الْأُنْدَرَا •
- سَامَى طَعَامَ الْحَيِّ حَتَّى نَوْرَا •

and he says that سَامَى means اُرْتَفَعَ, and صَعَدَ; but [it seems that the verse should be rendered, Ibn-Admā passed the night aspiring to reach the heap of reaped wheat: he aspired to attain the wheat of the tribe until it attained to maturity: for ISd says,] in my opinion he means, as the seed-produce rose by growth, he rose to it, until it attained to maturity, when he reaped it and stole it: and he cites also the saying,

- فَارْفَعْ يَدَيْكَ تُرْسَامِ الْحَنْجَرَا •

[And raise thy hands, then endeavour to reach the windpipe]; explaining سَامِ الْحَنْجَرَا as meaning raise thy hands to his حَنْق [or throat, properly, fauces]. (M.)

4. اسَاهَ He raised, upraised, uplifted, upreared, exalted, or elevated, him, or it; as also سَاهَ [lit. he rose, &c., with him, or it]. (M, K.) — اُسَيْتُهُ مِنْ بَلَدٍ I made him to go up, or away, from a town, or country. (TA.) — اسَانَا, (TA,) or اسْتَمَانَا, (M,) He, or it, incited us to hunt, or chase: so says Th. (M, TA.) — Also He looked at, or towards, his, or its سَاوَة [expl. immediately before the mention of this phrase in the M as meaning the form, or figure, seen from a distance, and the aspect, of anything]. (M, TA.) — And اسَمَى He (a man) took the direction of, (S,) or came to, (M,) El-Samāneh (السَّوَاة, S, M) a certain water in the desert (البادية, M) or a place between El-Koofeh and Syria, (K,) a well-known desert. (TA.) — See also 2.

5. تَسَمَّى [expl. by Golius, first, as meaning Altus fuit, eminuit; like سَاهَ; but for this he names no authority, and I find none for it. —] He named himself. (KL.) — تَسَمَّى بَزِيدٍ He was named Zeyd: (S, M, Msh, K, *) تَسَمَّى بِكَذَا means Such a thing became his name: it is quasi-pass. of سَاهَ and اسَاهَ. (TA.) — And اَتَبَهْرُ فُلَانٍ, (M,) or اَتَقْوِمُ, (K,) and اَتَبَهْرُ فُلَانٍ, (M, K,) He asserted his relationship to the sons of such a one [by the assumption of a name of relationship to them], or to the people. (M, K.)

6: see 1, first sentence. — تَسَامَوْا عَلَى الْخَيْلِ They mounted upon the horses. (TA.) — And تَسَامَوْا They vied, competed, or contended for superiority, [in highness, loftiness, or eminence, or in glory, or excellence, or in an absolute sense, (see 3,)] one with another. (S, K.) — And تَسَامَوْا signifies also They called one another by their names. (TA.)

8. اسْتَمَى He (a hunter, or sportsman, الصَّاعِدُ, in the CK being a mistranscription for الصَّائِدُ,) attired himself with the socks, or stockings, called مِسْمَاة, (M, K, TA,) to protect himself from the heat of the burning ground, (TA,) for the hunt-

ing of gazelles, in the time of heat. (M.) And (M, in the K “or”) اسْتَمَاهَ He asked of him the loan of the socks, or stockings, above named, for that purpose, (M, K, *) i. e. for the hunting of gazelles at midday. (TA.) And اسْتَمَى, (M, CK,) or اسْتَمَى الظِّبَاةَ, (so in some copies of the K and in the TA,) He sought, or pursued, the gazelles in their caves, or hiding-places, (فِي غَيْرَانِهَا, M, and so in copies of the K, by the غَيْرَانِ being meant the كُنُس, M,) or in what was not their time, or season, (فِي غَيْرَانِهَا), thus in some copies of the K,) at the auroral rising of Canopus (سَهِيل [which rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.]): (M, K:) so says IAgar. (M.) [Freytag says, on the authority of scholia to the Decrwan of Jerceer, as follows: In the time of the greatest heat, they drive out a wild animal repeatedly from its hiding-place, permitting it to return thither at night, when, thus disturbed, it does not issue from its place; in order that they may be able to strike it.] — And He hunted, or chased, wild animals. (M.) — See also 1, latter part, in two places. — And see 4. — اسْتَمَيْتُهُ also signifies I made him the object of a visit: or I perceived in him good, or goodness, by a right opinion formed from its outward signs. (K.) — And اسْتَمَاهَ He chose it, took it in preference, or selected it. (IAgar, L voce اقْتَرَحَ.) — And IAgar mentions the saying, الْبَكْرَةُ مِنَ الْإِبِلِ تُسَمَّى بَعْدَ أَرْبَعِ عَشْرَةَ لَيْلَةً أَوْ بَعْدَ إِحْدَى وَعَشْرِينَ, as meaning [The youthful she-camel] is tested for the purpose of discovering whether or not she be pregnant [after fourteen nights or after one and twenty]: but Th disallows this, and says that the word is تُسَمَّى, from الْمُنْتَى, which means “the period by the end of which one knows whether or not the she-camel is pregnant.” (M.)

10. فَلَانُ اسْتَمَى فَلَانًا [or اسْتَمَى فَلَانًا, the word فَلَانُ having app. been inadvertently omitted by a copyist,] He asked, or demanded, his [or such a one's] name. (TA.)

اسْمَر and سَمَر and سَمَر: see اسْمَر, in three places, near the beginning of the paragraph; and in four places near the end of the same.

سَمَا: see سَمَاءَ: — and see also اسْمَر, near the beginning of the paragraph.

سَمَا and سَمَا: see اسْمَر, in two places, near the beginning of the paragraph; and in the last sentence but one of the same.

سَمَاة The higher, or upper, or highest, or uppermost, part of anything: [in this sense] masc. (M.) — [In its predominant acceptance,] a word of well-known meaning; (K, TA;) i. e. (TA) [The sky, or heaven;] the canopy of the earth: (M, Msh, TA:) in this sense (M, Msh) masc. and fem.; (Iamb, S, M, Msh, K, *) sometimes fem.; (M;) rarely so, and thus as having the next but one of the significations here following: (Fr, Msh:) Az says that it is fem. because it is pl. [or coll. gen. n.] of سَمَاءَة: (TA:) or it is as

though it were pl. of سَمَاءَة, [or rather its coll. gen. n.], like سَحَابٌ is of سَحَابَة: (Msh, TA:) Er-Rāghib says that the سَمَاء as opposed to the أرض is fem., and sometimes masc.; and is used as a sing. and as a pl.; as the latter in the Kur.ii. 27 [where it is shown to apply to seven heavens]; and that it is like نَحْلٌ and شَجَرٌ and other [coll.] gen. ns.: (TA:) in this sense (M) the pl. is أَسْمِيَة [a pl. of pauc.] (S, M, K) and سُمَى, (M, K,) the latter [originally سُمُوِي] of the measure فُعُول, and both [also] pls. of سَمَاء in another sense, mentioned in what follows, (TA,) and سَمَوَاتٌ or سَمَوَاتٌ, (S, M, Msh, K,) and accord. to the K, [in which all of these are mentioned as though pls. of سَمَاء in all its senses,] سَمَاء, [in the CK سَمَا,] but in the M سَمَاء [like the sing., as mentioned above], where it is said that it must be a pl. in the Kur ii. 27 for the reason already stated, as though pl. of سَمَاءَة or سَمَاءَة: (TA;) and a poet assigns to سَمَاء the anomalous pl. سَمَاءِ, by his saying,

- سَمَاءُ الْإِلَهِ فَوْقَ سَبْعِ سَمَائِيَا •

[The heaven of God, above seven heavens]: (S, M:) the dim. is سَمِيَّة. (Ham p. 472.) — And Any canopy, or covering over-head, of a person. (S, Msh, * TA.) — And hence, (S, TA,) The ceiling, or roof, (S, Msh, K, TA,) of a house, or chamber, or tent, (S, K, TA,) and of anything; (K, TA;) in this sense masc.; (Msh, TA;) and سَمَاءَة also has this meaning. (S.) — And The رَوَاق, (M, K,) i. e. the شَقَّة [or oblong piece of cloth] that is beneath the upper, or uppermost, شَقَّة, (M,) of a بَيْت [or tent]; (M, K:) in which sense it is fem., and sometimes masc.; (M;) as also سَمَاءَة; (M, K;) [and so, app., سَمَائَة; for] one says, أَصْلَحَ سَمَائَتَهُ, with kcsr, [He repaired his سَمَائَة] meaning, his سَمَاءَة. (TA.) — And The clouds; (Zj, K;) because of their height: (Zj, TA:) or a cloud. (Msh.) — And Rain; (S, M, Msh, K;) because it comes forth from the سَمَاء [i. e. sky or clouds]: (TA:) or a good rain (مَطَرَةٌ جَيِّدَةٌ): (K, TA:) or a new rain (مَطَرَةٌ جَدِيدَةٌ): (T, TA:) or, as some say, rain that has not fallen upon the earth; so called in consideration of what has been said above [of its meaning the “clouds” &c.]: (Er-Rāghib, TA:) [but] one says, مَا زِلْنَا نَطَأُ السَّمَاءَ حَتَّى أَتَيْنَاكَرَ [We ceased not to tread upon the rain until we came to you]: (S, TA:) applied to rain, it is masc., and fem. also because of its connexion with the سَمَاء that canopies the earth; (M;) or it is fem., as meaning سَحَابَة: (Msh:) the pl. [of mult.] is سُمَى (S, M, Msh, TA) and [of pauc.] أَسْمِيَة. (S, TA.) السَّمَاءُ is an appellation of The Arabs; [signifying the sons of the water of the heaven:] because of their keeping much to the deserts which are the places of the falling of rain [by means of which they subsist]: or by مَاءُ السَّمَاء is meant Zemzem, which God made to well forth for the Arabs, who are therefore like the sons thereof. (TA.) — [Hence, app., as

being likened to rain by reason of the swiftness of his running,] a certain horse, (M, K,) belonging to Šakhr the brother of El-Khansā, (M,) was named السَّاءُ. (M, K.) — [Hence, likewise, as being likened to rain, † *Bounty*.] One says, أَصَابَنِي بِرَشْحَةٍ مِنْ سَبَائِهِ [He gave me a gift from his store of bounty]. (A in art. رَشَحَ.) — Also † *Herbage*; because produced by the rain, which is thus called. (TA.) — And The back of a horse; (S, Mṣb, K;) because of its height: coupled with [its opposite] أَرْضُ [q. v.]. (S, TA.) — And of a sandal, [in like manner opposed to أَرْضُ]. The upper part [of the sole, i. e. the upper surface thereof], upon which the foot is placed. (M.) — See also سَوَاوَةٌ.

سَوَاوَةٌ: see سَوَاوَةٌ.

سَمِي: see سَامٍ, in two places. — [Also] A competitor, or contender for superiority, in highness, loftiness, or eminence, or in glory, or excellence; i. q. مُسَامٍ. (S, TA.) and مُطَاوِلٌ: (TA:) thus the word, in the accus. case, is said to signify in the Kur xix. 66: (S, TA:) or it there has the meaning here next following. (S, M, TA.) — A like, or an equal: (S, M, K, TA:) and this meaning the word, in the accus. case, is said by some to have in the Kur xix. 8: or in this instance it has the meaning here following. (M, TA.) — A namesake of another. (S, M, K, TA.) — The fem. is سَمِيَّةٌ. (M, TA.)

سَمِي dim. of سَمِي, q. v.

سَمِيَّةٌ dim. of سَمَاءٌ, q. v.

سَمِيٌّ and سَمِيٌّ: see سَمِيٌّ.

سَوَاوَةٌ: see سَمَاءٌ, in three places. — Also The form, or figure, seen from a distance, (S, M, K, TA,) [or] such as is high, or elevated, (TA,) of anything; (S, M, K, TA;) and the aspect thereof: pl. [or rather coll. gen. n.] سَوَاوَاتٌ and سَوَاوَاتٌ; the latter mentioned by Ks. (M, TA.) El-'Ajjāj says,

سَوَاوَةُ الْهَيْلَالِ حَتَّى أَحْقُوْنَا

[The form, &c., of the moon when near the change, until it became curved]. (S.)

سَمَاءَةٌ: see سَمَاءٌ, in the middle of the paragraph.

سَمَائِيٌّ and سَمَائِيٌّ [Of, or relating to, the sky or heaven; heavenly; celestial;] rel. ns. from سَمَاءٌ. (Mṣb, TA.)

سَامٍ [High, or lofty; as also سَمِيٌّ: pl. of the former سَوَامٍ; applied to women as pl. of سَامِيَّةٌ, whence the phrase سَوَامِي الطَّرْفِ in a verse cited voce بُضْعُ; and to irrational animals, as in an instance here following]. One says القُرُومُ السَّوَامِي The stallions [meaning the stallion-camels high in their heads, or] raising their heads high. (S, TA.) And سَامِيَّاتٌ, [pl. of سَامِيَّةٌ,] applied to camels, That raise, or raise high, their eyes and their heads. (Ḥam p. 791.) And رَدَدْتُ مِنْ سَامِي رَدَدْتُ

طَرَفِهِ [app. an elliptical phrase, نَحْوَتُهُ (which is expressed in the explanation) or a similar word being understood; i. e. † I repelled the pride, or haughtiness, of him who was lofty in look;] meaning I contracted to him [or to the lofty in look] his soul, and annulled his pride, or haughtiness. (S, TA.) And الْاُتْفُ سَمِيٌّ [lit. High-nosed] means † disdainful, or scornful. (T and K in art. اُتْفَ.) — [Also act. part. n. of 1 in all its senses. — And hence,] سَمَاءَةٌ, (S, M, K,) of which it is the sing., (M,) signifies Hunters (S, M, K) going forth to the chase: (K:) an epithet in which the quality of a subst. predominates: or, as some say, hunters in the day-time, peculiarly: or hunters wearing the socks, or stockings, called مِسْمَاءَةٌ. (M.)

اِسْمَرٌ, (S, M, Mṣb, K,) with the conjunctive اِ, [i. e. written اِسْمَرٌ], but this is made disjunctive by poetic license [as well as when the word commences a sentence], (S,) usually with kesr [when the ا is disjunctive], (Lḥ, M, TA,) and اِسْمَرٌ, (S, M, K,) of the dial. of Benoo-'Amr-Ibn-Temeem and of Kudā'ah, (M, TA,) mentioned by IAar, (TA,) and سَمِرٌ and سَمِرٌ (S, M, K) and سَمِرٌ, (K,) and سَمَاءٌ (M, K) and سَمَاءٌ and سَمَاءٌ (K,) [The name of a thing; i. e.] a sign [such as may be uttered or written] conveying knowledge of a thing; syn. عَلَامَةٌ: and a word applied to denote a substance or an accident or attribute, for the purpose of distinction: (M, K:) [or a substantive in the proper sense of this term, i. e. a real substantive; and a substance in a tropical sense of this term, i. e. an ideal substantive:] as expl. by El-Munáwee, in the "Towkeef," the اسم is that which denotes a meaning in itself unconnected with any of the three times [past and present and future]: if denoting what subsists by itself, it is termed اِسْمَرٌ عَيْنٌ; and if denoting what does not subsist by itself, [i. e. an accident or attribute,] whether existent, as الْعِلْمُ [i. e. knowledge], or non-existent, as الْجَهْلُ [i. e. ignorance], it is termed اِسْمَرٌ مَعْنَى: (TA:) the pl. is اَسْمَاءٌ [a pl. of pauc.] and اَسْمَاوَاتٌ, (S, M, K,) the latter said by Lḥ to be a pl. of اِسْمَرٌ, but it is rather a pl. of اَسْمَاءٌ, for otherwise there is no way of accounting for it, (M,) and اَسْمَارٌ (S, M, K) and اَسْمَائِيٌّ (M, K) are [likewise] pls. of اَسْمَاءٌ: (K, TA:) the word اِسْمَرٌ [i. e. اِسْمَرٌ or اِسْمَرٌ] is derived from سَمَوْتُ, (S, TA,) or from السَّمُو, (Mṣb, Er-Rāghib, TA,) because the اسم is a means of raising into notice the thing denoted thereby, and making it known: (S, Er-Rāghib, TA:) it is of the measure اَفْعَ [or اَفْعَ, accord. to different dialects], the last radical, و, being wanting in it, (S, Mṣb, TA,) and the hemzeh [or rather ا] being prefixed by way of compensation for it, accord to a general rule; (Mṣb, TA;) for it is originally سَمُو (S, Mṣb, Er-Rāghib, TA) or سَمُو, (S, Mṣb, TA,) its pl. being اَسْمَاءٌ, and its dim. being سَمِيٌّ [originally سَمِيٌّ]: (S, Mṣb, Er-Rāghib, TA:) some of the Koofees hold that it is from الوَسْمَرُ, meaning الْعَلَامَةُ, the و, which is the primal radical, being

rejected, and the hemzeh [or ا] being substituted for it, so that its measure is اَعْلَ [or اَعْلَ]; but this is a weak opinion, for, were it so, the dim. would be وَسْمَرٌ and the pl. would be اَوَسْمَارٌ. (Mṣb, TA.) One says, اِسْمَرٌ هَذَا كَذَا [The name of this is thus, or such a word]; and if you will you may say, اِسْمَرٌ هَذَا كَذَا; and in like manner, سَمِيٌّ and سَمِيٌّ: Lḥ says that اِسْمُهُ فُلَانٌ [His name is Such a one] is the [common] phrase of the Arabs; and he mentions اِسْمُهُ فُلَانٌ as heard from [the tribe of] Benoo-'Amr-Ibn-Temeem: and Ks cites, as heard from some of [the tribe of] Benoo-Kudā'ah, the saying,

بِاسْمِ الَّذِي فِي كُلِّ سُورَةٍ سَمِيٌّ

[In the name of Him whose name is in every chapter of the Kur-ān], and سَمِيٌّ as heard from others, not of Kudā'ah. (M.) سَمِيٌّ عَلَى اِسْمِ اللَّهِ is an elliptical phrase [for سَمِيٌّ عَلَى ذِكْرِ اِسْمِ اللَّهِ Journey thou relying upon the mention of the name of God]. (IJ, M in art. ذَل: see ذَلِيلٌ.) — [Hence,] اِسْمَرٌ signifies also † Fame, renown, report, or reputation, of a person: (TA:) and so سَمِيٌّ, in relation to good, (K, TA,) not to evil; mentioned by Az. (TA.) One says, ذَهَبَ اِسْمُهُ فِي النَّاسِ, i. e. His fame &c. [went, or spread, among mankind, or the people]. (TA.)

اِسْمِيٌّ [Of, or relating to, a name or noun or substantive;] rel. n. from اِسْمَرٌ; as also سَمِيٌّ and سَمِيٌّ. (S, TA.) [Hence,] جُمْلَةٌ اِسْمِيَّةٌ A nominal proposition or phrase; as distinguished from فِعْلِيَّةٌ, or verbal.]

اِسْمِيَّةٌ The quality of a name or noun or substantive.]

مِسْمَاءَةٌ The socks, or stockings, worn by a hunter, (M, K, TA,) to protect him from the heat of the burning ground. (TA.)

هُوَ مِنْ مَسْمِيٍّ [Named]. — [Hence,] one says, هُوَ مِنْ مَسْمِيٍّ قَوْمِهِ, meaning † He is of the best of his people or party. (TA.)

سَمِيٌّ: see سَمِيٌّ.

سن

1. سَنَ, (M, L, K,) [aor. 2,] inf. n. سَنَ, (M,) He (a man, M, L) bit him (another man, M, L) with his اَسْنَانٍ [or teeth]. (M, L, K: but in the K, with the اَسْنَانِ.) [Hence, app.,] سَنَتِ الْاَرْضُ The herbage of the land was eaten. (L, K.) — And, (M, L, in the K "or,") aor. and inf. n. as above, (M, L,) He broke his (a man's, M, L) سَنَتِ الْبَدَنَةَ [or teeth]. (M, L, K.) — سَنَتِ الْبَدَنَةَ: see 4. — Also, (accord. to the M and L, but accord. to the K "or,") aor. and inf. n. as above, (M, L,) He pierced him, or thrust him, with the سِنَانٍ [or spear-head]. (M, L, K.) And سَنَتِ بِالرُّمُوحِ He pierced him, or thrust him, with the spear. (L.) — And He fixed, or mounted, upon it (i. e. the spear) the سِنَانٍ [or iron head];

(M, L, K;) and **سَنَّهُ** *he put to it a* سَنَان. (L.) — Also, (S, M, L, Mṣb, K,) aor. and inf. n. as above, (M, L, Mṣb,) *He sharpened it, whetted it, or made it sharp-pointed*, (S, M, L, Mṣb, K,) and *polished it*, (M, L, K,) namely, a thing, (M, L,) or a knife; (S, L, Mṣb, K;) and so **سَنَّهُ**: (M, L, K;) and **سَنَّ** *he sharpened, whetted, or made sharp-pointed, a spear-head upon the* مِسَن: (L:) and *he rubbed, or grated, a stone upon a stone*. (Fr, L.) — [Hence,] **سَنَى هَذَا الشَّيْءَ** *This thing [sharpened my appetite;] made me desirous of food*. (K.) The Arabs say [also] **الْحِمَضُ تَسْنُ** *The [plants, or trees, called] حِمَضُ strengthen the camels [or sharpen their appetites] for the [plants, or trees, called] حِمَضُ, like as the whetstone strengthens [or sharpens] the edge of the knife*. (L.) — [Hence also,] **سَنَّ** *أَفْرَاسَهُ*, (M, L, K,*) [aor. and] inf. n. as above, (M, L,) *He rubbed and cleaned his teeth with the stick used for that purpose*; (M, L, K;) as though he polished them. (M, L.) — And **سَنَّ** *الإِبِلَ*, (ISK, S, M, L,) or *الِهَالَ*, (K,) aor. and inf. n. as above, (M, L,) *He tended well, (K,) or pastured and tended well, (ISK, S, L,) or pastured, and rendered fat, or plump, (M, L,) the camels, (ISK, S, M, L,) or the cattle; (K;) [so that they became in good condition, free from mange or the like;] as though he polished them*. (ISK, S, M, L, K.) — And **سَنُوا الْهَالَ** *They sent the cattle into the pasturage*. (El-Muārrij, S, L, K,*) — And **سَنَّ الإِبِلَ**, (M, L, K,) [aor. and] inf. n. as above, (M, L,) *He drove the camels quickly*: (M, L, K;) or, as some say, **السَّنُّ** signifies *السَّيْرُ الشَّدِيدُ* [i. e. the making to go vehemently; *السَّيْرُ* being here syn. with *التَّسْيِيرُ*]: (M, L:) you say, **سَنَنْتُ النَّاقَةَ** *I made the she-camel to go* (سَوَّرَهَا, S, or سَيَّرَهَا, L) *vehemently*. (S, L.) — **إِنَّمَا أَتَى لِأَنَّ**, occurring in a trad., meaning *I am made to forget only that I may drive men by directing to the right way, and show them what is needful for them to do when forgetfulness occurs to them, may be from سَنَ [expl. above as] meaning “he pastured and tended well” the camels. (L.) — **سَنَّ عَلَيْهِ الْمَاءَ**, [aor. and inf. n. as above,] *He poured forth the water upon him, or it*; (M, L, K;) as also **سَنَّهُ**: (Ham p. 611:) or *he discharged the water gently upon him, or it*. (M, L.) You say, **سَنَنْتُ الْمَاءَ عَلَى وَجْهِ**, (S, L,) or **سَنَّ الْمَاءَ عَلَى وَجْهِهِ**, (Mṣb,) or **سَنَّ الْمَاءَ عَلَى وَجْهِهِ**, (Mgh,) aor. as above, (Mgh, L,) and so the inf. n., (L,) *I [or he] discharged the water without scattering upon his face: if scattering it in pouring, you say, سَنَنْتُ: (S, L:) or I, or he, poured the water gently (Mgh, L, Mṣb) upon the face, (Mṣb,) or upon his face. (Mgh, L.) And سَنَّ التُّرَابَ *He poured the dust, or earth, gently upon the ground*: (S, L:) and *he put it gently upon a corpse*. (L.) And **سَنَّتِ الْعَيْنُ** *The eye poured forth tears*. (M, L.) And **أَسْنَنَ قُرُونُ فَرْسِكَ** *Make the [issues of] sweat to flow from thy***

horse by plying him hard, in order that he may become lean, or light of flesh: and **سَنَّ لَهُ قُرُونٌ**, *An issue, and issues, of his sweat, was, and were, made to flow*. (L.) **سَنَّ عَلَيْهِ الدَّرْعَ**, (S, M, L, K,) aor. and inf. n. as above, (S, M, L,) *He put (lit. poured) upon him the coat of mail*. (S, M, L, K.) — **سَنَّ الْفَحْلُ النَّاقَةَ** *The stallion threw down the she-camel* (كَبَّهَا, in copies of the K [erroneously] رَكَبَهَا) *upon her face*. (L, K,*) [See also 3.] — **سَنَّ الطِّينَ** *He plastered pottery with the clay*: (M, L:) or *he made the clay into pottery*. (M, L, K.) — **سَنَّهُ**, (S, L, K,) aor. as above, (S,) and so the inf. n., (S, L,) also signifies *He formed it, fashioned it, or shaped it*; (S, L, K;) namely, a thing: (K:) and some say, *he made it long*. (L.) — And [from the former of these two meanings, app.] *He instituted, established, or prescribed, it, i. e. a custom, practice, usage, or the like, whether good or bad; set the example of it; originated it as a custom &c. to be followed by others after him*. (L.) You say, **سَنَنْتُ لَكَرْسَةً فَاتَّبَعُونَهَا** *I have instituted &c., for you an institute, a custom, a practice, a usage, or the like, to be followed, therefore follow ye it*. (L.) And **سَنَّ فَلَانٌ طَرِيقًا مِنَ الْخَيْرِ**, aor. and inf. n. as above, *Such a one originated [or instituted] an act of goodness, or piety, [or a good, or pious, way of acting,] which his people knew not, and which they afterwards followed, or pursued*. (L.) And **سَنَّ اللَّهُ سُنَّتَهُ لِلنَّاسِ** *God manifested, or made known, his statutes, or ordinances, and commands and prohibitions, [i. e. his laws,] to men*: (M, L:) and **سَنَّ اللَّهُ سُنَّتَهُ** *God manifested, or made known, a right way [of acting &c.]*: (L:) [and in like manner one says of any one,] **سَنَّ الْأَمْرَ** *He manifested, or made known, the thing, affair, or case*. (K.) — And **سَنَّ سُنَّتَهُ**, (M, L,) or **طَرِيقَتَهُ**, (K,) [aor. and] inf. n. as above, (M, L,) *He pursued [a way, course, rule, mode, or manner, of acting or conduct or life or the like]; as also سَنَّهَا; (M, L;) or **سَنَّهَا**; (so in the K;) and **سَنَّهَا**: (K in art. سَبَر:) **سَنَّوْا بِطَرِيقِي مِنَ الْخَيْرِ** *They followed, or pursued, a good, or pious, way of acting*. (L.) It is said in a trad. respecting the Magians, **سَنُّوْا بِهِمْ سُنَّتَهُ أَهْلَ الْكِتَابِ**, i. e. *Pursue ye with them the way of the People of the Scripture, or Bible; act with them as ye act with these; granting them security on the condition of receiving [from them] the [tax called] جَزْيَةٌ*. (Mgh, L,*) — **سَنَّ** is also expl. as meaning *He, or it, became altered for the worse, or stinking*: so in a trad. of Barwaḡ the daughter of Wāshik, where it is said, **كَانَ زَوْجَهَا سَنَّ فِي بَيْرٍ**, *Her husband had become altered for the worse, or stinking, having died, in a well which he had descended*: from the saying in the Kūr **سَنَّ مِنْ حَمَا** *[see مَسْنُونٌ]* but some say that he [who used this phrase] meant [to say, or meant thereby,] **أَسْنَنَ**, i. e. *his head became affected with vertigo by reason of a foul odour that he smelt, and he swooned*. (L.)*

2. **سَنَّتَهُ**: see 1, near the beginning. — [Hence,]

سَنَّ الْمُهَنْطَقَ *He made the speech good, or beautiful*; (M, L, K;) as though he polished it. (M, L.) — And **سَنَّ إِلَيْهِ الرُّمَحَ**, (M, L, K,) inf. n. **تَسْنِينَ**, (M, L,) *He directed, or pointed, the spear towards him, or it*. (M, L, K.)

3. **سَنَّ النَّاقَةَ**, inf. n. **مَسَانَةً** and **سَنَانًا**, (S, M, L, K,) *He (the stallion-camel) bit the she-camel with the fore part of the mouth*: (L:) or *he opposed himself to her*, (M, L,) or *drove her*, (S, L,) or *bit her with the fore part of the mouth, and drove her, (K,) to make her lie down*, (S, M, L, K,) *in order that he might cover her*: (S, M, L, K:) or *he covered her without her desiring it, or before she desired it, by force*. (IB, L.)

4. **اسْنَنَ**, (S, M, L, Mṣb, K,) inf. n. **إِسْنَانًا**, (Mgh, L, Mṣb,) said of a man, (S, M, L, Mṣb, K,) and of other than man, (Mṣb,) i. q. **كَبُرَ** [meaning *He became advanced in age, or full-grown*], (S, L, Mṣb,) or **كَبُرَتْ سِنُهُ** [which means the same]; (M, L, K;) as also **اسْتَسَنَّ**: (K:) but Az says that **الْإِسْنَانُ** in the case of an animal of the ox-kind and of the sheep or goat, is not the same as in that of a man: for in such animals it means [the attaining to the age of] the coming forth of the [permanent] **ثَنِيَّة** [or central incisor]: (Mṣb:) or in such animals it means at least [the attaining to the age of] the shedding of the [tooth called] **ثَنِيَّة** [which is generally said to be in the third year]; and at the utmost in such animals, [the attaining to the age of] what is termed **الْشُّلُوعُ** or **الشُّلُوعُ** [which is in the sixth year]; and at the utmost in camels, [the attaining to the age of] what is termed **الْبُرُوزُ** [which is generally in the ninth year]. (Mgh, L.) [It is also expl. in the K as meaning *His tooth grew forth*: but the right explanation is one given in the Mgh and L; i. e. *his tooth whereby he became مَسْنَنٌ grew forth*.] **لَمْ يَسْنَنْ**, occurring in a trad. of Ibn-'Omar, as some relate it, is a mistake for **لَمْ يَسْنَنْ**. (Mgh, L.) And **سَنَّتْ** **الْبَدَنَةَ**, a phrase mentioned by Kt, as meaning *The teeth of the بَدَنَةُ grew forth*, is also a mistake [for **أَسْنَتْ**]. (L.) — You say also, **اسْنَنَ سَدِيسُ النَّاقَةِ** *The [tooth called] سَدِيسُ of the she-camel grew forth, i. e. in the eighth year*. (S, L.) — Also, said of God, *He made a tooth to grow forth*. (S, L, K.) **سَنَّهَا**, [referring to the teeth of a بَدَنَةُ], a phrase mentioned by Kt, is a mistake [for **أَسْنَهَا**]. (L.) — See also 1, in the former half of the paragraph, in two places.

5. **تَسَنَّ بِهِ** [He took him, or it, as an exemplar, example, or object to be imitated]. (K voce فَعُولَةٌ.) — **تَسَنَّ فِي عَدْوِهِ** *He (a man) went at random, heedlessly, or in a headlong manner, in his running*; as also **اسْتَسَنَّ**. (M, L.) — See also 5 in art. **سَنَهُ**, last signification.

6. **تَكَادَمَتْ** i. q. **تَسَانَتْ الْفُحُولُ** [meaning *The stallion-camels bit one another with the fore part of the mouth*]. (L, K.)

8. **اسْتَسَنَّ** *He rubbed and cleaned his teeth with* **سَوَاك** [or piece of stick used for that purpose];

(S, M, L, K;) he made use of the سَوَاك, passing it over his teeth. (L.)—And He took, or seized, with the teeth. (KL.)—استنت العين The eye poured forth its tears. (M, L.)—استنت said of the blood of a wound made with a spear or the like, It issued in a gush. (AZ, L.)—Said of the سَرَاب [or mirage], It was, or became, in a state of commotion, went to and fro, or quivered. (M, L, K.)—Said of a horse, i. q. قَمَضَ [app. as meaning He pranced, leaped, sprang, or bounded]: (S, K;) he frisked; or was brisk, lively, or sprightly: he ran, in his friskiness, briskness, liveliness, or sprightliness, in one direction: he ran, by reason of his friskiness, briskness, liveliness, or sprightliness, a heat, or two heats, without a rider upon him: (L:) he ran to and fro, by reason of briskness, liveliness, or sprightliness: from سَن as signifying “he poured forth” water, and as signifying “he sharpened” iron upon a whetstone. (Har p. 47.) It is said in a prov., استنت الفصال حتى القرعى (S, Meyd, L,) or الفصلاّن, (Meyd,) i. e. The young weaned camels leaped, sprang, or bounded; (S, L;) even those affected with the small pustules called قَرَع; (Meyd, L;) which are small white pustules, the remedy for which is salt, and the butter (جَبَاب) of camels’ milk: (Meyd:) when the healthy young weaned camels do thus, those affected with such pustules do the like in imitation, but become disabled from doing it by weakness: the prov. is applied to the man who introduces himself among a people, or party, to whom he does not belong: (L:) or to him who speaks with one before whom he should not speak by reason of the greatness of his rank: and some related it differently, saying, القرعى [which is the dim. of القرعى]; (Meyd;) and القَرَع [which is pl. of الاقَرَع, q. v.]: and some say that استنت الفصال signifies the young weaned camels became fat, or plump, and their skins became [sleek] like مَسَان [or whetstones]. (L.) And it is said in a trad. of ‘Omar, رَأَيْتُ أَبَاهُ يَسْتَنُّ بِسَيْفِهِ كَمَا يَسْتَنُّ الْجَمَلُ meaning [I saw his father] exulting with briskness, liveliness, or sprightliness, and brandishing his sword, [like as the camel exults with briskness, and lashes with his tail.] (L.) See also 5.—[Also He took, held, or followed, the سَن, i. e., road, or way, or main and middle part thereof: and he, or it, was, or lay, in the way. Hence,] one says, خُذْ مَا اسْتَنَّتْ, meaning [Take thou what lies in the way;] what is easily attainable; what offers itself without difficulty. (AA, TA voce اِسْتَنْدَبَ) — See also 1, near the end of the paragraph, in two places.

10: see 4: — and see also 1, near the end of the paragraph, in two places. — استنت الطريق The road was travelled. (K.)

R. Q. 1. سَنَّتَ الرِّيحُ The wind blew coldly, or coolly; as also نَسَّت: so in the Nawádir. (L.)

سن i. q. ضَرَسَ [as meaning A tooth; in which sense this latter word is often used; though it is frequently restricted to a molar tooth, or to any of the teeth except the central incisors]: (M, L, K;) [or, accord. to some, a single tooth; i. e.

one that is not of the double, or molar, kind; as shown by a description in what follows:] of the fem. gender: (S, M, L, Mṣb:) pl. اَسْنَان (S, M, L, Mṣb, K) and اُسْنَة and اُسْن, (M, L, K,) the last of these mentioned by Lh, and this and the second anomalous; (M, L;) or the second is allowable as pl. of the first of these pls.; (S;) or it is pl. of the سَن of the spear; but may also be pl. of اَسْنَان as pl. of سَن applied to herbage upon which camels pasture, in an instance to be cited in what follows: (A’Obeyd, T, L:) the vulgar say اِسْنَان and اُسْنَان, which are wrong: (Mṣb:) the اَسْنَان of a human being consist of four ثَنَائِيَا, and four رِبَاعِيَا, and four اُنْيَاب, and four نَوَاجِد, and sixteen اَضْرَاس: or, as some say, four ثَنَائِيَا, and four رِبَاعِيَا, and four اُنْيَاب, and four نَوَاجِد, and four اَضْرَاس: (Mṣb:) or the اَسْنَان and twelve اَرْحَاة: (Mṣb:) or the اَسْنَان and اَضْرَاس together make up the number of thirty-two; the ثَنَائِيَا are four, two above and two below [in the middle]; next are the رِبَاعِيَا, which are four, two above and two below; next are the اُنْيَاب, which are four [likewise, two above and two below]; and next are the اَضْرَاس, which are twenty, on each side five above and five below; and of these [last] the four that are next to the اُنْيَاب are the ضَوَاك; next to each نَاب, above and below, is اَضَاك; next to the ضَوَاك are the طَوَاجِح, also called the اَرْحَاة, which are twelve, on each side [above and below] three; and next to these are the نَوَاجِد, which are the last of the teeth in growth, and the last of the اَضْرَاس, on each side of the mouth one above and one below: (Zj in his “Khalk el-Insán:”) the dim. of سَن is سَنِيَّة, because it is fem. (S.) One says, لَا آتِيكَ سَنُ الْجَحِلِ, (S, M, L,) i. e. I will not come to thee as long as remains the tooth of the young one of the [kind of lizard called] ضَب; (M, L;) meaning, ever; (S, M, L;) because the حِل never sheds a tooth: (S, L:) or, as Lh relates it, on the authority of El-Mufaddal, سَنِي جَنْبِي; [using the dual form of سَن]; and [it may be rendered, accord. to the former reading, † during the life of the young one of the ضَب, for] he says, they assert that the ضَب lives three hundred years, and that it is the longest-lived creeping thing upon the earth. (M, L.) A poet (Abou-Jarwal El-Jushamee, whose name was Hind, L) says, describing camels taken as a bloodwit,

فَجَآتُ كَسَنَ الظَّبِّي تَرَارَ مِثْلَهَا
بَوَاةً قَتِيلٍ أَوْ حَلُوبَةً جَانِعٍ

[And they came; † like the age of the gazelle was the age of every one of them: I have not seen the like of them for an equivalent of a slain person, or a milch camel of one hungry: (I have given a reading of this verse that I have found in the M and TA in art. ظبى, instead of that in the present art. in the S and L, in which سَنَاء and سَنَاء are put in the place of بَوَاة, app. for سَنَاء, an inf. n. of سَنَاءَة, and as such here meaning a soothing, or the like:)] he means that they were ثَنَائِيَا,

[pl. of ثَنِي], because the ثَنِي is one shedding [or that has shed] his ثَنِيَّة, and the gazelle has no ثَنِيَّة [in the upper jaw], so that he is always [one that may be termed] a ثَنِي. (S, L.) It is said in a trad., إِذَا سَافَرْتُمْ فِي الْخِصْبِ فَأَعْطُوا الرُّكْبَ, اُسْتَنْهَا, [expl. as] meaning When ye journey in the land abounding with herbage, enable ye the ridden beasts to take of the pasturage: (S, L:) but Az states that A’Obeyd says, I know not اُسْتَنْهَا except as pl. of the سَن of the spear; and if the trad. be [correctly] preserved in memory, it seems to be pl. of اَسْنَان; for سَن [sometimes] signifies the [portion of] herbage upon which camels pasture; and its pl. is اَسْنَان; one says, اَسْنَانُ مِنَ الْمَرْعَى; and the pl. of اَسْنَان is اُسْتَنْهَا: Abou-Sa’eed says that this last is pl. of سَنَان, not of اَسْنَان, and سَنَان is applied to the [plants, or trees, called] حِمَض, as meaning † a strengthener [i. e. a sharpener of the appetite] of the camels for the [plants, or trees, called] خُلَّة: [see a phrase in the earlier part of the first paragraph:] in like manner, also, [he says,] when they light upon what is termed سَنُ مِنَ الْمَرْعَى [a portion of pasturage], this is termed سَنَانُ عَلَى السَّيْرِ [a strengthener, or sharpener, for journeying]: this explanation is approved by Az, and likewise that of A’Obeyd: it is also related, on the authority of Fr, that سَنَان signifies the eating vehemently: [a signification mentioned in the K as well as in the L:] and Az says, I have heard more than one of the Arabs say, أَصَابَتِ الْإِبِلُ الْيَوْمَ سَنًا مِنَ الْمَرْعَى [The camels have obtained to-day a good portion of pasturage] when they have eaten well of the best of the pasturage: Z says that اَعْطُوا الرُّكْبَ اُسْتَنْهَا means † Give ye to the ridden beasts what will prevent their being slaughtered; for when their owner pastures them well, they become fat, and goodly in his eye, and therefore he withholds himself, with niggardliness, from slaughtering them, and this [condition of them] is likened to اُسْتَنْهَا [as meaning “spear-heads”] pl. of سَنَان: [see also اَخَذْتُ رِمَاحَهَا, said of camels, voce رَمَحَ:] or if the pl. of سَن be intended by it, the meaning is, enable ye them [i. e. the ridden beasts] to take of the pasturage; and hence the trad., اَعْطُوا السَّنَّ اَعْطُوا السَّنَّ, i. e. Give ye the possessors of the سَن [meaning tooth] their share of the سَن which is the pasture. (L.) السَّن is also used for ذَوَاتُ السَّن [The possessors of the tooth] as meaning the slave and horses and the like and other animals, [collectively, in like manner as خُفَّ and حَافِر are used,] in a trad. of ‘Omar. (L.) And it is said in a trad. of Ibn-Dhee-Yezen, اَلْأَوْطِنُ اَسْنَانُ الْعَرَبِ ذَوَى اَسْنَانِ الْعَرَبِ كَعَبَهُ, meaning [I will assuredly make] the great men and the nobles [of the Arabs to tread upon his ankle]. (L.) [But اَسْنَان in this instance may be pl. of سَن in the sense here next following; so that اَسْنَان ذَوَى

may be rendered *the advanced in age*.)—Hence, (L.) † *Life*; (S, M, L, Mṣb;) metaphorically used in this sense as indicative of its length and its shortness; (L;) [for the teeth vary with the length of life;] the *measure*, (K,) or *extent*, of *life*; (Mṣb, K;) [the *age attained*;] used in relation to human beings and others: (M, L, K:) of the fem. gender in this sense also, (M, L, Mṣb,) because meaning *مُدَّة*: (Mṣb:) pl. *أَسْنَان*, (M, L, K,) only. (M, L.) You say *رَجُلٌ حَدِيثُ السِّنِّ*, meaning † *A young man*. (S, Mṣb, K, all in art. *حدث*.) And *جَاوَزَتْ أَسْنَانُ أَهْلِ بَيْتِي* † [*I have exceeded*] *the lives of the people of my house*. (L.) And *صَدَقَنِي سِنٌ بِكُورِهِ* [and *بُكُورِهِ*, expl. in art. *بكر*]. (L.)—And † *A like, an equal, or a match, in age, of another*; (M, L, K;) like *تَن*; (M, L;) as also *سَنِينٌ*, (M, L, K,) and *سَنِينٌ*, (L,) or *سَنِينَةٌ*: (M, K:) in this sense also fem.; and [therefore] the dim. is *سَنِينَةٌ*; (L;) one says, *أَبْنِي سَنِينَةٌ أَتَبَكَ* [*My son is the equal in age of thy son*]: (El-Kānānee, L:) and the pl. is *أَسْنَانٌ* and *أُسْنٌ*. (L.)—Also † *A tooth of a منجل* [or *reaping-hook*]: (M, L, K:) pl. *أَسْنَانٌ*, signifying its *أُشْر*. (L and K in art. *أش*.)—[And † *A tooth of a comb*.] The Arabs say *كَأَسْنَانِ الْمِشْطِ* meaning † [*Like the teeth of the comb*] in equality, in respect of any state, or condition: but if they mean equality in respect of evil, they say

• سَوَاسِيَةُ كَأَسْنَانِ الْجَمَارِ •

[*Equals like the teeth of the ass*]; *سَوَاسِيَةُ* being an anomalous pl. of *سَوَاءٌ*. (Har p. 39.)—And † *The nib, i. e. the place of paring, of a writing-reed*: (S, L, K:) [and each lateral half of that part; for] the writing-reed has a right *سِنٌ* and a left *سِنٌ*: (TA in art. *حرف*.) [and *سِنَةٌ* occurs in the K voce *جَلَفَةٌ* as meaning the *point* of a writing-reed.] One says, *أَطْلُ سِنٍ قَلْبِكَ وَسَمِّنَا* [*Mahe long the nib, or pared portion, of thy writing-reed, and mahe it thick* (lit. *fat*), and *mahe thy mode of cutting the extremity of the nib oblique, and make it to incline towards the right*]. (S, L.)—*A tooth* [or *pin*] of a key [app. of the kind of wooden lock called *ضَبَّة*, q. v.]. (MA.)—See also *سِنْسِنٌ*.—Also, (M, K, and A and K in art. *فص*.) or *سِنَةٌ*, (S, JM,) *A clove*, (فَصٌّ, S and A as syn. with *سِنٌ* in art. *فص*, and JM in explanation of *سِنَةٌ* in the present art., or *فَصَّة*, S and L in explanation of *سِنَةٌ*.) or *أَحَبَّة* [app. here meaning *small distinct portion*] of the head [upp. here meaning *bulb*], (M and L and K in explanation of *سِنٌ*.) of garlic. (S, M, A, L, K, JM.)—[Accord. to some,] one says, *وَقَعَ فَلَانٌ فِي سِنِّ رَأْسِهِ*, meaning *Such a one fell into [what equalled] the number of his hairs, of good*, (M, L, K,) and *of evil*: (L:) or, as some say, *into what he willed, or wished, and had authority to decide*: (L, K:) but this is a mistranscription: (Meyd:) the correct saying is *فِي سِنِّي رَأْسِهِ*, (Az, Meyd, L,) and

سَوَاءٌ رَأْسِهِ, meaning *he fell into a state of enjoyment, or welfare*; (Meyd;) the former sometimes expl. as meaning, [*he lighted upon, or came upon, what equalled*] *the number of the hairs of his head, of wealth, or good*: (A'Obeyd, Meyd:) or *what equalled [the hairs of] his head, of abundance of herbage, or of the goods, conveniences, or comforts, of life*: (Az, L, and Meyd* on the authority of IAg:) the saying is a prov. (Meyd.) = *السِّنُّ* also signifies *The wild bull*. (L, K.)

سِنَةٌ, (K,) or *سِنَةٌ*, (so in the L,) *A she-bear*; syn. *دِبَّة*. (K: in the L *دِبَّة*.) And *A she-lynx*: syn. *فَهْدَةٌ*. (L, K.)

سِنَةٌ *A way, course, rule, mode, or manner, of acting or conduct or life or the like*; syn. *طَرِيقَةٌ*, (Mgh, L, Mṣb,) as also *سَنَنٌ*, (S, L,) and *سِيرَةٌ*; (S, M, L, Mṣh, K;) whence the saying, *سَنُوا بِهَيْمِ*, expl. in the first paragraph of this art., last sentence but one, (Mgh,) and the saying of the Hudhalee [Khālid Ibn-Zuḥeyr] cited in the first paragraph of art. *سير*; (S;) and this is [said to be] the primary signification; (L;) whether *good*, or *bad*; (M, L;) *approved* or *disapproved*: (Mṣb:) or, accord. to Sh, *a way [of acting &c.] that has been instituted, or pursued, by former people, and has become one pursued by those after them*; and this, he says, is the primary signification: (L:) it signifies also [particularly] *a way of acting &c. that is commended, or approved, and right*; wherefore one says, *فَلَانٌ مِنْ أَهْلِ السِّنَّةِ* [*Such a one is of the people of the commended and right way of acting &c.*; generally meaning, *of those who follow the institutes, or ways, of the Prophet*]; and is from *سَنَنٌ* signifying “a way,” or “road;” (T, L;) and is also syn. with *سَنَنٌ*: (L:) and [the *laws*, i. e.] the *statutes, or ordinances, and commands and prohibitions, of God*: (Lh, M, L, K:) [also *a practice or saying, or the practices and sayings collectively, of Moḥammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Moḥammad*, (see Kull p. 203,) as handed down by tradition:] when used unrestrictedly in matters of the law, *السِّنَّة* means only *what the Prophet [Moḥammad] has commanded, and what has been handed down from him by tradition*, [or, as in the JM, and what he forbade,] and *what he has invited to do, by word or deed, of such things as are not mentioned in the Kur-ān*; wherefore one says, in speaking of the directions, or evidences, of the law, *الْكِتَابُ وَالسِّنَّةُ* meaning *the Kur-ān and the Traditions*: (L:) [thus used, it may be rendered *the institutes of the Prophet*; or *his rule or usage*:] or in the law it signifies *the way of acting &c. that is pursued in religion without being made obligatory, or necessary*; it is *what the Prophet persevered in doing, or observing, with omitting, or neglecting, [it] sometimes*; and *if the said persevering is in the way of religious service, it constitutes [what are termed] سَنَنُ الْهُدَى*; if in the way of custom, *سَنَنُ التَّوَائِدِ*: so that *السِّنَّةُ الْهُدَى* [the

of right direction] is that of which the observance is a completion of religion, and it is that to the omission, or neglect, whereof attach blame and misdemeanour; and *سَنَةُ التَّوَائِدِ* [the *سَنَةُ* of supererogatory acts] is that of which the observance is good, but to the omission, or neglect, whereof neither blame nor misdemeanour attaches, such as the ways of the Prophet in his standing and sitting and clothing and eating: (KT:) *سَنَنٌ* is the pl. (Mṣb.) *سَنَةُ الْأَوَّلِينَ*, in the Kur xviii. 53, i. e. *سَنَتَنَا فِي الْأَوَّلِينَ* [*The way pursued by us in respect of the former, or preceding peoples*], means the destruction decreed to befall them; (Jel;) or extirpation; (Bḷ;) or, as Zj says, their beholding punishment; [*أَتَبَهُمْ عَائِلُوا الْعَذَابِ*]; or, as expl. in the K, *مُعَايِنَةُ الْعَذَابِ*]; for the believers in a plurality of gods said, [as is related in the Kur viii. 32,] O God, if this be the truth from Thee, then do Thou rain down upon us stones from heaven. (M, L.)—Also *Nature*; *natural, or native, disposition, temper, or other quality or property*: (M, L, K:) pl. *سَنَنٌ*. (M, L.)—And *The fuce*; (M, L, K;) because of its polish and smoothness: (M, L:) or the *ball of the cheek* (*حُرُّ الْوَجْهِ*): or the *circuit* (*دَائِرَةٌ*) of the *face*: or the *form*: (M, L, K:) or the *form of the face*: (S:) or the *forehead and two sides thereof*: (M, L, K:) all from the meaning of polish and smoothness and evenness: (M, L:) or the *principal part of the face*; the *part* thereof in which beauty is generally known to lie: (M in art. *امر*.) or the *side of the cheek*: pl. *سَنَنٌ*. (L.) You say, *رَجُلٌ قَبِيحُ السَّنَةِ* *A man foul, or ugly, in respect of the form, and of what confronts one, of the face*. (L.) And *هُوَ أَشْبَهُ شَيْءٍ سَنَةً وَأَمَةً* *He is the most like thing in form, and face, and in stature*. (L.)—And *The black line, or streak, on the back of the ass*. (L.)—Also, (S, K,) or *سِنَةٌ*, (so in the L,) *A sort of dates, of El-Medeneh*, (S, L, K,) well known. (L.)

سِنَةٌ: see *سِنٌ*, in the last quarter of the paragraph, in two places.—Also i. q. *سِنَكَّة*, meaning *A ploughshare*; i. e. the *iron thing with which the ground is ploughed up*: (AA, IAg, S, L: [see also *لُؤْمَةٌ*]:) pl. *سِنَنٌ*. (L.)—[And] *A two-headed* *قَائِبٌ* [i. e. *hoc* or *adz* or *aze*]: (K:) or [its pl.] *سِنَنٌ* signifies [simply] i. q. *فُؤُوسٌ* [pl. of *فَأْسٌ*]. (L.)—See also *سَنَةٌ*:—and see *سَنَةٌ*, last sentence.

سَنَنٌ *A way, or road*: (T, L:) the *main and middle part* thereof; (A'Obeyd, Mgh, L;) the *beaten track, or part along which one travels, thereof*; as also *سَنَنٌ*: (A'Obeyd, L:) the *تَبَج* [i. e. *plain, or open, track*] of the road; and so *سَنَنٌ* and *سَنَنٌ* (M, L, K) and *سَنَنٌ*: (K:) and, all of these, the *course, or direction, of the road*: (M, L, K:) but ISd says, [in the M,] I know not *سَنَنٌ* on any other authority than that of Lh. (L.) One says, *تَنَحَّ عَنْ سَنَنِ الطَّرِيقِ*, (S, L, Mṣb) and *سَنَنَهُ* and *سَنَنَهُ* [*Go thou away, c. aside, from the main and middle part of the road, or from the beaten track thereof; &c.*]

(S, L:) and عَنْ سَنَنِ الْخَيْلِ (S, Msh) *from the way of the horses*, (Msh,) or *from the course, or direction, thereof*. (S.) And تَرَكَ فَلَانٌ لَكَ سَنَنَ (S.) and سَنَنَهُ (Lh, M, L) and سَنَنَهُ (L) and سَنَنَهُ (Lh, M, L) [respecting which last see what precedes] *Such a one left, or has left, to thee the course, or direction, of the road*. (Lh, M, L.) And اَمْضِ عَلَى سَنَنِكَ (L) or سَنَنِكَ (M) *Go along on thy course*. (M, L.)

سَنَنٌ also signifies *A way of acting or the like*; syn. طَرِيقَةٌ; (S, L;) as also سَنَنَةٌ: (Mgh, L, Msh: see the latter word, in the former half of the paragraph, in two places:) you say, اسْتَقَامَ فَلَانٌ عَلَى سَنَنِ وَاحِدٍ [Such a one went on undeviatingly in one way]: (S, L, Msh:*) and [in like manner] جَاءَتِ الرِّيحُ سَنَانٍ The wind came in one way, (S, K,) in one course, or direction, and one way, (M, L,) not varying: (S, L:) and [similar to the former of these two phrases is the saying] بَنَى الْقَوْمُ بُيُوتَهُمْ عَلَى سَنَنِ وَاحِدٍ i. e. [The people, or party, built their houses, or constructed their tents,] in one mode, or manner. (M, L.) Also The aim, or intention, of a man. (Ish, M, L.) [Accord. to Fei,] السَّنَنُ also signifies *the place, or tract, or quarter, of the land, towards which one goes*; or it may mean *the face, or surface, of the ground*: and so سَنَنٌ and سَنَنٌ. (Msh.) = السَّنَنُ also signifies *الإِبِلُ* [app. meaning *The camels that leap, spring, or bound, in their running*; (see 8;) or rather *the الإِبِلُ* has this meaning, as appears from what here follows]: (K:) or [a horse, or camel,] *that perseveres in his running and advancing and retiring*: and one says, جَاءَ سَنَنٌ مِنَ الْخَيْلِ i. e. شَوْطٌ [app. meaning *There came a number of horses running a heat*; for شَوْط in this explanation seems, from the phrase to which it relates and from what immediately precedes the mention of that phrase, to be an inf. n. used as an epithet in which the quality of a subst. predominates, and therefore, agreeably with a common rule, applied to a pl. number as well as to a single individual]: (M, L:) and جَاءَ مِنْ سَنَنِ الْخَيْلِ سَنَنٌ لَا يَرُدُّ وَجْهَهُ [app. meaning, in like manner, *There came, of the horses, a number running a heat, the course of which was not to be turned away*]; (S, L; not expl. in either;) and so, مِنْ الْإِبِلِ [of the camels]. (L.) — And Sh explains سَنَنٌ as applied in a verse of El-Ashà to People, or a party, *hastening to fight, or slay*. (L.) = Also, [as a quasi-inf. n.,] *The leaping, springing, or bounding*, [so I here render اسْتَنَانٌ, inf. n. of 8, which see for other, similar, meanings,] of camels and of horses. (L. [It is there mentioned in another place, and in the M, as a subst., meaning a quasi-inf. n., from اسْتَنَنَ.]])

سَنَنٌ: see the next preceding paragraph, in six places. — It is also pl. of سَنَنَةٌ [q. v.]. (Msh, &c.)

سَنَنٌ: see سَنَنٌ, in five places.

سَنَنٌ: see سَنَنٌ, in three places.

سَنَانٌ, also pronounced سَنَانٌ: see سَنَانٌ, in art. سنو and سَنِي, last sentence.

سِنَانٌ (K,) or سِنَانٌ رَمِيحٌ (S, M, Mgh, Msh,) *A spear-head*; (K;) the iron [head] of a spear: so called because of its polish: (M, L:) pl. أَسَنَةٌ. (T, S, Msh, K.) One says, هُوَ أَطْوَعُ السِّنَانِ He is one to whom the spear-head is subservient, howsoever he will. (K.) — See also an ex. of its pl. voice سِنٌ, in the middle of the paragraph. = And سِنَانٌ is syn. with مَسْنٌ, q. v. (S, M, L.) — See also سِنٌ, near the middle of the paragraph, in two places. = Also فُلِيصٌ; syn. ذِبَابٌ. [pl. of ذِبَابٌ]. (El-Muarrif, L.)

سُونٌ *A dentifrice*; (S, M, L, K;) *a medication with which the teeth are rubbed and cleansed, compounded for the purpose of strengthening and freshening them*: (L:) pl. سُونَاتٌ. (K in art. سوط [where, in the CK, سُونَاتٌ is erroneously put in its place].) = See also سَنِينَةٌ.

سُونٌ and سُونٌ pls. of سَنَةٌ: see this last in art. سنه.

سَنِينٌ: see سَنُونٌ, in two places. — Also *What flows [upon, or from, the whetstone] on the occasion of sharpening iron [or a knife or the like], and which is always stinking*. (Fr, L.) And *What falls from a stone when one rubs, or grates, it* (Fr, S, L, K) upon another stone. (Fr, L.) = See also سِنٌ, in the latter half of the paragraph.

سَنِينٌ: see سِنٌ, in the latter half of the paragraph. = See also سَنَةٌ (of which it is a pl.) in art. سنه.

سَنِينَةٌ *Elevated sands extending lengthwise upon the ground*: or *sands having the form of حَبَالٌ* [pl. of حَبْلٌ, q. v.]: and سَنُونٌ is syn. therewith in the former or latter of these senses: (M, L:) or سَنَانٌ has the former of these meanings, and سَنِينَةٌ is its sing. (S, K.) = Also *Wind*: (M, L, K:) [or *a gentle wind*: (Freytag, from the Deewân of the Hudhalecs:)] pl. سَنَانٌ. (L.) — See also the pl., in relation to wind, voce سَنَنٌ, near the middle of the paragraph. = See also سِنٌ, in the latter half of the paragraph.

سَنِينَةٌ: see سِنٌ, of which it is the dim., in the former half of the paragraph: = and again, in the latter half of the same. = See also سَنَةٌ (of which it is an irreg. dim.) in art. سنه.

سِنْسِنٌ *The edge* (S, M, L, K) of a vertebra (S, M, L) or of the vertebrae (K) of the back: (S, M, L, K;) as also سَنِينَةٌ and سِنٌ: (M, L, K:) pl. سَنَانٌ (S, L:) and the head [of any] of the bones of the breast: and the extremity of the rib in the breast: (K:) or, as some say, سَنَانٌ signifies the heads of the extremities of the bones of the breast, which are the soft heads of the bones of the زُورُ: or the extremities of the ribs in the breast: or, of a horse, the prominent [ribs, or anterior parts of the ribs, called] جَوَانِحُ,

resembling the ضُلُوعُ, but stopping short of the ضُلُوعُ: (M, L:) or the upper part of the hump of a camel: (Ham p. 689:) [or the middle of the lower part of the hump; for,] accord. to Az, لَحْمُ سَنَانٍ signifies the flesh that is between the two sides, or halves, of the hump of the camel; which is the best of the sorts of flesh, and is marbled with fat: (L:) or سَنَانٌ signifies bones [in general]; as also سَنَانٌ: (IAar, L:) and (S) accord. to Ibn-'Amr [or Abou-'Amr?] and others, (L,) it signifies the heads of the مَحَالَةِ [app. here meaning vertebrae]; (S, L;) and [it is also said that the sing.] سَنِينٌ signifies the head of the مَحَالَةِ [which signifies a vertebra as well as vertebrae, or is more correctly without ة when applied to the latter]. (K.) = Also Thirst. (K.)

سَنِينَةٌ: see the next preceding paragraph.

سَنَانٌ [app. *A blast of smoke*]. One says سَنَانٌ and نَسَانٌ مِنْ دُخَانٍ, meaning [of] the smoke of fire. (L in the present art. and TA in art. نس.)

رِيحٌ سَنَانَةٌ *A cold, or cool, wind*; as also نَسَانَةٌ. (L.)

أَسَنٌ *More [and most] advanced in age*: (M, L, K:) a correct Arabic word. (M, L.) You say, هَذَا أَسَنٌ مِنْ هَذَا This is more advanced in age than this: (M, L, K:*) and Th says, speaking of Moosà Ibn-'Ecsà El-Leythee, أَذْرَكْتُهُ أَسَنَ [meaning *I lived in his time, he being the most advanced in age of the people of the town, or country*]. (M, L.)

مُسِنٌ *Advanced in age, or full-grown*; (L, Msh;) applied to a beast, contr. of قَبِيٌّ: (S and Mgh and Msh in art. قَوُ) or, applied to an animal of the ox-kind and to the sheep or goat, [at the least,] in the third year: (L: [see the verb, 4:]) fem. with ة: (Msh:) pl. مَسَانٌ (L, Msh,) which, applied to camels, is [said to be] syn. with كِبَارٌ [as meaning *advanced in age, or full-grown*], (K,) contr. of أَقْتَا [pl. of قَبِيٌّ] so applied. (S, L.)

مَسْنٌ *A whetstone*; i. e. a stone, (S, M, L, Msh,) or anything, (K,) with which, (S, K,) or upon which, (M, L, Msh, K,) one sharpens, or whets, or makes sharp-pointed, (S, M, L, Msh, K,) and polishes, (M, L, K,) a knife and the like; (Msh;) and سِنَانٌ signifies the same. (S, M, L.)

مَسْنُونٌ [Bitten with the teeth: whence, app., what next follows]. You say أَرْضٌ مَسْنُونَةٌ and سَنِينٌ meaning *Land of which the herbage has been eaten*. (L, K.) — *Sharpened, or whetted, or made sharp-pointed, and polished*; as also سَنِينٌ; (M, L, K;) applied to a knife (K) or thing [of any kind]. (M, L.) *Made smooth*. (S, L.) *Formed, fashioned, or shaped*. (S, M, L.) *Made long*. (L.) You say وَجْهٌ مَسْنُونٌ + *A face in which is length, without breadth*; (مَخْرُوطٌ;) smooth and even; or smooth and long; or long, and not high in the ball; or soft, tender, thin, and even; as though the flesh were ground (سَنٌ

[like as a thing is ground in sharpening and polishing]) from it. (M, L.) And رَجُلٌ مَسْنُونٌ † *A man beautiful and smooth in the face*: (Lh, M, L, K:) or *a man in whose nose and face is length*: (S, L, K:) or *beautiful and long in the face*. (L.) مَنْ حَمًا مَسْنُونٌ in the Kur [xv. 26 and 28 and 33], (L,) means † [Of black mud] altered [for the worse in odour]; (AA, S, L;) in which sense مَسْنُونٌ is also applied to water; (AHeyth, L;) [or] stinking: (AA, S, M, L, K:) from سَنَنْتُ الْحَجَرَ عَلَى الْحَجَرِ “I rubbed, or grated, the stone upon the stone;” what flows between them, termed سَنِينٌ, being always stinking: (Ksh and Bd in xv. 26: [and the like is said in the L, on the authority of Fr:] or, accord. to I'Ab, it means moist: accord. to AO, poured forth: or, as some say, poured forth in a form, or shape: (L:) or formed, fashioned, or shaped: (Ksh, Bd:) or poured forth in order to its drying [or hardening], and becoming furred, fashioned, or shaped, like as molten, or liquified, substances are poured forth into moulds. (Ksh, Bd.)

مُسْتَنٌ الْحَرُورُ is said to mean *The place of the running of the سَرَاب* [or mirage, app. in consequence of the hot wind]: or *the place of the vehement heat of the hot wind*; as though it were running to and fro therein (كَأَنَّا تَسْتَنُّ فِيهِ عَدْوًا): or it may mean *the place whence issues the [hot] wind*: but the first is the explanation given by the preceding authorities. (M, L.) = المَسْنُونُ [an epithet used as meaning] *The lion*. (K. [Thus applied, act. part. n. of اسْتَنَ.]

مُسْتَنٌ and مُسْتَنٌ: see what follows.

مَسْنَنٌ *A travelled road*; (T, M, L, and so in the CK; in some copies of the K مُسْتَنٌ;) as also مُسْتَنٌ. (K.)

سَنِق

سَنِقٌ *A small زَوْقٌ* [or shiff], (Sgh, K, TA,) made on the coasts of the sea: a word of the dial. of the people of all the coasts of the Sea of El-Yemen: (Sgh, TA:) whether the ن be radical requires consideration: Sgh says, in the Tekmileh, that the word is of the measure فَعُولٌ, from السَنِقُ. (TA.)

سَنِك

سَنِكٌ [mentioned in the S and Msh in art. سِك, and said in the latter to be of the measure فَعُولٌ, The toe of a horse or mule or ass; i. e.] the extremity of the fore part of the solid hoof; (S, Msh;) or the extremity of the solid hoof (Lth, O, K) and its two sides anteriorly: (Lth, O:) pl. سَنَابِكُ. (S, O, Msh.) — † The extremity (T, O, K, TA) of the نَعْلٌ [or iron shoe at the lower end of the scabbard], (T, TA,) or of the حَلِيَّةٌ [or gold or silver ornament], (O, K,) of a sword. (T, O, K, TA.) — † The قَوْنَسٌ [or tapering top] of an iron helmet. (O, K.) — Of a بُرْقُعٌ, † The شَبَامُ [meaning each, or either, of the two threads, or strings, of the face-veil called بَرْقَعٌ, by which the woman draws and binds the two upper corners

to the back of her head]: (K, TA: [in the CK, شَبَامُ is erroneously put for شَبَامُ:] the سَنَابِكُ of the بُرْقُع are its شَبَامُ. (O.) — † A rugged region or tract of the earth or land, in which is little, or no, good: (S, O, Msh, K:) likened to the سَنِكُ of the solid hoof. (S, O.) And سَنَابِكُ الْأَرْضِ † *The extremities of the earth or land*. (TA.) — † The first of rain: (O, K:) and, (TA,) as some say, (Msh,) of anything. (Msh, TA.) One says, أَصَابَتْنا سَنِكُ السَّمَاءِ † [The first of the rain fell upon us]. (TA.) And one says also, سَنِكٌ † *Preceding such a thing*. (O, K.) And كَانَ ذَلِكَ عَلَى سَنِكِهِ † *That was in the time thereof*, (O, K, TA,) and in the first thereof. (TA.) = It is also said to signify The [tax called] خَرَاَجُ: (O:) so says IAgar. (TA.) = And A sort of run. (K.)

سَنِل

Q. 1. سَنِلُ الزَّرْعِ *The seed-produce put forth its سَنِلٌ* [or ears]; (M, K;) as also أُسْبِلَ [q. v.]: the former of the dial. of Temem, and the latter of that of El-Hijaz. (TA.) = سَنِلٌ ثَوْبُهُ, (K,) inf. n. سَنِيلَةٌ, (TA,) *He (a man) dragged a shirt of his garment behind him*; so says Khālid Ibn-Jembeh: (TA:) or *he dragged his garment behind him or before him*. (K.)

سَنِيلٌ [Ears of corn: n. un. with ة: pl. سَنِيلَاتٌ, the latter pl. occurring in the Kur xii. 43 and 46: it is said in the M, in art. سَنِيل, that سَنِيلَةٌ signifies one of the سَنِيلُ of زَرْعٌ; in the K, in this art., that it signifies one of the سَنِيلُ of زَرْعٌ: see سَبَلٌ]. السَنِيلَةُ is also the name of A certain sign of the Zodiac [i. e. Virgo]; (K, TA;) the sixth sign; the third of the summer signs: (TA:) [or Spica Virginis;] a certain star in Virgo. (Kzw.) [See, again, سَبَلٌ]. — Also A certain perfume; (M;) a certain plant of sweet odour, also called العَصَافِيرُ, (K,) and الرِّيحَانُ البَنْدِيُّ; (TA;) [spikenard, called in the present day السَنِيلُ البَنْدِيُّ;] the best whereof is the سُورِيّ, (K,) what is brought from سُور [or سُورِيّ?], a town, or district, of El-'Irāk; (TA;) and the weakest is the هِنْدِيّ: it is an aperient; a discutient of flatulences; (K, TA;) strengthening to the brain and the spleen and the kidneys and the bowels; and diuretic; and has the property of arresting the excessive flow of blood from the womb. (K, TA. [Mentioned also voce سَبَلٌ, as called السَنِيلُ الطَّيِّبُ]) السَنِيلُ الرَّومِيُّ [also signifies Spikenard, or perhaps a variety thereof;] i. q. التَّارْدِينُ. (K.)

سَنِيلَةُ The [kind of trees called] عَضَاهُ [q. v.]. (Fr, K.) [It is said in the TA that the ن in this word is augmentative: but the same is held by some to be the case in other words mentioned in this art.]

قَبِيضٌ سَنِيلَانِيٌّ *A shirt ample in length, or reaching to, or towards, the ground*: or so called in relation to a town, or district, in the Greek Empire. ('Abd-El-Wahhāb El-Ghanawee, K, TA.)

سَنَت

سَنُوتٌ 2. تَسَنَيْتُ, inf. n. سَنَتٌ الْقِدْرُ. *He put سَنُوتٌ* (S, K,) meaning كُثُونٌ [i. e. rumin, or cumin-seed], (S,) into the cooking-pot. (S, K.)

3. سَاتُوا الْأَرْضَ *They sought after the herbage of the land, doing so diligently, or with labour or perseverance, or time after time*. (M, K.)

4. اسْتَنُوا *They experienced drought, or barrenness*: (S, M, A, K:) derived from سَنَةٌ; the being changed into ت, [for سَنَةٌ is originally سَنَةٌ, or, accord. to one dial. سَنَةٌ,] to distinguish between this verb and اسْتَنَى as signifying “he remained in a place a year:” or, as Fr says, they imagined the ه [meaning ة, in سَنَةٌ,] to be a radical letter, finding it to be the third letter, and therefore changed it into ت: (S:) accord. to Sb, the ت [in اسْتَنَتْ] is substituted for the ي [in اسْتَنَى]; and there is no instance of the like except بُتَانٌ [in which the ت is substituted for the final radical, ي, (M in the present art.) and in words of the measure اِفْعَلْ [as اِتَّسَرَ for اِيتَرَ]. (M in art. اِيتَرَ.)

5. تَسَنَتْهَا *He married her, or took her as his wife, he being an ignoble, or a low-born, but rich, man, and she being a noble, or high-born, but poor, woman; or] he, an ignoble, or a low-born, man, married her, a noble, or high-born woman, because of the paucity of her property and the abundance of his property*. (S) And تَسَنَتْ كَرِيمَةً آلِ فُلَانٍ *He married the noble or high-born, woman of the family of such a one in the year of drought, dearth, or scarcity*. (TA.)

أَصَابَهُمْ سَنَةٌ, for سَنَةٌ, *Drought, or barrenness, afflicted them, or befell them*. (S, TA.)

رَجُلٌ سَنِتٌ الْخَيْرِ, (S, A, K,) or رَجُلٌ سَنِتٌ, (M,) *A man possessing little, or no, good; possessing few, or no, good things; or poor*: (S, M, A, K:) pl. سَنِتُونَ. (M, K:) it has no broken pl. (M.) And the former, *A man afflicted with drought, or barrenness*; (TA in art. بَقِعَ;) as also مُسْنِتٌ: (TA in the present art.:) and رَجُلٌ مُسْنِتٌ *a man indigent and desolate, possessing nothing*: probably from مُسْنِتَةٌ, or عَامَرٌ, [both expl. below,] or from اسْتَنُوا meaning as expl. above. (MF.) — And سَنِتَةٌ أَرْضٌ *Land that has not given growth to anything*, (AHn, M, K,) in consequence of its not having been rained upon: but if containing any of the dry herbage of the preceding year, it is not termed سَنِتَةٌ: it is not thus termed unless having in it nothing. (AHn, M.) [See also سَنِيتٌ.]

رَجُلٌ سَنُوتٌ *A man evil in disposition*. (M, L.) [See also مَسْنُوتٌ.]

سَنِتٌ عَامَرٌ and مُسْنِتٌ *A year of drought, or barrenness*. (AHn, M, K.) [See also سَنِتٌ.]

سَنُوتٌ, also pronounced سَنِوتٌ, (S, M, K,) the

latter a dial. var. mentioned by Kr, (M,) and سَنُوت, a form mentioned by IAth and others, but the first is that which is commonly known, and the most chaste; (TA;) a word of which the meaning is differently explained, as follows: (M, TA:) Honey: (S, M, A, K:) i. q. رُب [i. e. rob, or inspissated juice, &c.]: (M, K:) a species of dates: fresh butter; syn. زَبْد: cheese: (K:) i. q. كُمُون [i. e. cumin, or cumin-seed]; (Yaḥkoob, S, M, K;) so in the dial. of El-Yemen: (M:) or a certain plant resembling the كُمُون: (IAar, M:) i. q. بَيْت [i. e. anethum graveolens, or dill, of the common garden-species; in the CK شَيْت]: and i. q. رَازِيَانَج; (M, K;) which last is what is called in the Egyptian dial. شَمَر [a name given in Egypt to the anethum graveolens, above mentioned, and to its seed; and also to the anethum feniculum, or fennel]. (TA.)

مُسْنِت; and its fem., with ة: see سَنِت, in three places: and see also سَنِيَت.

مَسْنُوت One who associates with another and is angry without cause, (K, TA,) by reason of his evil disposition. (TA.) [See also سَنُوت.]

سَنَح

1. سَنَح He smeared anything with a colour different from its own colour. (O, K.)

سَنَح The عَنَاب [or jujube]. (IAar, K.)

سَنَجَة, as also صَنَجَة, but the former is the more chaste, (T, O, Mṣb, K,) accord to Fr, (O,) because ص and ج do not both occur in any [genuine] Arabic word, (Mṣb,) or the former only is allowable accord. to Fr, (T, Mṣb,) or, accord. to ISk, (T, O, Mṣb, and S in art. صَنَح,) and IKt, (T, Mṣb,) the latter only is allowable; (T, O, Mṣb, and S and O in art. صَنَح;) an arabicized word, (O, Mṣb, and S and A and K in art. صَنَح,) from [the Pers.] سَنَك [or سَنَك, as meaning "a weight"]; (O;) [or rather from the Pers. سَنَجَة meaning "a balance" and "a weight;"] i. q. مِيزَان [A balance]: (A in art. صَنَح:) [in the present day, applied to a steel-yard: and also, more commonly, (agreeably with the explanation of صَنَجَة in the MA,) to a weight of a balance; which last seems to be intended in the S and O and Mṣb and K &c. by the expressions سَنَجَة المِيزَان and صَنَجَتُهُ, unless these expressions be instances of what is termed إِضَافَةٌ إِلَى نَفْسِهِ (i. e. the prefixing a noun, governing the gen. case, to another noun signifying the same thing), which I think unlikely:] pl. سَنَج. (A, Mṣb) and سَنَجَات. (Mṣb.) One says, اقْتَرَنَ مَنِي بِالسَّنَجَةِ الرَّاجِحَةِ [He received by weight from me with the inclining balance, or with the preponderating weight], and بِالسَّنَجِ الْوَاقِفَةِ [with the full weights]. (A.) And rūjiz says,

كَأَنَّهُ سَنَجَةُ أَلْفِ رَاجِحَةٍ
[As though it, or she, were the weight of a thousand.]

sand, preponderating]: or, as some relate it, صَنَجَة. (O.)

سَنَجَة i. q. وَقْطَة [i. e. Blackness mixed with speckles of white: or the reverse: or speckles of white, and of black, and of red, and of yellow, in an animal]: (AA, O, K:) pl. سَنَج. (O, K, TA, in the CK سَنَج,) like حَجَر (K, TA, in the CK like حَجَر,) as pl. of حَجَرَة. (TA.)

سَنَاج The mark, or effect, of the سَرَاج [i. e. lamp, or its lighted wick], (A, O, K,) upon the wall. (O, K, TA.) One says, لَا يَدُّ لِلسَّرَاجِ مِنْ السَّنَاجِ [The lamp, or its lighted wick, cannot but have the mark, or effect, thereof upon the wall]. (A.) — Also The سَرَاج [itself; i. e. a lamp, or its lighted wick]: (ISd, K:) as also سَنِيَج. (K.)

سَنِيَج: see what next precedes.

بُرْدٌ مُسْنَجٌ A [garment of the hind called] بُرْدٌ striped. (O, K.) [SM thinks that it may be a mistranscription for مُسَبَّج, meaning "wide," applied to a كِسَاء: but this I think improbable.]

سَنَجَاب

سَنَجَاب [a Pers. word, arabicized; in the present day applied to The squirrel; and particularly the gray squirrel: and the minever:] a certain animal, of the length of the jerboa, larger than the فَأْر [or rat], the fur of which is of the utmost softness: furred garments are made with its skin; and the best skins of this animal are the smooth and gray. (Dmr, TA.)

سَنَجَابٌ Gray; of the colour of the سَنَجَابِي.

سَنَح

1. سَنَح is syn. with عَرَض [signifying It showed, or presented, its side: and hence, it presented itself; it occurred]. (A, O, L.) One says of a gazelle, (S, K,) or of a bird, (S, A, Mṣb,) or some other thing, (IF, S, Mṣb, as implied by explanations of the part. n. سَانَح, (S, A, Mṣb, K) بَلَى (S,) or لَه (A,) and عَلَيْهِ (L,) and سَنَحَهُ (A,) aor. ٤, (S, L,) inf. n. سَنُوح (S, L, K) and سَنُح and سَنُح; (L;) and سَانَح, inf. n. سَانَح (S, TA;) [It presented to me, or to him, its right side, or its left side, in its passage;] it passed along from the direction of my [or his] left hand to the direction of my [or his] right hand: (S:) or it passed along from the direction of [my or] his right hand (A, L, Mṣb) to the direction of [my or] his left hand: (L, Mṣb:) contr. of بَرَح. (K. [See سَانَح, below.]) And سَنَحَ لِي فِي الْمَنَامِ He presented himself to me in sleep; syn. عَرَض: occurring in a saying of 'Alee, referring to the Prophet. (O.) And سَنَحَ لِي رَأْيِي (S, A, Mṣb, K) فِي كَذَا (S, Mṣb,) aor. ٤, inf. n. سَنُوح (K, TA,) the second

with damm and sukoon and the third with two dammehs, (TA, [but written in the CK سَنَح and سَنَح,]) † An idea, or an opinion, presented itself, or occurred, syn. عَرَض, (S, A, K,) or appeared, syn. ظَهَرَ, (Mṣb,) to me, (S, A, Mṣb, K,) respecting such a thing. (S, Mṣb.) سَنَح is also said of poetry, (L, K,) meaning † It presented itself, or occurred, syn. عَرَض, to me (لِي): (L:) or it became easy; (L, K;) and in this last sense, said of a thing, aor. ٤, inf. n. سَنُوح (Mṣb.) And it is related in a trad. of 'Aisheh, that she said, [referring to the Prophet,] أَكْرَهُ أَنْ أَسْنَحَهُ, meaning I dislike that I should confront him with my hands [engaged] in prayer; from سَنَح as signifying عَرَض. (L.) — سَنَحَ بِكَذَا † He mentioned such a thing obliquely, or indirectly, (S, K,) in terms understood by the person addressed but unintelligible to others, (S,) not speaking explicitly. (K.) — سَنَحَ الْخَاطِرُ بِهِ i. q. جَادَ † [The mind granted it liberally]. (Mṣb.) — سَنَحَهُ He turned him away, or back, (O, K,) عَمَّا أَرَادَ [from that which he desired, or meant], (O,) or عَنْ رَأْيِهِ [from his opinion]. (K.) — And سَنَحَ بِهِ and عَلَيْهِ He caused him to fall into straitness, or difficulty; or into sin, or crime; syn. أَخْرَجَهُ; (K, TA; in the CK, [erroneously,] أَخْرَجَهُ;) [i. e. أَوَقَعَهُ فِي الْحَرَجِ] and did evil to him. (K.)

3: see 1, second sentence.

5: see 10. — اسْتَدْبَرَ مِنْ الرِّيحِ means اسْتَدْبَرَ مِنْهَا [i. e. Shelter thyself from the wind]: so says Abou-'Amr Esh-Sheybānee. (O [and so, probably, in correct copies of the K: in my MS. copy of the K, اسْتَدْبَرَ مِنْهَا: in the CK, اسْتَدْبَرَ مِنْهَا: in the TA, strangely, اسْتَدْبَرَ مِنْهَا, and expl. as meaning اسْتَدْبَرَ مِنْهَا الدَّر: in the TK, اسْتَدْبَرَ مِنْهَا, and expl. as meaning وَلَهَا ظَهْرُكَ: Freytag, app. having to choose only between the reading in the CK and that in the TK, has followed the latter, without mentioning their disagreement; though, if the meaning were "turn thy back towards the wind," the explanation should be اسْتَدْبَرَهَا, not اسْتَدْبَرَ مِنْهَا.])

10. سَنَحْتُهُ, and اسْتَسْنَحْتُهُ عَنْ كَذَا. سَنَحْتُهُ [meaning I asked him, or desired him, to explain such a thing]: (O, K:) and so اسْتَسْنَحْتُهُ, and اسْتَسْنَحْتُهُ عَنْ كَذَا. (TA.)

سَنَح Prosperity, good fortune, good luck, or auspiciousness; blessing, increase, or plenty: syn. بَرَكَتُهُ, and بَرَكَةٌ. (O, K.) — Also, (K,) or سَنَح, with two dammehs, (O,) The middle of a road: (O, K:) like سَنَج [or سَنَج]. (O.) [Both are also inf. ns. of سَنَح, q. v.]

سَنَح i. q. أَصْل [i. e. Origin, &c.]; like سَنَح [q. v.]. (O, TA.) — And i. q. هَيْئَةٌ and مَحَالٌ [i. e. Form, aspect, appearance, &c.]. (O.)

سَنَح: see سَنَح.

غَارَةٌ سَنَاءَ [app. as meaning *An incursion into the territory of an enemy taking by surprise*], accord. to one reading of a trad., is from سَنَجَ [expl. above]: but the reading commonly known is سَعَاءَ [q. v.]. (IAth, TA.)

سَنِجَ: see سَانَجَ. — Also Pearls; or large pearls; syn. سُرَّ: (O, K:) or (K, but accord. to the O, “also”) the string upon which they are to be strung, before they are strung thereon: (O, K:) when they have been strung, it is termed عَقْدَ: (O:) pl. سَنَجَ. (TA.) — And [Ornaments such as are termed] خَلْقَى. (O, K.)

سِنَاةٌ i. q. سَتْرَةٌ [i. e. Anything by which a person or thing is veiled, concealed, hidden, or covered; &c.]. (O.)

سَنَحْنَحْ A man who sleeps not during night: (K:) or سَنَحْنَحُ اللَّيْلِ a man who is vigilant; who sleeps not; who journeys during the night. (O.)

سَانَجَ (S, A, Mṣb, K, &c.) and سَنِجَ (S, A, K) both signify the same, (S, A, K,) applied to a gazelle, (S, K,*) or to a bird, (S, A, Mṣb, &c., (S, Mṣb,)) Turning its right side towards the spectator; thus expl. by Ru-bch to Yoo, in the presence of AO; i. e. passing from the direction of the left hand of the spectator towards the direction of his right hand: (S:) or coming from the direction of the right side of the spectator (Abou-Amr Esh-Sheybānee, IF, A, L, Mṣb) towards the direction of his left hand; turning towards him its left side, which is that termed الْإِنْيَ: contr. of بَارِجَ [q. v.]: (Abou-Amr Esh-Sheybānee, L:) the pl. [of the former] is سَوَانِجَ and سَانِحَاتُ and [of either] سَنَجَ: and this last is also employed to signify auspicious and inauspicious gazelles [&c.], accord. to the different opinions of the Arabs. (L.) The Arabs [who apply the epithet in the latter of the two senses first explained] regard the سَانِجَ as a good omen, and the بَارِجَ as an evil omen; (Abou-Amr Esh-Sheybānee, S, L;) because one cannot shoot at the latter without turning himself: (S in art. بوح:) but some of them hold the reverse of this: (Abou-Amr Esh-Sheybānee, L:) the people of Nejd hold the سَانِجَ to be a good omen; but sometimes a Nejdite adopts the [contr.] opinion of the Hijāzee. (IB, TA.) It is said in a prov., بَرِحَ مَنْ لِي بِالسَّانِجِ بَعْدَ الْبَارِجِ [expl. in art. برح]. (S, K.) — [It is said in Har p. 671 that السَّانِجُ also signifies المَطِيرُ الْمُتَقَالُ بِالطَّيُورِ, as though meaning *The person auguring, or who augurs, evil or good, from birds*: but I think that the right reading is المَطِيرُ بِهِ وَالتَّقَالُ بِهِ مِنَ الطَّيُورِ, i. e. what is regarded as an evil omen and as a good omen, of birds.]

سنج

1. سَنَحَتْ أَشْنَاهُ (JK, A, TA.) [aor. ٢,] inf. n. سَنَجَ, (A,) His teeth became eroded at the roots. (JK, A, TA.) — And سَنَجَ, said of a man, He

had his teeth eroded at the roots. (A, TA.) — And said of the mouth, It lost the roots (أَسْنَجَ) of its teeth. (Mṣb.) — Also, (JK,) inf. n. as above, (K,) i. q. تَغْيِيرَ [meaning † It became altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt]. (JK, K.) It is said [in this sense] of oil, (S, K,) or food, (A, L,) &c., (L,) as a dial. var. of زَنَجَ, (S, K,*) or from سَنَجَ الْأَسْنَانِ, and therefore tropical; as also تَسَنَجَ; (A;) its odour became bad. (S, TA.) And سَنَجَ مِنَ الطَّعَامِ He ate much food; syn. أَكْثَرَ. (L, K.) = سَنَجَ, aor. ٢, inf. n. سَنُوجَ, (L, K,) He, or it, was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established; syn. زَنَجَ. (L, K,*) So in the phrase سَنَجَ فِي الْعِلْمِ, (S, L, Mṣb,) aor. ٢, (L,) or ٢, (Mṣb,) inf. n. سَنُوجَ, (S, L, Mṣb,) [He was, or became, firmly rooted or established, in knowledge, or science;] and this means also he attained to eminence therein. (L.)

2. تَسَنِجَ The seeking, desiring, or demanding, a thing. (K.) You say, سَنَجَ مِنْهُ الشَّيْءَ He sought, desired, or demanded, from him the thing. (TK.)

5: see 1.

أَصْلُ The [i. e. origin, source, root, foundation, &c.] (JK, S, Mṣb, K) of anything: (JK, Mṣb, TA:) as also سَنَجَ: (L:) pl. [of pause.] سَنُوجَ. (L.) One says, رَجَعَ فَلَانٌ إِلَى سَنَجِ الْكَرَمِ [app. meaning *Such a one traced back his lineage to an ancestor who was the origin, or source, of generosity or nobility: or such a one returned, or reverted, to the original state, or condition, of generosity*: the latter I think the more probable, as it is immediately added], and إِلَى سَنَجِهِ الْخَيْبِثِ [which seems to mean, to his bad original state]. (L.) And it is said in a trad., أَصْلُ الْجِهَادِ وَسَنَجُهُ [meaning *The very essence of fighting against unbelievers, and the first principle thereof, is constancy, or perseverance, or assiduity, in the way, or cause, of God*]. (L.) — Also The place of growth [i. e. the socket] of a tooth: (K:) or the part of a tooth that enters into the flesh [of the gum]; (Zj in his “Khalk el-Insān;”) [i. e.] the head of the teeth, (S,) or of the central incisors, (Mṣb,) are the roots thereof (أَصُولُهَا). (S, Mṣb.) — And [The tongue, or tang, of a blade;] the part of a knife, and of a sword, that enters into, or is inserted in, the handle: and the part of an arrow-head that enters into, or is inserted in, the head of the shaft. (L.) — And The paroxysm of a fever. (K.) — أَشْنَاخُ النُّجُومِ, accord. to IAgar, as is related by Th, means *The stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called نُجُومُ الْأَخْدِ* ISd says, I am not sure whether he mean the أَصُولُ [a term applied to the seven, or

five, planets], or others: some say, [and so IAgar is stated in the TA in art. شَيْخَ to have said,] that they are called only أَشْنَاخُ النُّجُومِ [q. v.]. (L, TA.)

طَعَامَ سَنَجَ † [Food altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt: see 1]. (A.) — And بَدَدَ سَنَجَ † A town, or country, in which is fever, or much fever. (K.)

سَنَاةٌ and سَنَاةٌ A fetid odour: and the latter, [and app. the former also,] dirt; and remains of matter used for tanning. (K, TA.) One says يَبِثُّ لَهُ سَنَاةٌ (S, TA) and سَنَاةٌ (TA) or سَنَاةٌ (so in three copies of the S) [A tent, or house, or chamber, that has a fetid odour; as is indicated in the S and TA]. And Abou-Kebeer says,

فَأَتَيْتُ بَيْتًا غَيْرَ بَيْتِ سَنَاةٍ

(so in three copies of the S,) or

فَدَخَلْتُ بَيْتًا غَيْرَ بَيْتِ سَنَاةٍ

(so in the TA,) i. e. [And I came to, or and I entered,] a tent, or house, or chamber, not one of tanning-matter nor of clarified butter. (S.)

سُنْحَتَانِ The measure of two statures of a man. (K.)

سَنَاةٌ or سَنَاةٌ: see سَنَاةٌ, in five places.

بَيْتٌ فَلَانٍ بَيْتٌ سَنِيعَةٌ means [The house of such a one is a house of unstableness; or] is not one of stableness. (JK.)

[أَسْنَجَ, as stated by Freytag, is expl. by Reiske, in his additions to the Lex. of Golius, as meaning *Pulled out from the root* (سَنَجَ): but no authority for this is named by him.]

سند

1. سَنَدَ إِلَيْهِ, (S, M, Mṣb, K,) aor. ٢, (S, M, Mṣb,) inf. n. سَنُودَ; (S, M, Mṣb, K;) and سَنَدَ, aor. ٢; (Mṣb;) and اسْتَدَ, [which is the most common,] (S, M, Mṣb, K,) and تَسَانَدَ, (S, M, A, K,) and اسْتَدَ; (M, TA;) signify the same; (S, M, Mṣb, K,*) i. e. He (a man, S, Mṣb, [and in like manner it is said of a thing,]) leaned, rested, or stayed himself, against it, or upon it; syn. اعْتَمَدَ; (TK;) [or اعْتَمَدَ عَلَيْهِ;] namely, a thing, (S, M, Mṣb,) or a wall, (A, Mṣb,) &c. (Mṣb.) — سَنَدَ فِي الْجَبَلِ, (M, K,) aor. ٢, inf. n. سَنُودَ, (M,) He ascended the mountain; as also اسْتَدَ † إِلَى فَلَانٍ (M, K.) And [hence,] سَنَدْتُ † I ascended to such a one. (A.) — And سَنَدَ فِي الْخَمْسِينَ, (M, and so in some copies of the K,) or لِلْخَمْسِينَ, (so in other copies of the K,) † He approached, or drew near to, [the age of] fifty: (K, TA:) [likewise] from سَنَدَ فِي الْجَبَلِ. (M, TA.) — سَنَدَ ذَنْبُ النَّاقَةِ, (K,) or اسْتَدَ, (so in the O,) The tail of the she-camel tossed about, and lashed her croup, or rump, on the right and left. (O, K.)

2. تَسَنَّدَ, inf. n. تَسْنِيدٌ, He set up [pieces of] wood [as stays, or props,] against a wall. (KL.)

[See the pass. part. n., below. And see also 3 and 4.] — Also, inf. n. as above, *He* (a man) wore, or clad himself with, the kind of *برد* called *سند*. (IAqr, K.)

3. *سَوَدَّ* إِلَى الشَّيْءِ: see 4. [Hence,] *سَوَدَّ* *الْمَرِيضُ* [The sick man was stayed, or propped up, against a pillow or the like]: and *قَالَ* *سَوَدَّوْنِي* [He (the sick man) said, Stay ye me, or prop ye me up]. (A, TA.) And *يُسَانِدُ بَعْضُهُ* [One part of it stays, or supports, and so renders firm or strong, another part]. (Sh, O, K. [See *مُسَانِدَةٌ*].) — [And hence,] *سَوَدَّ* *خَلْقَهَا*, referring to a she-camel, † *Her frame, or make, was symmetrical; or conformable in its several parts.* (Ham p. 783.) — And *سَانَدَهُ* (S, K.) inf. n. *مُسَانَدَةٌ* (S.) *He aided, or assisted, him; namely, another man.* (S, K.) — And † *He requited, compensated, or recompensed, him,* (A, K, TA.) *عَلَى* *الْعَمَلِ* [for work, or for the work or deed]. (K.)

4. *أَسْنَدْتُهُ إِلَى الشَّيْءِ* (AZ, S, * M, * Mṣb, K, * TA) *I made him, or it, to lean, rest, or stay himself or itself, against, or upon, the thing; (TK;)* and *أَسْنَدْتُهُ إِلَى* signifies the same. (AZ, TA.) You say, *اسند ظهري إِلَى الْحَائِطِ* *He leaned his back against the wall.* (MA.) And *اسندهُ* *He stayed, propped, or supported, it; namely, a thing leaning; syn. دَعَمَهُ.* (TA in art. *دَعَمَ*.) — [Hence,] *أَسْنَدْتُ إِلَيْهِ أَمْرِي* [I rested, or stayed, upon him my affair]. (A.) — And *اسند* *إِلَى قَائِلِهِ* (T, M, * L, Mṣb) inf. n. *إِسْنَادٌ* [q. v. infra], (S, &c.) † *He traced up, or ascribed, or attributed, the tradition to the author thereof, [resting it upon his authority,]* (T, S, M, L, Mṣb, TA.) by mentioning him, (Mṣb,) or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; (T, L, KT;) [or by mentioning the person who had related it to him from the Prophet if only one person intervened;] saying, “Such a one told me, from such a one,” [and so on, if more than one intervened between him and the Prophet,] “from the Apostle of God;” (KT;) [or it may be with an interruption in the mention of the person by whom it had been transmitted: see *مُسْنَدٌ*, below.] — *إِسْنَادٌ أَمْرٍ إِلَى* [is a conventional phrase, used in logic, meaning † *The judging a thing to stand to another thing in the relation of an attribute to its subject, affirmatively or negatively.*] (Kull p. 157, in explanation of *الحُكْمُ* as a logical term [meaning “judgment”].) — *إِسْنَادٌ مَجَازِيٌّ* is another conventional term, used in lexicology and rhetoric, meaning † *A tropical attribution of an act or a quality or a meaning; as in عِشَّةٌ for مَرْصِيَّةٌ, and in زَبُونٌ (q. v.) in one of its senses: see Har p. 432.* — *أَسْنَدَ الْفِعْلَ إِلَى زَيْدٍ*, another conventional phrase, is said of the verb in the phrases *قَامَ زَيْدٌ* and *ضَرَبَ زَيْدٌ*, meaning *The verb is made an attributive to Zeyd*: and, in an unusual manner, it is said (in the Mṣb in art. *سَلَبَ*) of the verb in the saying *سَلَبْتُ زَيْدًا ثَوْبَهُ*; so that it means in this instance

The verb is made to have Zeyd for its object.

And *أَسْنَدَ إِلَيْهِ فَاعِلَانِ قَصَاعِدًا* is said (in the TA in art. *سَوَى*) of the verb in the phrase *أَسْتَوَى زَيْدٌ* *وَعَمَرُو وَخَالِدٌ فِي هَذَا*; so that it means *Two and more agents are assigned to it.* — *اسندهُ فِي الْجَبَلِ* *He made him to ascend the mountain.* (K.) — *اسند* as an intrans. verb: see 1, in four places. — You say also, *اسند فِي الْعَدُوِّ* (M, L,) inf. n. *إِسْنَادٌ* (L,) *He was vehement in running; he strove, laboured, or exerted himself, therein.* (M, L.) — And *He* (a camel) *went a pace between that called دَمِيلٌ and that called فَمَلَجَةٌ.* (L.)

6: see 1, first sentence. — *تَسَانَدَ الْقَوْمُ* means *The people went forth, every commander of them with a [separate] corps.* (Ham p. 783.) [See also the act. part. n., below.]

8: see 1, first sentence.

سِنْدٌ (S, L,) or *السِّنْدُ* (M, L, K,) *A certain country, (S, L, K,) well known, (K,) said in the “Marāsid” to be a country between India (الهند) and Karmān and Sijistān: (TA:) or a people; (K;) [the people of that country;] a well-known nation; (M, L;) a nation bordering upon India, whose colours incline to yellowness, and who are generally slender: (Mgh:) or one of these meanings is the original of the other: (TA:) *سِنْدِيٌّ* signifies a single person thereof: (S, K:) and *سِنْدٌ* is the pl., (K,) or [rather] is applied to the people collectively; (S;) these two words being like *زَنْجِيٌّ* and *زَنْجٌ*: (TA:) the pl. of *سِنْدٌ* is *سُنُودٌ* and *أَسْنَادٌ*. (M, L.) *السِّنْدُ* is also the name of *A great river of الهند [or India; i. e. the Indus]: and of a district in El-Andalus: and of a town in Western Africa (المَغْرِب).* (K.)*

سِنْدٌ The part that faces one, of a mountain, and rises from (عَنْ) the *سَفْح* [i. e. base, or foot]; (S, K;) the acclivity, or rising part, in the face, or front, [or side,] of a mountain or a valley: (T, M, A:) or a rising, or an elevated, portion of ground: (Mgh:) pl. *أَسْنَادٌ* (M, A,) [properly a pl. of pauc., but] the only pl. form. (M.) — *A thing, such as a wall &c., against, or upon, which one leans, rests, or stays himself:* (Mgh, Mṣb:) and *مُسْنَدٌ* and *مُسْنَدٌ* [the latter in the TA said to be with fet-h, but this is evidently a mistake, occasioned by a copyist's writing *ويفتح* for *ويضم*,] signify [the same,] *a thing against, or upon, which one leans, rests, or stays himself;* [and the former of these two particularly signifies a cushion, or pillow, and more particularly a large cushion or pillow, against which one leans; as expl. by Golius on the authority of Meyd;] pl. *مَسَانِدٌ*. (L, Mṣb.) — Applied to a man, i. q. *مُسْنَدٌ* [meaning † *A person upon whom one leans, rests, stays himself, or relies;*] (S;) a man's *مُسْنَدٌ* [i. e. † *stay, support, or object of reliance;*] (K, TA;) as also *مُسْنَدٌ*. (TA.) You say *سِنْدٌ* † *[A lord, or chief, upon whom people lean, &c.]* (A, TA.) And *هُوَ سِنْدِيٌّ* and *مُسْنَدِيٌّ* † *[He is my stay, support, or object of reliance.]*

(A.) And *حَدِيثٌ قَوِيٌّ السِّنْدِ* † *[A tradition valid in respect of the authority upon which it rests, or to which it is traced up or ascribed].* (A, TA. [See also *إِسْنَادٌ*, below.]) — See also *مُسْنَدٌ*. — Also *A sort of garment of the kind called بُرُود*, (IAqr, K,) of the fabric of *El-Yemen*: (IAqr:) pl. *أَسْنَادٌ*: (K:) or the pl. is like the sing.: (IAqr, K:) one says *سَنَدٌ أَثْوَابٌ* [meaning garments of the kind called *سِنْدٌ*]: (TA, from a trad. :) Ibn-Buzurj says that *السِّنْدُ* means *الْأَسْنَادُ مِنَ الثِّيَابِ*, i. e. garments of those called *جُبَّةٌ*: and he cites, from a poet, the phrase *أَسْنَادٌ*, which, he says, means *a red jubbeh of those [made] of what are called بُرُود*. (TA.) Accord. to Lth, it signifies *A sort of clothing, [consisting of] a shirt with a shirt over it: and in like manner, short shirts made of pieces of cloth, one whereof is concealed beneath another: whatever appears (كُلُّ مَا ظَهَرَ) thereof is termed سِنْدٌ* [q. v.]: (O:) [this app. explains the meaning of what here follows:] *السِّنْدُ* is [a term used in the case of] thy wearing a long shirt beneath a shirt shorter than it. (M.)

سِنْدِيٌّ: see *سِنْدٌ* [of which it is the n. un.].

سِنْدَانٌ, with fet-h, (Mgh, Mṣb, K,) or *سِنْدَانٌ*, (thus in a copy of the M, [and thus I have generally found it written, agreeably with the common modern pronunciation,]) *The علاة (M,) or زُبْرَة (Mṣb,) [both meaning anvil,] of the blacksmith.* (Mṣb, K.)

سِنْدَانٌ Great and strong; applied to a man and to a wolf. (K.) — See also the next preceding paragraph.

سِنْدَانَةٌ A she-ass [either domestic or wild: probably the latter, because of her strength]. (K.)

سِنْدِيَانٌ [The ilex, or evergreen oak; so called in the present day;] a kind of tree. (TA.) [See *إِسْنَادٌ*.]

سِنَادٌ, applied to a she-camel, (S, M, &c.) Strong: (K:) or strong in make: (AA, S:) or tall in the hump: (M:) or long in the legs, (A, L,) and elevated [so I render *مسندة*, conjecturally, as though meaning propped up,] in the hump: (L:) or lean, and lank in the belly; (AO, M, L;) but Sh disapproves of this last explanation. (L.)

مُسْنَدٌ: see *سِنْدٌ*.

أَسْنَدٌ [a comparative and superlative epithet from *أَسْنَدَ الْحَدِيثُ*, q. v., though (like *أَسْوَدٌ* and *أَبْيَضٌ* when used as epithets of this kind) deviating from a general rule, which requires that such an epithet be formed from an unaugmented triliteral-radical verb]. You say *أَسْنَدٌ لِلْحَدِيثِ*, meaning *أَسْنَدٌ*, q. v. (TA in art. *نَص*.)

إِسْنَادٌ inf. n. of 4 [q. v.]. (S, &c.) — [Used as a simple subst., signifying † *The ascription of a tradition to an authority in the manner expl. voce أَسْنَدٌ* it has a pl., namely, *أَسَانِيدٌ*; as in the saying,] *الْإِسَانِيدُ قَوَائِمُ الْأَحَادِيثِ* † *[The ascrip-*

tions to authorities, whereon they rest, &c., are the foundations of traditions]. (A, TA. [See also سَنَدٌ.]) — Also used in the sense of رَوَايَةٌ [q. v., as a simple subst.]: pl. as above. (Har p. 32.) — Also *A certain kind of tree.* (M.) [In the TA, it is said that the name commonly known is سَنَدِيَان: but I think that this is a mistake: see the latter word.]

سَنَدٌ *A place in, or upon, which one leans, rests, or stays himself:* [and hence applied to a couch, and a throne:] pl. مَسَانِدُ. (KL. [See also مَسْنَدٌ, voce سَنَدٌ.])

مُسْنَدٌ [pass. part. n. of 4, *Made to lean, rest, &c., against, or upon, a thing: and stayed, pruppled, or supported; or set up.* — Hence used in the sense of مَسْنَدٌ, as being a thing set up]: see سَنَدٌ. — Also *A tradition (حَدِيثٌ) traced up, or ascribed, or attributed, to the author thereof, (T, L, K, TA,) [rested on his authority by the mention of him, (see 4,) or] by the mention, uninterruptedly, in ascending order, of the persons by whom it has been transmitted, up to the Prophet; (T, L, KT;) [or by the mention of him who has related it from the Prophet when only one has intervened;] opposed to مُنْقَطِعٌ and مُنْقَطِعٌ; (T, L;) or it may be مُنْقَطِعٌ, i. e. interrupted in the mention of the persons by whom it has been transmitted: (KT:) pl. مَسَانِدُ, (K,) agreeably with analogy, (TA,) and مَسَانِيدُ, (Esh-Shāfi'ee, K,) which latter has ي added to render the sound of the kesreh more full; or, accord. to some, it is a dial. var.; and accord. to some, agreeable with analogy. (TA.) — And i. q. دَعَى [as meaning † One who claims as his father a person who is not his father; or an adopted son; or one whose origin, or lineage, or parentage, is suspected]; (S, M, L, K;) as also سَنَدٌ; (M, L, K;) [see an ex. in a verse cited voce أُسْرُ;] opposed to كَرِيمٌ. (L.) — المَسْنَدُ, accord. to Sb, signifies † The first portion [i. e. the subject] of a proposition; and المَسْنَدُ إِلَيْهِ, † the second portion [i. e. the attribute, or predicate,] thereof: (M, L:) or, accord. to Kh, a proposition consists of a سَنَدٌ and a مَسْنَدٌ إِلَيْهِ; and in the phrase عَبْدُ اللَّهِ رَجُلٌ, [for ex.,] عبد الله is a سند, and رجل صالح is a مسند إليه: (O, L:) [but accord. to other authors, and general modern usage, and agreeably with the proper meanings of the terms, المَسْنَدُ (meaning the attributed) signifies the attribute, or predicate; and المَسْنَدُ إِلَيْهِ, (meaning that to which a thing or an accident is attributed) signifies the subject.] — Also *The Himeyree, or Himeyritic, character of writing; the character of Himey; (S, M, A, O, K;) differing from the modern Arabic character: (S, O:) they used to write it commonly in the days of their rule; and AHūt says that it continued in use among them in El-Yemen in his day [i. e. in the latter half of the second century of the Flight and the former half of the third century]: (M, TA:) Abu-l-'Abbās says, المَسْنَدُ was the language of the sons of Seth; (O, TA;) [i. e. the language written in the character so called;] and the like is**

said in the "Sirr eḡ-Ṣinā'ah" of IJ. (TA.) [See also De Sacy's Chrest. Ar., sec. ed., vol. ii., p. 122 of the Ar. text, and 311 of the transl.] — And i. q. الدَّهْرُ [i. e. Time, from the beginning of the world to its end; or time absolutely; or a long time; or a long unlimited time; or time without end, &c.]. (S, M, A, K.) So in the saying, لَا أَفْعَلُهُ آخِرَ الْمَسْنَدِ [I will not do it to the end of time]. (A, TA.) One says also, لَا آتِيَهُ يَدُ الْمَسْنَدِ, meaning [I will not do it, or I will not come to him or it,] ever. (IAḡr, TA.)

سَنَدٌ: see سَنَدٌ, second sentence.

مُسْنَدٌ [pass. part. n. of 2, q. v.]. In the phrase خُشْبُ مُسْنَدَةٍ, [in the Kur lxiii. 4, meaning Pieces of wood made to lean, or incline, against a wall, (Jel,)] the latter word is with teshdeed because of its relation to many objects (لِتَكْتَرَهُ). (S.) — مُسْنَدَةٌ also signifies *A certain sort of cloth, or garments; and so مُسْنَدِيَّةٌ.* (M, TA.)

مُسْنَدِيَّةٌ: see what next precedes.

مُسَانِدَةٌ (O, K, and Ham p. 783, in the CK and TK [erroneously] مُسَانِدَةٌ) † *A she-camel having the breast and fore part prominent: (Aḡ, O, K:) or whereof one part of her frame stays, or supports, (مُسَانِدُ,) [and so renders firm or strong,] another part: (Sh, O, K:) or having prominent withers: (Ibn-Buzurj, L:) or strong in the back: or whose frame, or make, is symmetrical, or conformable in its several parts: or, as some say, whose frame, or make, is dissimilar, or unconformable, in its several parts; because the hump differs from the other parts; so that it is from the phrase تَسَانَدَ الْقَوْمُ meaning as expl. above [see 6]: (Ham p. 783:) and مُسَانِدَةُ الْقَرَا † a she-camel hard, firmly compacted, in the back. (M, L, TA.)*

مُسْتَنَدٌ: see سَنَدٌ, in two places.

خَرَجَا مُتَسَانِدَيْنِ † *They two went forth aiding, or assisting, each other; (A, * L, TA;) as though each of them leaned, or stayed himself, upon the other, and aided himself by him. (L, TA.)* The latter word is used, in this sense, of two men going on a hostile, or hostile and plundering, expedition: and of two wolves attacking a person. (A.) And one says, خَرَجُوا مُتَسَانِدِينَ, meaning † *They went forth under sundry, or different, banners, or standards, (S, A, M, L, K,*) every party by itself, (A, L,) the sons of one father under one [separate] banner, (L,) not all under the banner of one commander. (S, L, K.)*

سندر

Q. 1. سَنَدَرٌ (M, K) inf. n. of سَنَدَرٌ, which signifies *He (a man) went quickly: (TK:) [or was quick or expeditious:] syn. of the former سُرْعَةٌ: (M, K:) Sgh mentions it in art. سدر, regarding the ن as augmentative. (TA.)* Hence, accord. to some, the saying of 'Alee,

- أَنَا الَّذِي سَمَّيْتُ أُمِّي حَيْدَرَةً
- كَلِمَتِ غَابَاتٍ غَلِيظِ الْقَصْرَةِ
- أَكَيْلُكُمْ بِالسَّيْفِ كَيْلُ السَّنَدَرَةِ

[*I am he whom my mother named Heydereh, like a lion of forests, thick in the neck: I will measure you with the sword with a quick measuring:]* meaning, I will slay you quickly, before flight. (TA. [But see what follows.]) — *A large, or an ample, sort of كَيْل [or measuring]: (M, K:) so expl. by some in the saying of 'Alee above quoted: or in that saying it is from سَنَدَرَةٌ as the name of a certain woman, who used to sell wheat and give full measure, or of a man who did so. (TA.) [See also سَنَدَرَةٌ as a subst., below.] — Also The being bold, or daring: or boldness, or daringness. (TA.) — And The being sharp in affairs, and acting with penetrative energy: or sharpness in affairs, and penetrative energy. (TA.)*

سَنَدَرٌ: see the next paragraph but one.

سَنَدَرٌ *A man bold, or daring, in his affair, not frightened at anything. (TA.)*

سَنَدَرَةٌ, [said in the TK to be the inf. n. of Q. 1, q. v.,] (S in art. سدر,) or سَنَدَرٌ, (so in a copy of the M,) or سَنَدَرِيٌّ, (IAḡr, K, TA,) *A مِكْيَال [or measure, for measuring corn, &c.], (S, M, K,) well known, (M,) of large size, (S, K,) like the قَنْقُل and the جَرَان: this is said in explanation of the first of these words as used in the saying of 'Alee quoted above: (S, TA:) i. e., the saying has hence been expl. as meaning, I will make a wide and quick slaughter of you: (TA:) or it may be a measure (مِكْيَال) made of the tree called سَنَدَرَةٌ: (Kt, TA:) [for] — it is also the name of *A certain tree, (S, M, K,) of which bows and arrows are made. (M, K.)**

سَنَدَرِيٌّ *A man quick, or expeditious, (K, TA,) in his affairs; who strives, exerts himself, or is diligent, therein. (TA.) — And the pl. سَنَادِرَةٌ signifies [the contr., or] Persons without occupation; people of sport and idleness; as also سَبَادِرَةٌ. (TA.) — Also, the sing., Bold, or daring; (O, K, TA;) who makes a boast of more than he possesses. (TA.) — The lion; (K;) because of his boldness, or daringness. (TA.) — Strong, or vehement; (O, K;) thus applied to anything. (TA.) — Tall, or long; (O, K;) thus in the dial. of Hudheyl. (O.) — Large in the eyes. (K.) — Good: and the contr., i. e. bad. (M, K.) — *A certain sort of arrows, and of arrow-heads or the like: (M:) or the white of these, (M, K,) i. e. of the latter: (K:) and a spear-head very clear or bright, (K, TA,) and sharp: (TA:) or, applied to an arrow, it means made of the tree called سَنَدَرَةٌ: (S* in art. سدر, and M, and TA:) and قَوْسٌ سَنَدَرِيَّةٌ means a bow made of that tree: (TA:) or a bow having its string braced, and strongly, or skilfully, or well, made. (K, TA.) — Also *A species of bird. (K.) — See also the next preceding paragraph.***

سندس

- سُنْدُسٌ Thin, or fine, دِيْبَاج [or silk brocade]: (Th, M, Bḡ and Jel in xviii. 30, Jel in xlv. 53, Mḡb, K, TA:) or thin, or fine, حَرِير [q. v.]: (Bḡ in xlv.:) opposed to اسْتَبْرَق: (TA:) or i. q.

بَزُون [expl. by IB as meaning *thin*, or *fine*, so in the TA in art. بَزْن : (S:) or a kind of down called] (Lth, K, TA;) made of [the kind of down called] مِرْعَزِي (Lth, TA:) or a kind of بَرْد [pl. of بَرْد, q. v.]: (M, K:) [accord. to Golius, *præstans et subtile panni serici genus*; as on the authority of Ibn-Maṣroof: and *Attalicus pannus, aurum argentumve intextum habens*; as on the authority of J, who, however, explains it only by the word بَزُون: it is mentioned in the S and Mgh in art. سَدَس; and in the latter, is said to be of the measure قُتْعَل; hut accord. to the K, the ن is a radical letter:] it is [said to be] an arabicized word, without contradiction, (Lth, K,) as well as اِسْتَبْرَق: (Lth:) hut both these words occur in the Kur-ân, and Esh-Shâfi'ee and others deny that any arabicized word occurs therein: [though they are opposed by Bd (xvii. 37) and others:] some say that they are instances of the agreement of different languages. (MF.)

سَدَق

سَدَقُ a dial. var. of صُنْدُوق, q. v.; (Fr, L, K;) like زُنْدُوق (TA:) pl. سَدَائِق. (L.)

سَدَل

سَدَل: see art. سَدَل.

سَنَر

1. سَنَر, aor. ٤, (TK,) inf. n. سَنَر, (M, K,) *He* (a man, TK) *was*, or *became*, *ill-natured*, or *very perverse* or *cross*: (K, TK:) or *narrow in disposition*. (M.) Hence is derived سَنُور, in the first of the senses expl. below. (M.) [Or perhaps the reverse may be the case.]

سَنَار, or سَنَار: see the last paragraph.

سَنُور *A coat made of thongs*, (S, M, K,) *worn in war*, (M,) *like a coat of mail*: (S, K:) [and] *any weapon of iron*: (A:) and *weapons*, or *arms*, *collectively*: (M, K:) or, accord. to some, *coats of mail*: (M:) so As means in explaining السَنُور as signifying *what consists of rings*: (TA:) or, as some say, *a coat of mail*: (Ham p. 352:) or *all iron*. (AO.)

سَنُور The cat; of the masc. gender; syn. هَر; (M, A, Mgh;) as also سَنَار, (K,) or سَنَار: (as in a copy of the M:) fem. with ة: (Mgh:) pl. سَنَائِر (S, Mgh, K:) but سَنُور is rare in the language of the Arabs: هَر and صَبُون are more common. (IAMB, Mgh.) And اِبْنُ السَنُور *The kitten* [or *دَرَس*, i. e. *kitten*, or *the like*]. (T in art. بَنِي.) — *A lord, master, or chief*: (M, K;) in some copies of the K, سِيد is erroneously put for سَنُور; (TA;) *a chief of a tribe*: (Sgh:) pl. as above. (Sgh, K.) — *A vertebra* (M, K) *of the upper part* (TA) *of the neck* (M, K) *of a camel*: (M, TA:) pl. as above. (TA.) — *The root of the tail*: (Er-Riyâshee, K:) pl. as above. (K.)

سَنَط

1. سَنَط, aor. ٤; (M, K;) or سَنَط, aor. ٤, inf. n. سَنَط; (Mgh;) or both; (TA;) *He was*, or *became*, *such as is termed سَنَاط* [q. v.]. (M, Mgh, K.)

سَنَط [The *mimosa Nilotica*; also called *acacia Nilotica*;] *a قَرَط*, [or this is properly the name of its fruit,] (M, K,) *which grows in the صَعِيد* [or *Upper Egypt*], (M,) or [rather] *in Egypt*; [for it grows in Lower, as well as Upper, Egypt;] (K;) *it is the best kind of firewood of the people of that country, who assert that it has most of fire, and least of ashes*; so says AHn, on the authority of a person well informed; and he adds that *they tan with it* [or rather *with its pods*]: the word is foreign: (M:) and is also written سَنَط: Sgh says that is an arabicized word, from the Indian *حَبْد*. [So in the TA, doubtless a mis-transcription. In the CK, السَنَط is erroneously put for السَنَط.]

سَنَاط (S, M, Mgh, Mgh, K) and سَنَاط (M, O, L, CK) and سَنُوط (S, M, K) and سَنُوطِي (S, K) *A man* (Mgh) *having no beard*: (M, Mgh, Mgh:) or *having no hair at all upon his face*: (M:) or *having no hair upon the sides of his face* [so I render كَوَسَج], and *no beard at all*: (S, K:) or *having little hair upon the sides of the face*, (Mgh, Mgh,) or *upon the side of the face, but not reaching to the state of the كَوَسَج*: (IAqr, K:) or *i. q. كَوَسَج*: (Mgh:) or *whose beard is on his chin [only], having nothing on the sides of the face*: (As, K:) or this last signification, accord. to As, applies to سَنُوط: (TA:) the pl. (of سَنُوط accord. to some copies of the K and the TA) is سَنَاط (IAqr, K) and سَنَاط [which is a pl. of pauc.]: (K:) سَنَاط is used as a sing. and pl. epithet: it is used as a pl. by Dhu-r-Rummeh. (IB, TA.)

سَنُوط: see the next preceding paragraph. — *Also A well-known medicine*. (K.)

سَنَاط: see سَنُوطِي.

سَنَف

1. سَنَف البَعِير, aor. ٤, and ٤, (S, M, K,) inf. n. سَنَف; (M, K;) and اسنَف; (S, M, K;) or, accord. to As, the latter only; (S;) *He bound the سَنَاف* [q. v.] *upon the camel*: (S, M, K:) and the latter, *he put to him* (i. e. the camel), or *made for him, a سَنَاف*; (K, TA;) thus expl. by El-'Ozeyzee. (TA.) [Hence, accord. to some,] one says, in a prov., of a person confounded or perplexed, and unable to see his right course, in his affair, عَى بِالْإِسْنَفِ (S, Meyd,) meaning *He was confounded, or perplexed, and unable to see his right course, by reason of fright, like him who knows not where to bind the سَنَاف*: (Z, TA:) it originated from the fact of a man's being thus confounded, or perplexed: (Meyd:) a poet says, (namely, Ibn-Kulthoom, TA.)

• إِذَا مَا عَى بِالْإِسْنَفِ قَوْمٌ
• مِنْ الْأَمْرِ الْمَثْبُتِ أَنْ يَكُونَا

[as though meaning *When a people are unable to find the right way to bind the سَنَاف*, in consequence of the affair that is uncertain to be: (thus related by Meyd; but in the TA with حَى in the place of قَوْم, and عَى in the place of مَنْ:)] Az, however, says that this is not the meaning: that الإسْنَف here signifies *the advancing*, or *preceding*; and that the meaning is, *are unable to find the right way of advancing, or preceding*: (Meyd, TA;) from أَسْنَف said of a horse, expl. below (TA.) — See also the next paragraph.

4. اسنَف, inf. n. اسْنَف: see above, in two places. — Hence, i. e. from this verb in the senso expl. in the first sentence, (S, TA,) اسنَف أَمْرُهُ *He performed his affair skilfully, soundly, or thoroughly*. (S, M, K, TA.) — Also *He* (a horse) *preceded the other horses*: (S, TA:) and اسنَف she (a camel) *preceded the other camels* (K, TA) *in going, or journeying, or pace*: (TA;) as also اسنَف. (K, TA.) [See the verse cited in the preceding paragraph, and the explanation of it by Az.] Said of a camel, it means also *He put forward his neck, to go on*: (K, TA:) or *he advanced, or preceded*. (TA.) — Said of lightning, *It appeared, or was seen, near*; and so said of the clouds (السَّحَاب). (K.) — And اسنَفَت الرِّيح *The wind blew violently, and raised the dust*. (Ibn-'Abbād, K.)

سَنَف: see the next paragraph.

سَنَف *A leaf*; (M, and so in copies of the K, and in the TA;) or *leaves*: (so in other copies of the K:) pl. سَنَف; thus in the copies of the K, [like the sing.,] but this requires consideration; and it seems that it is سَنُوف, a pl. assigned to سَنَف in a sense that will be mentioned in what follows: (TA:) [or the pl. is سَنَفَة, likewise mentioned, as a pl. of سَنَف, in what follows, in three places:] also (K) *the leaf of the [tree called] مَرْخ*: (AA, S, O, K:) or *the pericarp of the مَرْخ*: (S, M, O, K:) this, says IB, is the correct meaning, as those acquainted with the مَرْخ affirm; for, as 'Alee Ibn-Hamzeh says, the مَرْخ has not leaves, nor thorns, but consists of slender twigs; it grows in [water-courses such as are termed] شُعْب: (TA:) a poet likens thereto the ears of horses: (S:) the pl. is سَنَفَة: (M:) or *the pericarps of any trees having a produce consisting of grains in a long pod*, (AHn, O, K,) *that become scattered, when they dry, from that pod, the shale thereof remaining*; (AHn, O;) *one such pod is termed سَنَفَة*; (AHn, O, K;) and the pl. [or coll. gen. n.] is سَنَف; (K;) and this last has for its pl. سَنَفَة: (AHn, O, K:) Abou-Ziyād says that it is *like [the pod of] the بَاقِلِي* [or *bean*], *except that it is wider, and pointed at the extremity*; wherefore a poet likens thereto the ear of a horse: (O:) or, accord. to AHn, سَنَفَة signifies *any pericarp, whether oblong or not oblong*; and the pl. [or coll. gen. n.] is سَنَف; and the pl. of سَنَف is سَنَفَة: (M:) [see also حَبْنَة:] and the *shale of the [bean called]*

بَالْقَلَّةَ, and of the [species of kidney-bean called] نُوبِيَّةَ, and of the lentil, and the like; (IAqr, TA;) or the shale of the first of these three when what was in it has been eaten; (K;) and the pl. is سَنُوفٌ. (IAqr, TA.) — Also, (K,) or سَنَفٌ, with fet-h, (IAqr, O, L,) A branch, or twig, (غُودٌ), stripped of its leaves. (IAqr, O, L, K.) — And the former, The [grain called] دُوسَرٌ [i. e. زُرْآن, q. v.,] which is sometimes in wheat and barley, (O, K,) and which vitiates them, and lowers their prices. (O.) — Also i. q. صَنَفٌ [A sort, or species]. (K.) One says, هَذَا طَعَامٌ سَنَفَانٍ [This is food, or wheat,] of two sorts, good and bad. (AA, O.) — And A company of men. (Ibn-'Abbād, O, K.) One says, جَاءَنِي سَنَفٌ مِّنَ النَّاسِ A company of men came to me. (Ibn-'Abbād, O.)

سِنْفَةٌ: see the next preceding paragraph, in two places.

سَنَفَتَانِ and سَنَفَتَانِ Two pieces of wood set upright, between which is put the [pulley called] مَحَاةٌ [hy means whereof water is drawn.] (K.)

سِنَافٌ The [breast-girth called] نَبَبٌ: (K:) or the appertenance of the camel that is as the نَبَبٌ to the horse or similar beast: (Kh, S:) or a cord which you tie to the تَصْدِيرٌ [or breast-girth of the camel], then you bring it forward so as to put it behind the callous protuberance upon the breast, [and there, app., make it fast in some manner,] and it keeps the تَصْدِيرٌ in its place: (As, S, O, K:) this is done only when the belly of the camel has become lank, and his تَصْدِيرٌ has [consequently] become unsteady: (S, O, K:*) or a cord that is tied from the hind girth of the camel to his breast-girth and is then tied to his neck, when he has become lank: (M:) pl. [of mult.] أَسْنَفَةٌ (M, K) and سَنَفٌ (K) and [of pauc.] أَسْنَفَةٌ: (TA:) and a leathern strap or thong, or some other thing, that is put behind the [breast-girth called] نَبَبٌ, in order that it may not slip [from its place]. (M.)

سَنُوفٌ A horse that shifts the saddle forwards. (Ibn-'Abbād, O, K.) [See also مَسْنَفٌ.]

سَنِيفٌ A cloth that is put, (AA, O, K,) or tied, (M,) upon the shoulders of the camel: pl. سَنَفٌ (AA, M, O, K) and سَنَفٌ: (K:) the cloths that are similarly placed upon the hinder parts of camels are called أَسْنَفَةٌ [pl. of نَبَلٌ]. (AA, O.) — Also The حَاشِيَةٌ [properly meaning selvege, or selvedge,] of a carpet; (Ibn-'Abbād, O, K;) i. e., its خَمْلٌ [which generally means nap; but this addition I think doubtful]. (Ibn-'Abbād, O.)

مُسْنَفَةٌ A she-camel having the سِنَافٌ [q. v.] tied upon her. (S, TA.) — And خَيْلٌ مُسْنَفَاتٌ Horses having the [withers, or parts called] مَنَابِجٌ high, or elevated: denoting a quality approved in them; for it is only in the best, and the generous, thereof: and when they are thus, the saddles recede upon their backs; wherefore the سِنَافٌ is

put to them, to keep the saddles in their places. (M.)

مُسْنَفَةٌ A mare, (S, M, K,) and a she-camel, (M,) preceding others in going, or journeying, or pace; (S, M, K;) as also مَسْنَفٌ: (M:) and مَسَانِفٌ [being pl. of the latter] signifies the same; and is applied to camels: (Th, TA:) or [so in the K, but more properly "and"] مُسْنَفَةٌ, with fet-h to the ن, is specially applied to the she-camel, (K, TA,) in the sense first assigned to it above: (TA:) or مُسْنَفَةٌ, (K, TA,) with kesr to the ن, (TA,) signifies a [youthful she-camel such as is termed] بَكْرَةٌ that has completed the tenth month of her pregnancy, and whose udder has become swollen. (Ibn-'Abbād, K, TA.) — Also, (El-'Ozeyzee, O, K,) or مُسْنَفٌ and مَسْنَفٌ, (AA, M,) applied to a she-camel, Lean, or light of flesh, (AA, El-'Ozeyzee, M, O, K,) or lank in the belly. (AA, M.) — And مُسْنَفَةٌ signifies also Land affected with drought, barrenness, or dearth: (El-'Ozeyzee, O, K:) or a year of drought, barrenness, or dearth: [thus expl. as a subst., or an epithet in which the quality of a subst. is predominant:] pl. مَسَانِفٌ. (AHn, M.)

مَسْنَفٌ A camel that makes the saddle to shift backwards; (S, M, K, TA;) wherefore a سِنَافٌ is put to him: (S, TA:) and, (K,) or as some say, (S,) that makes it to shift forwards: (S, K, TA:) so says Lth: but ISh disallows his explanation, saying that it means a she-camel that makes the load to shift forwards; and that مَجْنَأَةٌ [a word which I have not found anywhere except in this instance] signifies the contrary: (TA:) or that makes her fore girth to slip forward; contr. of مَدْرَاجٌ and مَدْرَاجٌ. (TA in art. درج.) — See also مُسْنَفَةٌ, in two places.

سَنَقٌ

1. سَنَقٌ, (S, K,) aor. سَنَقَ, (K,) inf. n. سَنَقٌ, (S,) He (a young camel) suffered indigestion (S, K) [from the milk]. (K.) One says, of a young camel, شَرِبَ حَتَّى سَنَقَ He drank until, or so that, he suffered indigestion. (S.) And one says, of an ass, and of any beast, سَنَقَ, inf. n. as above, meaning, He was affected with what resembled indigestion from eating fresh herbage. (TA.)

4. اسْنَقَهُ التَّعِيمُ i. q. تَرَفَّهُ [i. e. Ease and plenty caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: or wealth made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty]. (O, K.)

سَنَقٌ Satiated, or sated, like him who is suffering indigestion: (A'Obeyd, TA:) applied by Lebeed as an epithet to a horse. (TA.)

سَنِيقٌ A house, or chamber, plastered with gypsum: (Ibn-'Abbād, O, K:) pl. سَنِيقَاتٌ and سَنِائِقٌ: (K:) or, accord. to Sh, these are pls. of the word in the sense next following. (TA.) —

Any [hill of the kind termed] أَكْمَةٌ: pl. as above: so accord. to Sh: (T, O, TA:) or it is the name of a particular أَكْمَةٌ, (T, O, K, TA,) well known; occurring, without ال, in a poem of Imra-el-Kays. (T, O, TA.) — And السَّنِيقُ, A certain white star. (Ibn-'Abbād, O, K.)

سَمِرٌ

1. سَمِرٌ, (M, Msb, K,) aor. سَمَرَ, (Msb, K,) inf. n. سَمَرَ; (M, Msb;) so some say; others saying سَمِرٌ, in the pass. form; and اسْمَرَ, as some say; others saying اسْمِرٌ; (Msb;) He (a camel) was, or became, large in the سَمَامٌ [or hump]. (M, Msb, K.)

2. سَمَمَهُ, (M, K,) inf. n. تَسْمِيرٌ, (K,) It (herbage, or pasture,) made him (a camel) large in the سَمَامٌ [or hump]; as also اسْمَهُ: (M, K:) or both signify it made him fat. (TA.) — And He made it gibbous, namely, a grave; i. e. he raised it from the ground like the سَمَامٌ: (Msb:) تَسْمِيرٌ (S, K) of a grave (S) is the contr. of تَطْبِيعٌ. (S, K.) He raised it, [app. so as to make it gibbous,] namely a thing. (M.) — And He filled it, namely, a vessel, (AZ, M, Msb, K,) and then put upon it what was like a سَمَامٌ of wheat or some other thing, (AZ, Msb,) or so that there was above it what was like the سَمَامٌ. (M.) — See also 5. — [And see تَسْمِيرٌ, below.]

4: see 1, in two places: — and 2, first sentence. — اسْمَرَ الدُّخَانُ, (S, K,) inf. n. اسْمَارٌ, (S,) The smoke rose, or rose high. (S, K.) And اسْتَمَتِ النَّارُ The fire became large in its flame: (M, K:) or the fire had a high flame. (TA.)

5. تَسَمَرَ النَّاقَةُ He mounted, or rode upon, the سَمَامٌ [or hump] of the she-camel. (Har pp. 332, and 300.) — He (the stallion) mounted the she-camel; (M, TA;) he leaped the she-camel. (TA.) — And تَسَمَهُ He, or it, mounted, ascended, got, was, or became, upon it, (S, M, Msb, K,) namely, a thing; (M, Msb, K;) as also سَتَمَهُ, (M, K,) inf. n. تَسْمِيرٌ. (TA.) [Freytag adds اسْتَمَهُ in this sense, as on the authority of J, whom I do not find to have mentioned it.] And He mounted, or ascended, upon it from its side, namely, a wall. (TA.) And He rode upon it, namely, anything, [meaning any animal,] advancing, or retiring. (TA.) — Also It became abundant upon him, and spread; said of hoariness; as also تَسَمَهُ; (IAqr, M, TA;) like أَوْتَمَرَ فِيهِ. (TA.) — And تَسَمَرَ السَّحَابُ الْأَرْضَ The clouds rained copiously, or abundantly, upon the land. (TA.) — التَّسْمِيرُ also signifies The taking, or seizing, suddenly, unexpectedly, or by surprise. (M, K.)

سَمَرٌ [a coll. gen. n.]: see سَمَمَةٌ [its n. un.].

سَمَرٌ A camel having a large سَمَامٌ [or hump]: (Lth, S, M, K:) fem. with ة. (Lth, TA.) — Also A tall plant, of which the سَمَمَةُ, (S, K,) i. e. the head, resembling the ear of corn, (S,) or the blossom, (K,) has come forth. (S, K.) [And] سَمَمَةٌ signifies Any tree (شَجَرَةٌ) that does not

bear; its extremities having dried up, and become altered. (M. [In the TA, the word in this sense is said to be سَنَة: but the former is app. the right reading.]) — Also, (TA,) or سَنَر عَلَى (S, in which it is only mentioned as said of water,) Water rising, or rising high, and appearing upon the surface of the earth. (TA.)

سَنَة The blossom (M, K) of a plant; (K;) i. e. (TA) the head thereof, resembling the ear of corn, (S, TA,) [or] it is of the طَرِيفَة [q. v.], not of the [herbs called] بَقْل: (M:) and signifies also the extremities [or an extremity] of the صُلْبَان, which are [or is] shed thereby: (M, TA:) and the head of a tree [or plant] of the kind termed دَق [q. v.], in form like what is upon the head of the reed, or cane, except that it is soft, and the camels eat it in the manner termed خَضَم [inf. n. of خَضَمَ, q. v.]: (TA:) [it is the n. un. of سَنَر, the latter being a coll. gen. n., as is shown by what follows:] AHn says, some assert that the سَنَة is such of the produce of herbs as resembles the produce of the إِنْخَر [q. v.] and the like; and such as the produce of the reed, or cane; and that the most excellent of the سَنَر are the سَنَر of a herb called the إِنْخَامَة [n. un. of إِنْخَامَ]; and the camels eat it in the manner termed خَضَم, because of its softness; or, as in some of the copies [of his work], the camels do not eat it. (M.)

سَنَام of the camel, (S,) of the he-camel and of the she-camel, [The hump; i. e.] the highest part of the back: (M, TA:) [in substance,] it is to the camel like the أَيْة [here meaning the fat of the tail] to the sheep: (Msb:) pl. أَسْنَة (S, M, Msb, K) [and app. أَسْنَام also, as seems to be indicated by an explanation of this latter pl. in what follows]. Hence, in a trad., نَسَاء عَلَى رُؤُوسِهِنَّ, كَأَسْنَةِ الْبُخْتِ [Women upon whose heads are the like of the humps of the Bactrian camels]; meaning such as wind the head-coverings as turbans upon their heads so as to enlarge them [in appearance] thereby. (TA.) [Hence, also, سَنَامُ النَّاقَةِ + The name of a star in the constellation of Cassiopea: mentioned by Freytag, with a reference to Ideler Untersuch. p. 84.] — Also The highest, or highest part, of anything: (TA:) and the best, or choice part, (M, TA,) of anything; (TA;) because the سَنَام is the best, or the choice part, of what is in the camel. (M.) [Hence,] أَسْنَةُ الرَّمَالِ The protuberant, or elevated, parts of the sands; as being likened to the hump of the she-camel: (M, TA:) and أَسْنَةُ الرَّمْلِ the backs of the sands, that rise from the main portions thereof. (TA.) And سَنَامُ الْأَرْضِ The بَحْر [q. v.] (S, TA [in some copies of the Sخر, perhaps correctly نجد, i. e. high, or elevated, part]) of the land: (S, TA:) and the middle of the land. (S, K.) And سَنَامُ الثَّغْلِ The rising part of the middle of the upper side of the sandal, which is in the place of the hollow of the foot. (Har p. 559.) And أَسْنَامُ نَارٍ The highest parts of a fire: (EM p. 156, and TA:) أَسْنَامُ being pl. of

سَنَام, which signifies the highest part of a thing. (EM ubi suprâ.) And سَنَامُ الْمَجْدِ + The highest [of a people] in respect of glory. (TA.)

السَّمَر The ox, or cow; syn. الْبَقَرَة: (M, K:) or, as some say, the wild بَقَرَة. (TA.)

إِسْنَام The fruit, or produce, of the حَلِي [q. v.]; (M, K, TA; [in the CK, of the حَلِيَا;]) mentioned by Seer on the authority of Aboo-Malik: (M:) n. un. with ة. (K.) And the latter signifies 1. a certain herb: (see سَنَة:) or a species of tree: pl. [or rather coll. gen. n.] إِسْنَام. (M.)

تَسْنِيم [originally inf. n. of 2, q. v.,] A certain water in Paradise; so called because running above the elevated chambers (S, K*) and the pavilions: mentioned in the Kur lxxxiii. 27: (S:) or a certain fountain, or source, (عَيْن,) in Paradise: so they assert; and this requires its being determinate, imperfectly decl.: or, accord. to Zj, a water coming upon them from above, from the elevated chambers: (M:) or a certain fountain, or source, coming upon them from above. (K [and in like manner Az explains it].)

أَرْضُ مُسْنِمَة A land that gives growth to the إِنْخَامَة, n. un. of إِنْخَامَ. (K, TA.)

مُسْنَر A camel left unriden [so that he is made to have a large hump]. (K, TA.) — And قَبْرُ مُسْنَر An elevated [or a gibbous] grave: from السَّنَام. (Mgh.) — And مَجْدُ مُسْنَر + Great glory. (M, TA.)

سنة

1: see 5, in two places.

3. سَانَهُ, inf. n. مُسَانَةً and سَنَاهُ; and سَانَاهُ, inf. n. مُسَانَةً; (K;) or عَامَلَهُ مُسَانَةً, and مُسَانَةً; (Msb;) He made an engagement, or a contract, with him for work or the like, by the year: (K:) and اسْتَأْجَرْتُهُ مُسَانَةً, and مُسَانَةً, [I hired him by the year:] (S:) مُسَانَةً and مُسَانَةً from السَّنَة are like مُعَاوَمَة from الْعَام, and مُشَاهَرَة from الشَّهْر, and مُوَابَعَة from الرَّبْع, &c. (TA in art. رِبْع.) — سَانَتْ النَّخْلَةَ The palm-tree bore one year and not another; (As, K;) as also عَاوَمَتْ. (As, TA.)

4. In this form of the verb, the final radical letter is changed into ت, so that they say اسْتَوَا, meaning They experienced drought, or barrenness. (TA. [See also art. سَنَت.])

5. تَسْنَيْتُ عِنْدَهُ (S,) and تَسْنَيْتُ عِنْدَهُ (S, Msb,) I remained, stayed, dwelt, or abode, with him, or at his abode, a year: (Msb:) both signify the same. (TA.) [See also 5 in art. سَنُو and سَنَى.] — تَسْنَيْتُ النَّخْلَةَ + The palm-tree underwent the lapse of years; (S, Msb;) as also سَنَيْتُ (S:) and in like manner one says of other things. (Msb.) — تَسْنَهُ said of food and of beverage, (Fr, S, TA,) + It became altered [for the worse]; as also سَنَهُ, aor. تَسَنَ, inf. n. سَنَهُ: (TA:) or it became altered [for the worse] by the lapse of years: (Fr, S, TA:) and التَّسْنَهُ in relation to

bread and beverage &c. means the becoming mouldy, or musty, or spoiled. (S: and so in some copies of the K and in the TA: in other copies of the K, السَّنَهُ, like كَتَف, is put in the place of التَّسْنَهُ; and التَّكْرُج in the place of the explanation فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسْنَهُ. (التَّكْرُج in the Kur [ii. 261], means + [But look at thy food and thy beverage,] it has not become altered [for the worse] by the lapse of years: (Fr, S, TA:) Az says that this is the right way of reading, by pronouncing the ة in يَتَسْنَهُ in pausing after it and in continuing without pausing: Ks used to suppress the ة in the latter case and to pronounce it in the former: and Aboo-Amr Esh-Sheybānee says that the original form [of يَتَسْنَهُ] is يَتَسْنَن; the like change being made in it as is made in تَطْنَيْتُ [for تَطْنَنْتُ] and in قَصَيْتُ أَطْفَارِي [for قَصَصْتُ أَطْفَارِي]. (TA. [See also 5 in art. سَنُو and سَنَى, last sentence.])

سَنَة a word of which the final radical letter is rejected, (S, Msb,) and of which there are two dial. vars., (Msb,) being, accord. to some, originally سَنَهَة (S, Msb,) like جَهَبَهَة (S) or سَجَدَهَة (Msb,) and accord. to others, سَنَوَهَة (S, Msb,) like خَبَوَهَة, and upon each of these originals are founded modifications of the word, (Msb,) therefore it is mentioned in the K [and S and other lexicons] in the present art. and again in art. سَنُو, (TA,) A year; syn. حَوْل; (Msb;) or عَام: (M, K:) or, as Suh says, in the R, the سَنَة is longer than the عَام; the latter word being applied to the [twelve] Arabian months [collectively], and thus differing from the former word: (TA:) with the Arabs it consists of four seasons, mentioned before [in art. زَمَن, voce زَمَن]: but sometimes it is tropically applied to a single فَصْل [or quarter]; as in the saying, دَامَ الْمَطَرُ السَّنَةَ كُلَّهَا, meaning [The rain continued] during the فَصْل [or quarter, all of it]: (Msb:) [see more in art. سَنُو and سَنَى:] the dim. is سَنِيَهَة (S, Msb) accord. to those who make the original of سَنَة to be سَنَهَة (Msb,) and سَنِيَهَة (S, Msb) accord. to those who make the original of سَنَة to be سَنَوَهَة; (Msb;) and some say سَنِيَهَة, but this is rare: (TA:) the pl. is سَنَاهَات (Msb, K) accord. to those who make the original of سَنَة to be سَنَهَة (Msb,) and سَنَوَاهَات (Msb, K) accord. to those who make the original of سَنَة to be سَنَوَهَة; (Msb;) and سَنُون also, (S, Msb, K,) like the masc. perfect pl., (Msb,) [agreeably with a rule applying to other cases of this kind,] with كسر, to the س, (S, TA,) and سَنِين [in the accus. and gen. cases], (Msb, TA,) so that one says, هَذِهِ سَنُون [These are years], and رَأَيْتُ سَنِين [I saw years], (TA,) and the ن is elided when it is prefixed to another noun, governing the latter in the gen. case, (Msb,) and some say سَنُون, with damm to the س; (S, TA;) and in one dial., the ي is retained in all the cases, and the ن is made a letter of declinability, with tenween when the word is indeterminate, [so that one says سَنِين] and is not elided when the word is prefixed to another noun, governing the latter in the gen. case, because it is [regarded as] one of the radical

letters of the word; and of this dial. is the saying of the Prophet, **اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِينِ** [O God, make them to be to them years like the years of Joseph]; (Msb; [but in my copy of the Mgh, I find **كُسِينِ** يوسف]; or with respect to **سِينِ**, like **مِينِ**, with refā [and tenween], there are two opinions; one is, that it is of the measure **فَعْلَانِ**, like **غُلِينِ**, with a rejection [of one letter], though this is an anomalous pl., for there sometimes occurs among pls. that which has no parallel, as **عَدَى**, and this is the opinion of Akh; the other is, that it is of the measure **فَعِيلِ**, changed to **فَعِيلِ** because of the kesreh of the second letter; the pl. being in some instances of the measure **فَعِيلِ**, like **كَلِبِ** and **عَبِيدِ**; but he who holds this opinion makes its final ن to be a substitute for و, and that of مائة a substitute for ي: (S:) you may also suppress the tenween in **سِينِ**; [in which case it seems that one says **سِينِ** in the nom. case (assimilating it to **سُونِ**) as well as in the accus. and the gen.; like as one does in the instances of **بَرِينِ** and **بَرِينِ**, pls. of **بَرٍ**, accord. to the K, though, as I have shown in art. **بَرٍ**, there is some doubt on this point;] but the suppression of the tenween in **سِينِ** is more rare than its pronunciation: (I'Al p. 18:) and another pl. is **سُنَى**, [originally **سُونَى**] of the measure **فَعُولِ**. (Er-Rāghib, TA in art. **سُونِ**.) The phrase **ثَلَاثَ مِائَةِ سِينِ**, in the Kur [xviii. 24], is said by Akh to be for **ثَلَاثِيَّةٌ مِنَ السِّنِينَ** [Three hundred of years]: and he says that if the **سُونِ** be an explicative of the مائة, it is in the gen. case [to agree with مائة]; and if an explicative of the **ثَلَاثَ**, it is in the accus. case [to agree with **ثَلَاثَ**]. (S. [See also Bq on this phrase; and see De Sacy's Ar. Gr., 2nd ed., i. 423.]) **سِنَةٍ**, relating to an animal or a plant or the like, means *To the completion of a year*: and **سِنَتِهِ**, to the completion of his, or its, year; i. e. *in his, or its, first year*. And one says, **لَقِيْتُهُ مِنْذُ سِنَاتٍ** [I met him some years ago; three or more, to ten, years ago]: a phrase like **لَقِيْتُهُ ذَاتَ الْعَوْنِ** (Az, TA in art. **عَوْنِ**.) And **سِنِيَّةٌ** is a dim. of enhancement, of **سَنَةٍ**: one says **سِنِيَّةٌ حَمْرًا** *A severe year of drought or barrenness or dearth*: (TA:) and **وَقَعُوا فِي السِّنَاتِ** [They lapsed into the severe years of scantiness of herbage]: these were years that pressed hard upon the people of El-Medeeneh. (K, TA.) — **سَنَةً** [alone] also signifies *Drought, or barrenness*: (Msb, K, TA:) or *vehement, or intense, drought*: (TA in art. **سُونِ**.) an instance of a noun used especially in one of its senses, like **دَابَّةٌ** applied to "a horse," and **مَالٌ** applied to "camels:" pl., in this, as in the former, sense, **سَنَاتٍ** [and **سَنَوَاتٍ**] and **سُونِ** and **سِينِ**. (TA.) One says of a land (**أَرْضُ**), **أَصَابَتْهَا السَّنَةُ** [Drought, or barrenness, befell it]. (Msb.) And in like manner one says of people, **أَصَابَتْهُمْ السَّنَةُ** [Drought, &c., befell them]. (TA.) A seeker of herbage and of a place in which to alight was sent to a tract, and found it dried up

by want of rain, and when he returned, being asked respecting it, he said, **السَّنَةُ**, meaning *Drought, &c.* [has befallen it]. (TA.) And it is said in a trad., **اللَّهُمَّ اُعِنِّي عَلَى مُضَرِّ السَّنَةِ**, i. e. *[O God, aid me against Mudar by drought &c.]* (TA.) — It is also [used as an epithet,] applied to land (**أَرْضُ**), as meaning *Affected with drought, or barrenness*; (As, S, K;) as also **سَنَاءٌ** and **سَنَوَاءٌ**. (Msb.) One says likewise, **هَذِهِ بِلَادٌ سِينِ** [These are countries, or tracts, affected with drought &c.]: and Et-Tirmidhī says

• **بِئْسَ خَرَقِي تَحْتَ الرِّيحِ فِيهِ**
• **حَيْنَ الْحَلْبِ فِي الْبَلَدِ السِّنِينَ**

[In a gusty tract, the wind moaning therein like the moaning of the milch ewes or goats (see **حَلْبٌ**) in the country affected with drought, or the countries, &c., **بَلَدٌ** being regarded as a coll. gen. n. and therefore qualified by a pl., like **قَوْمٌ** in the phrase **قَوْمٌ كَافِرُونَ**]. (TA.)

سَنَةً, also pronounced with teshdeed to the ن: see **سَنَا**, in art. **سُونِ** and **سُنَى**, last sentence.

سَنَةٍ + **طَعَامٌ** [Food, or wheat,] that has undergone the lapse of years; (AZ, K;) as also **سَنِ**. (AZ, TA.) — See also **مُسْنَتَةٌ**.

سَنَةً + **نَخْلَةٌ** *A palm-tree that bears one year and not another*: (S, K;) or *a palm-tree affected by a year of drought*. (S.) And **سَنَةً** *A year in which is no herbage nor rain*. (TA.) — See also **سَنَةً**, last sentence but one.

سِنِيَّةٌ and **سِنِيَّةٌ** (dims. of **سَنَةٍ**), and the pl. **سِنَاتٍ**: see **سَنَةً**, in five places: and see also **سِنِيَّةٌ** in art. **سُونِ** and **سُنَى**.

سَنَةً, applied to bread, (S, K,) and so **سَنَةً** applied to bread and to beverage &c., (CK, but see S, third sentence,) + *Mouldy, or musty, or spoiled*. (S, K.)

سنى and سنو

1. **سَنَا**, [aor. **يَسْنُو**], inf. n. **سَنَوٌ** and **سَنَاءٌ**, i. q. **سَقَى** [as meaning *He watered, or irrigated, land*]. (M.) [Hence,] one says **أَرْضٌ مَسْنُوَةٌ** and **مَسْنِيَّةٌ**, (S, M, K,) meaning *Watered, or irrigated, land*: (M:) the و in **مَسْنِيَّةٌ** being changed into ي, (S, M,) in the opinion of Sb, (M,) like as it is in **قَنِيَّةٌ**; (S;) for he knew not **مَسْنِيَّةٌ** [as meaning *I watered it*], holding **مَسْنِيَّةٌ** to be from **سَنَاهَا** [having for its aor.] **يَسْنُوها**. (M.) One says [also], **سَنَتِ النَّاقَةُ**, aor. **تَسْنُو**, (S, K,) inf. n. [as above, or] **سَنَاءٌ** and **سَنَوَةٌ**, (TA,) *The she-camel watered, or irrigated, land*. (S, K, TA.) And **السَّحَابَةُ تَسْنُو الْأَرْضَ** (S, Msb) *The cloud waters the land*. (Msb.) And **سَنَاءٌ** + **الْفَيْثُ** [The rain gave thee water for thy land, or may the rain give thee water], inf. n. **سَنُو** and **سُنَى** [app. **سَنُو** and **سُنَى**]. (TA.) And **السَّحَابُ يَسْنُو الْبَطْرَ** [The clouds send down rain]. (TA.) And **سَنَتِ السَّحَابَةُ بِالْبَطْرِ** [The

cloud watered, or irrigated, with rain], aor. **تَسْنُو** and **تَسْنَى**. (M, TA.) And **سَنَتِ السَّهَاءُ**, aor. **تَسْنُو**, inf. n. **سَنُو**, + *The sky rained*. (TA.) — **سَنَتِ**, (S, TA,) aor. **تَسْنَى**; (M in art. **سُنَى**;) or **سَنَتِ**, (K, TA,) aor. **تَسْنَى**, like **تَرَضَى**; (K, TA;) *The beast [by which is app. meant, in the M, the horse, for it is there added **وَعَبْرَهَا**, meaning that the verb is said in like manner of other animals, which is the case, for it is generally said of a camel,] was used for the drawing of water upon it [to irrigate land: see **سَانِيَّةٌ**, below]. (M, K.) And **سَنَا**, aor. **يَسْنُو**, said of a beast [turning a water-wheel], *He turned round about the well*. (R, TA.) And **الْقَوْمُ يَسْنُونُ لِأَنْفُسِهِمْ** (S, K,) inf. n. **سَنَاءٌ**, and sometimes **سَانِيَّةٌ**, (TA,) *The people, or party, draw water for themselves*; (S, K;) [in some copies of the former of which, **إِذَا اسْتَقَوْا** is erroneously put for **إِذَا اسْتَقَوْا**, the reading in both of my copies;] and so **اسْتَنَوْا** **لِأَنْفُسِهِمْ**. (M, TA.) And **سَنَا عَلَى الْبَعِيرِ**, inf. n. **سَنَاءٌ** [app. a mistranscription for **سَانِيَّةٌ**], *He drew water upon the camel; which camel is termed **سَانِيَّةٌ***. (MA.) And **بَعِيرٌ يَسْنَى عَلَيْهِ** *A camel upon which water is drawn*. (Mgh and Msb in explanation of **سَانِيَّةٌ**.) And **بُئْرٌ يَسْنَى مِنْهَا** [A well from which water is drawn, app. by means of the camel called **سَانِيَّةٌ**]. (M.) And **سَنَوْتُ الدَّلْوُ**, inf. n. **سَنَاءٌ**, *I drew the bucket from the well*. (TA.) — **سَنَتِ**, (M, K,) aor. **تَسْنُو**, inf. n. **سَنَا**, (M,) *The fire became high in its light*. (M, K.) And **سَنَا**, (M, K,) aor. **يَسْنُو**, inf. n. **سَنَا**, (TA,) *The lightning shone, shone brightly, or gleamed*: (M, K, TA:) [or *gleamed upwards, or shot up*: for, in the Kur xxiv. 43,] some read **يَكَادُ سَنَا**, meaning *The rising and gleaming upwards of his lightning [nearly taketh away the sight, lit. sights]*; others reading **سَنَا**, of which **سَنَا** is not a dial. var. (M.) And **اسْنَى** signifies [in like manner] *The lightning shone, or gleamed; or diffused itself, and rose*. (M.) And **سَنَا إِلَى مَعَالِي الْأُمُورِ** + *He rose [or aspired] to the means of attaining eminence*. (M.) And **سَنَوِي حَسِبَهُ**, inf. n. **سَنَا**, + *He became high, or exalted, in his grounds of pretension to respect or honour*. (M.) And **سُنَى**, like **رَضَى**, *He (a man, TA) was, or became, high, or exalted, in rank*. (K, TA.) — See also 2, in two places. — And see 5.*

2. **سَنَاءٌ**, (M, TA,) inf. n. **تَسْنِيَّةٌ**, (TA,) *He ascended, rose, mounted, got, was, or became, upon it, namely, a thing*; (M, TA;) as also **تَسَنَاءٌ**. (M.) And **تَسْنَى** **الْبَعِيرَ النَّاقَةَ** *The he-camel mounted the she-camel to compress her*. (K.) — And **سَنَاءٌ**, (S, K,) inf. n. as above, (K,) *He opened it*; (S, K, TA;) namely, a knot, and a lock: (TA:) and *made it easy*. (S, K, TA.) [In the last of these, said to be tropical.] A poet says,

• **وَأَعْلَمَ عَلَيَّ لَيْسَ بِالظَّنِّ أَنَّهُ**
• **إِذَا اللَّهُ سَنَى عَقْدَ شَيْءٍ تَمَسَّرَا**

with drought or barrenness [like *أَرْضُ سَنَةٍ*]. (TA.) [See also *سَنَاءٌ*, in art. *سَنَه*.]

سَنَاءٌ inf. n. of *سَنَتَ* said of fire, (M,) and of *سَنَاءٌ* said of lightning, (TA,) and of *سَنَوَ*. (M.) — [Used as a simple subst.,] *High, or exalted, rank or condition*. (S, * Mgh, K, TA.) — See also *سَنَاءٌ*.

سَنِيٌّ *High, or exalted, in rank or condition*: (S, M:) as also *سَنَائِيٌّ*, applied to a man. (K, * TA.)

سَنِيَّةٌ dim. of *سَنَةٍ*, (S and Mgh in art. *سَنَه*), accord. to those who make the latter word to be originally *سَنَوَةٌ*: (Mgh in that art.:) pl. *سَنِيَّاتٌ*. (K and TA in that art., and TA in the present art.) See 5, last sentence but one; and see also *سَنَةٍ*, in art. *سَنَه*, in four places.

أَخَذَهُ بِسَنَائِهِ (S, K) and *بِصَنَائِهِ* (S) *He took it wholly*. (S, K.)

سَنِيٌّ: see *سَنَاءٌ*.

سَانٍ *Watering*: [and *drawing water*:] applied [as an epithet] to a man and to a camel: pl. *سَنَاءٌ*; which is applied by Lebeed to men [as meaning] *drawing water by means of سَوَانٍ* [pl. of *سَانِيَّةٌ*, q. v.]. (TA.)

سَانِيَّةٌ [a subst. from *سَانٍ*, made so by the affix *ة*,] *A she-camel*, (S, * M, K,) or a camel, (Mgh, Mghb,) a he-camel as well as a she-camel, (TA,) upon which water is drawn (S, * M, Mgh, Mghb, K, TA) from a [deep] well (Mgh, Mghb) [by a man ruling or leading it away from the well, it having the two extremities of a long rope tied to the saddle, and the upper end of the well-rope being tied to the middle of the former rope, as expl. voce *نَابِيَّةٌ*]; i. q. *نَاضِحَةٌ*. (S, TA:) [it seems also to signify, sometimes, a camel that carries water for irrigating seed-produce; a meaning likewise assigned to *نَاضِحَةٌ* and *نَاضِغٌ*:] and a beast (دَابَّةٌ) that turns round about a well [raising water from it by means of the machine called *دَوْلَابٌ*]: (R, TA:) pl. *سَوَانٍ*. (S, Mgh, TA.) Hence the prov.,

سَيْرُ السَّوَانِي سَفَرٌ لَا يَنْقَطِعُ

[The course of the beasts that draw water in either of the ways described above is a journey that does not end]. (S, Mgh, TA.) — Also the *غُرْبٌ* [or large bucket with which water is drawn] together with its gear, or apparatus. (M, Mgh, K.) — And † *A cloud watering the earth*. (Mghb.)

مَسْنِيَّةٌ and *أَرْضُ مَسْنَوَةٍ*: see 1, second sentence.

مَسْنَاءٌ i. q. *عَوْرٌ* [q. v.]: (S, K:) [or rather] *A dam*; i. e. a thing constructed [or raised] to keep back the water of a torrent; (Mgh;) a [land of] wall built in the face of water: (Mghb in art. *سَنَ*;) so called because there are in it sluices, or openings for the water, according to what may be required; from *سَنَتِ الشَّيْءُ*, and *الْأَمْرُ*, expl. above: so in the T: (TA:) pl. *مَسْنِيَّاتٌ*. (MA.)

مَسْنَوِيَّةٌ (M, TA,) or *بُئْرٌ مَسْنَوِيَّةٌ* (Az, TA,) *A well* (Az, M, TA) of which the rope is long, (Az,

TA,) from which one draws water only by means of the camel called *سَانِيَّةٌ*. (Az, M, * TA.)

سَه

سَه and *سَه*: see *رَأَسَتْ*, in art. *سَه*, in four places.

سَهَب

1. *سَهَبَ* The act of taking. (JK, K.) You say, *سَهَبَ الشَّيْءُ*, aor. *سَهَبَ*, inf. n. *سَهَبٌ*, *He took the thing*. (TK.)

2. *تَسَهَبٌ* The departure of reason, or intellect: its verb [which was probably *سَهَبَ*, like *أَسَهَبَ*, q. v.,] is obsolete. (TA.)

4. *اسْهَبَ* *He went far, or to a great or an extraordinary length, in a thing*; for instance, in journeying; as in a trad., in which it is said of horses, or horsemen, *أَسَهَبَتْ شَهْرًا* *They went far for a month*; and in eating and drinking; as in another trad.: (TA:) it is from *سَهَبٌ*, signifying “a plain and far-extending land;” as though meaning *He traversed a plain and far-extending tract of land*; like as one says *أَسَهَلَ* and *أَحْزَنَ*. (Har p. 572.) *He* (a horse) *ran with wide steps, and preceded, or outstripped*. (S, TA. [See also *سَهَبٌ*, below.]) And [hence,] *He was, or became, loquacious, or profuse of speech*; (IAar, S, K;) like *اسْهَرَ*; (K* and TA in art. *سَهَر*;) [and] so *اسْهَبَ فِي الْمُنْطَقِ* (JK:) or *he doted*; or *was disordered in his intellect*; but when a man makes many mistakes in his speech, you say of him *أَفْتَدَ*: (A, TA:) or *he doted much, or often*; or *was much, or often, disordered in his intellect*: (AO, TA:) [and it seems from an explanation of the part. n. *مُسَهَبٌ* that it probably signifies also *he was eloquent, or profuse of correct speech*:] or *he was very greedy, and* (in some copies of the K “or”) *covetous, so as to refrain from nothing*: (K, TA:) and you say also *اسْهَبَ كَلَامَهُ* *He prolonged, or was prolix in, his speech*: and *فِي كَلَامِهِ إِسْهَابٌ* *In his speech is prolixity*. (A, TA.) Also *He* (a man) *gave much, or largely*; and so *اسْتَسَهَبَ*: (Lth, K:) [or, in this sense,] you say, *اسْهَبَ فِي الْعَطَاءِ*. (A.) — *اسْهَبُوا* *They reached sand, in digging* [a well], and *water came not forth*: (S:) or *they dug, and came upon sand or a current of air*: (K:) or *they dug, and came upon a current of air, and the water disappointed them of its coming*: (Az, TA:) or *they dug without attaining any good*: (K:) or *اسْهَبَ* signifies *he dug until he reached sand*: and, accord. to Th, *he dug a well and reached water*. (TA.) — *اسْهَبُوا الدَّابَّةَ* *They left the beast alone, or by itself*, (K, TA,) *to pasture* [where it would]. (TA.) — *اسْهَبَ الشَّاةُ وَلَدَهَا* *Her young one sucked*, (K,) or *licked*, (TA,) *the ewe, or she-goat*. (K.) — *أَسَهَبَ* *He* (a man, S) *lost his reason*, (S, K, TA,) as some say, (TA,) *from the bite of a serpent*, (S, K, TA,) or *the sting of a scorpion*: (TA:) or *his colour became altered in consequences of love or fright or disease*: (K:) or, accord. to AHat, *اسْهَبَ*, [so in the TA, in which it seems to be implied that

أَسَهَبَ, not *أَسَهَبَ*, is meant,] inf. n. *إِسْهَابٌ*, signifies *he* (a man bitten by a serpent, or stung by a scorpion,) *lost his reason and lived*. (TA. [See also the part. n., *مُسَهَبٌ*, below.]) *إِسْهَابُ اللَّيْلِ* [in which the former word is probably the inf. n. of *أَسَهَبَ*, not of *أَسَهَبَ*,] means *The mind's being confounded, or perplexed, by* [love of] *a woman*. (JK.)

8: see 4, in the middle of the paragraph.

سَهَبٌ *A desert, or waterless desert*; syn. *فَلَاةٌ*: (S, K:) pl. *سَهَبَاتٌ*. (TA.) [See also *سَهَبٌ*.] — *A horse wide of step in running*, (S, K, TA,) and (TA) *vehement therein*, (JK, K, * TA,) *slow to sweat*; (JK, TA;) and *مُسَهَبٌ* and *مُسَهَبٌ*, (K,) but the latter of these is said to be peculiarly the chaste form in this sense, (TA,) signify the same. (K.) — *بُئْرٌ سَهَبَةٌ* *A deep well*; (S, A, O, K;) as also *بُئْرٌ مُسَهَبَةٌ*: (S, * O:) or the former, *a deep well* (JK, TA) *from which sand comes forth* (JK) or *from which wind, or a current of air, comes forth*: (TA:) and † the latter, *a well of which the coarse sand baffles one so that he cannot reach the water* [in digging it]; (K;) or *a well that people dig until they reach pouring earth, which baffles them by its pouring down, so that they leave it*; (Sh, TA;) or *a well of which the bottom and the water are not reached*; (Ks, TA;) or *a well that is dug until one reaches the water upon which is the earth*. (Az, TA. [See 4.]) — *A portion of time*; as in the saying, *مَضَى سَهَبٌ مِنَ اللَّيْلِ* [A portion of the night passed]. (TA.)

سَهَبٌ *A plain and smooth, or plain and smooth and soft, tract of land*: pl. *سَهَبَاتٌ*: (K:) or the pl. signifies *plain and far-extending tracts of land*: (JK, A, TA:) or *wide land* [or lands (for the sing. is expl. in the TA in one place as signifying a wide land)]: (AA, TA:) or *سَهَبُ الْفَلَاةِ* signifies, (K,) or signifies also, (JK,) *tracts, or regions, of the فَلَاةُ* [i. e. desert, or waterless desert,] in which there is no way. (JK, K.) [See an ex. in a verse cited in art. *رَقْل*, conj. 4: and see also *سَهَبٌ*, above, first sentence.]

مُسَهَبٌ, with fet-h to the ه, [contr. to rule, being of the measure *مَفْعُلٌ* in the sense of the measure *مَفْعُلٌ*,] *Going far, or to a great or an extraordinary length, in a thing*: and *prolonging*. (TA.) — See also *سَهَبٌ*: and its fem., with ه, see in two places in the same paragraph. — Also *Long, or tall*: (JK:) applied [in the latter sense] as an epithet to a man: and *طَوِيلٌ مُسَهَبٌ* *excessively tall*. (A.) — Also, and *مُسَهَبٌ*, (K,) both said to have been mentioned by ISk, (TA,) or the former, but not † the latter, (AZ, IAar, IKt, Zbd, S, TA,) though the former is extr. [with respect to rule], (S, TA,) *Loquacious, or profuse of speech*: (AZ, IAar, ISk, IKt, Zbd, S, K, TA:) or, accord. to Abou'Al-eel El-Baghdadee, as is stated by IB, the former signifies *profuse and erroneous in speech*: and the † latter, *eloquent, or profuse and correct in speech*: and in like manner says El-Aqlam, adding that † the latter is shown to have this meaning by its being

applied to a horse that is *fleet*, or *swift*, and *excellent* (TA:) or the former signifies *doting*; or *disordered in his intellect*: (As, TA:) or *doting much*, or *often*; or *much*, or *often*, *disordered in his intellect*: (AO, TA:) [and similar explanations of it will be found below:] other instances of verbs of the measure *أَفْعَلَ* having *مُفَعَّل* as the measure of the part. n. used in the sense of the measure *مُفَعَّل* are *أَفْعَلَ* and *أَحْضَنَ* and *أَجْرَتِ الْإِبِلَ* and *أَفْتَرَّ*: as used in the first of the senses expl. in this sentence, *مُسَبِّب* is from *سَبَب* signifying “a wide land:” or, as some say, it is from *أَسْبَوَا الدَّابَّةَ*, expl. above; as though the person to whom it is applied were left to speak what he would, or made to have ample scope to say what he would. (TA.) — Both *مُسَبِّب* and *مُسَبِّبٌ* signify also *Very greedy*, and *covetous*, so as to refrain from nothing. (TA.) — And the former, *One who has lost his reason*; as some say, *from the bite of a serpent*, or *the sting of a scorpion*: or *one who talks irrationally*, or *foolishly*, or *deliriously*, in consequence of doting, or disorder of his intellect: or *whose colour has become altered in consequence of love or fright or disease*. (TA.) And *مُسَبِّبٌ* *الجَنِينِ* A man whose body is wasting away in consequence of love: so says Yaakoob: and Lh mentions the phrases *العَقْلُ مُسَبِّبٌ*, with *كسر*, and *الجَنِينِ*, and *مُسَبِّبٌ*, which is formed by substitution [of *م* for *ب*], as meaning a man whose reason is departing, and whose body is wasting away, in consequence of love: and accord. to AHát, *مُسَبِّبٌ*, [app. *مُسَبِّبٌ*, as the context seems to imply,] applied to one bitten by a serpent or stung by a scorpion, signifies *who has lost his reason, and lives*. (TA.) — Also *Land far-extending, and plain, with depression, consisting of low tracts, the depression whereof is little, extending for the space of a day and a night [of journeying], and thereabout: the بَطُون [or low tracts] of land of which it consists are in [deserts such as are termed] صَحَارَى, and in elevated and plain, or hard and elevated, tracts of ground, and sometimes they flow [with torrents], and sometimes they do not flow, for they comprise parts that are rugged, and parts that are plain, or soft, producing much herbage, and in them are places wherein are trees [or shrubs], and places wherein are none. (L, TA.) — Also A place that does not obstruct nor retain water. (TA.)*

مُسَبِّبٌ: see *سَبَب*, second signification: — and see *مُسَبِّبٌ*, in seven places. — Also *A man who overcomes, or surpasses, and is bountiful, in his gifts. (TA.)*

سج

1. *سَجَّتِ الرِّيحُ*, (S, A, K,) aor. *سَجَّ*, (JK,) inf. n. *سَجَجَ*, (TA,) *The wind blew violently*: (S, A, K, TA: [like *سَجَّتْ*]) or *continually and violently. (TA.)* — *سَجَّتِ الْإِبِلُ* *The camels journeyed, or went, quickly, or hastily. (JK.)* — *سَجَّ التَّوَمَرُ لَيْلَتَهُ*, (S, K,) inf. n. as above, (S,)

The people, or party, passed their night journeying (S, K) continually. (TA.) — *سَجَّتِ الرِّيحُ الْأَرْضَ* [like *سَجَّتِ*] *The wind pared the ground*: (S, K:) or *pared its surface. (TA.)* — And *سَجَّ الطِّيبُ*, (S, K,) aor. and inf. n. as above, (TA,) *He bruised, brayed, or pounded, or he pounded small, powdered, or pulverized, the perfume*: (S, K:) or *سَجَّ* signifies any bruising, braying, or pounding. (TA.)

سَجَّ (S, O, K) and *سَجَّ* (O, K) and *سَجَّ* (S, A, O, K,) in the last two of which the *ج* is asserted by Yaakoob to be a substitute for *ك*, (Az, TA,) and *سَجَّ*, (TA,) *A violent wind. (S, A, O, K.)* And you say also *رِيَّاحٌ سَجَّ* (JK, S, O) and *سَاهَجَاتٌ* (JK) [both pls. of *رِيَّاحٌ سَاهَجَةٌ*, and signifying, accord. to the context in the JK and O, *Violent winds*: or, accord. to the context in the S, *winds that pare the ground*: the sing. like *رِيَّاحٌ سَهْجٌ* and *سَاهِجَةٌ* &c.].

رِيَّاحٌ سَاهِجَةٌ: pl. *رِيَّاحٌ سَجَّ* and *سَاهَجَاتٌ*: see the next preceding paragraph. — *غَبَارٌ سَاهِجٌ* *Dust rising high. (JK.)*

سَجَّ, and with *سَجَّ*: see *سَجَّ*.
سَجَّ: see *سَجَّ*.

أَسَاهِجٌ [like *أَسَاهِجٌ* and *أَسَاهِجٌ*] *Various sorts (JK, O, K) of running, (JK,) or of going, or pace, (O, K,) or, as in one copy of the K, of the going, or pace, of camels. (TA.)* — And *Varities of false, or vain, things or sayings or deeds. (JK, TA.)*

مَسْجٌ [like *مَسْجٌ*] *A place where the wind passes along [or blows violently]. (AA, S, O, K.)* AA cites, as an ex., the saying,

• إِذَا هَبَطْنَ مُسْتَحَارَ مَسْجًا •
[When they descend into, or enter, a place of confusion, or perplexity, where one is unable to see his right course, a place where the wind blows, or blows violently]. (S, O.)

مَسْجٌ *One who runs on, in speech, like the wind: (JK:) eloquent; or fluent in speech: (O, K, TA:) applied to an orator; (JK, T, TA:) as also مَسْجٌ. (T, TA.)* — And *One who speaks on every true and false subject. (O, K.)*

سهد

1. *سَهَدَ*, aor. *سَهَدَ*, (S, L, K,) inf. n. *سَهَدَ* (S, A, L) and *سَهَدَ* (A, L, K) and *سَهَدَ* (S, L,) [all these are mentioned as inf. ns. in the L and TA, and app. in the K, but the first seems to be mentioned in the S as a simple subst.,] *He was sleepless: syn. أَرَقَ*; (S, A, L, K;) *he did not sleep* (تَرَدَّدَ); *contr. of رَقَدَ. (L.)* [See also *سَهَادٌ* below.]

2. *سَهَدَ*, (S, A, L, K,) inf. n. *تَسَهَّدَ* (PS;) and *سَهَدَ*; (A, TA;) *He, (a man, S, L, K,) and it, (anxiety, or grief, A, L, and pain, L,) rendered him sleepless. (S, A, L, K.)* And *لَنْ يَسَهَّدَ* *Such a one is not suffered to sleep. (L.)*

rendered him sleepless. (S, A, L, K.) And *لَنْ يَسَهَّدَ* *Such a one is not suffered to sleep. (L.)*

4: see 2. — *أَسَدَتْ بِالْوَلَدِ* *She [a woman] brought forth the child with a single moun, or hard breathing; (IAar, K;) [or with a single impulse;] like رَكِبَتْ بِهِ, &c. (IAar, L in art. خَفَد.)*

[5. *سَهَدَ* is said by Freytag, as on the authority of the K, in which I do not find it, to signify *He was sleepless*; like *سَهَدَ*: if used, it more probably signifies *he was rendered sleepless*; as quasi-pass. of *سَهَدَ*.]

شَيْءٌ سَهْدٌ مَهْدٌ *A good, or beautiful, thing: (L, K:) مَهْدٌ is here an imitative sequent to سَهْد. (L.)*

سَهْدٌ: see *سَهَادٌ*, in two places.

سَهْدٌ *One who sleeps little; (S, A, L, K;) as also مُسَهَّدٌ: (A:) and some say سَهْدٌ, like عَمْرٌ; but this is [of a measure used] only in proper names: (Ham p. 39:) and an eye (عَيْنٌ) that sleeps little. (L.)* — [Hence,] *† Vigilant; cautious; applied to a man; as also مُسَهَّدٌ. (A, TA.)* — And *Little sleep. (L.)*

هُوَ ذُو سَهْدَةٍ *Vigilance: so in the saying, فِي أَمْرِهِ (A, K) [He is possessed of vigilance] (A, K) مَا رَأَيْتُ (A.)* — You say also, *سَهْدَةٌ*, meaning *† I experienced not, or I have not experienced, from him any mindfulness of what is good, nor any desire for it: (A, TA:) or anything upon which to place reliance, of words or of good actions, (S, L, K,) or of good actions or satisfactory words. (L.)*

سَهَادٌ (S, A, L) and *سَهْدٌ* (A, L, K) *Sleeplessness. (S, A, L, K.)* [Both mentioned in the L and TA as inf. ns. of L.] *One says فِي عَيْنِهِ سَهَادٌ and سَهَادٌ In his eye is sleeplessness. (A.)*

سَهْدٌ, applied to a boy, or young man, *Tender, or flourishing, and fresh: (Sh, K:) or tall and strong. (K.)*

أَسَهَّدَ [More, and most, sleepless.] — [Hence,] *هُوَ أَشَدُّ رَأْيًا مِنْكَ* *† He is more cautious and vigilant in judgment, or opinion, than thou. (A, K, TA.)*

مُسَهَّدٌ *Rendered sleepless. (S, L, K.)* — See also *سَهْدٌ*, in two places.

سهر

1. *سَهَرَ*, aor. *سَهَرَ*, inf. n. *سَهَرَ*, *He waked, was sleepless or wakeful, or did not sleep, by night; (S, K;) he abstained from sleep by night; (Lth:) he remained awake all the night or a part thereof: you say سَهَرَ اللَّيْلَ, or بَعَضَ اللَّيْلِ, He remained awake during the night, or a part of the night: (Msb:) [he passed the night, or a part of the night, sleepless, or without sleeping:] and سَهَرْتُ الْبَارِحَةَ I remained awake last night. (A.)* — *مَا لَهْ سَهَرَ وَعَبَّرَ* *What aileth him? May he be*

sleepless by night, and may he grieve, or mourn, is an imprecation of the Arabs. (AZ, TA in this art. and art. سَهْرُ الْبَرْقِ : The lightning gleamed, or glistened, during the night. (A.)

3. سَاهِرَةٌ signifies The being sleepless, or awake, with another : (KL, and Har p. 329:) [and the rying with another in remaining sleepless or awake:] and [like سَاهِرٌ, but I think this doubtful,] the making [one] sleepless or awake. (KL.) سَاهِرُ النُّجُومِ means He passed the night sleepless like as do the stars. (Har ubi suprâ.)

4. اسهره (S, Mṣb,) or it, (A,) as anxiety, or trouble of mind, and pain, (TA,) caused him to wake, to be sleepless, or wakeful, or to remain awake. (S, A, Mṣb, TA.)

سَاهُورٌ : see سَاهُورٌ.

سَهْرَةٌ : } see سَاهُورٌ.
سَهْرَانٌ :

سَهَارٌ A state of waking; sleeplessness, or wakefulness; (K;) i. q. سَهَادٌ; (T;) as also سَاهُورٌ. (K.)

سَهَارٌ : see سَاهُورٌ, in two places.

سَهَارٌ and سَهْرَانٌ (S, Mṣb, K) and سَهَارٌ (S, K,) the last of which is an intensive epithet, (S,) [and so is the third, and sometimes the second,] Waking, sitting up, sleepless, wakeful, or not sleeping, by night; (S, K;) [abstaining from sleep by night;] remaining awake all the night or a part thereof: (Mṣb:) and the last, [and third, and sometimes the second,] wakeful, or waking much, &c. (S.) You say, رَجُلٌ سَهَارٌ A man whom sleep does not overcome. (Lh.) — سَهْرٌ Lightning gleaming, or glistening, during the night. (A.) — لَيْلٌ سَاهِرٌ A night of waking or sleeplessness or wakefulness: (K:) like as one says تَلَيْلٌ نَاهِرٌ. (TA.) — سَاهِرَةٌ A she-camel that yields milk long and abundantly. (TA.) — عَيْنٌ سَاهِرَةٌ A running spring or fountain: (K:) a spring or fountain that runs night and day, unremittingly. (A, TA.) It is said in a trad., خَيْرُ النَّالِ عَيْنٌ سَاهِرَةٌ The best of property is a spring of water that runs night and day while its owner is sleeping; (TA;) its owner having his mind unoccupied by it. (A.) — أَرْضٌ سَاهِرَةٌ Land that produces plants quickly: as though it passed the night doing so. (A.) — Also سَاهِرَةٌ [alone], A wide, or an extensive, tract of land, the traverser of which remains awake during the night: (A:) or the earth, or land: (K:) or the surface of the earth: (Fr, Lth, S, K:) because it produces plants or herbage alike by night and day: (Ibn-Es-Seed:) so in the Kur lxxix. 14: (S:) or (TA, but in the K “and”) a desert, syn. فَلَاةٌ, (K,) the traverser of which remains awake during the night: (TA:) or (TA, but in the K “and”) an untrodden land: (K:) or (TA) a land which God will create anew on the day of resurrection: (K:) or a land on which none has disobeyed God: (Ibn-Es-Seed:) or (TA) Hell: (Katâdch, K:) or (TA) [in the Kur ubi suprâ] a certain

mountain of Jerusalem: (Wahb Ibn-Munabbih, K:) or (TA) the land of Syria. (Mukâtil, K.)

سَاهُورٌ fem. of سَاهِرٌ [q. v.]. — See also سَاهُورٌ.

سَاهِرَةٌ A certain perfume: [so called] because one is caused to be sleepless in preparing it, and making it good. (Sgh, K.)

سَاهُورٌ : see سَهَارٌ. — Also The sheath of the moon, (S, K,) which it enters when it is eclipsed, (TA,) accord. to the assertion of the Arabs; (S, TA;) as also سَاهِرَةٌ. (K.) One says, of the moon, when it is eclipsed, دَخَلَ فِي سَاهُورِهِ It has entered into its sheath. (KL) [Or] The shade, or shadow, of the سَاهِرَةٌ, i. e., of the surface of the earth. (S, K.) — The moon (K, TA) itself; as also سَهْرٌ; of Syriac origin, accord to IDrd. (TA.) — The halo (دَارَةٌ) of the moon: (K:) a Syriac word. (TA.) — And السَّاهُورُ, The last nine nights of the lunar month: (K:) or so سَاهُورٌ because the moon is absent in its first part. (ISk.) — Also سَاهُورٌ, The source of a spring of water. (K, TA.) — And Multitude; abundance. (K.)

عَرْقَانِ (عَرْقَانِ) Two ducts (عَرْقَانِ) in the two nostrils, (S, K, *) in the inside, (TA,) which, when an ass is excited by lust, flow with water, (S, TA,) or with blood: (TA:) so in the verse of Esh-Shemmâkh,

تَوَائِلُ مِنْ مِصَكٍ أَنْصَبَتْ

حَوَالِبُ أَسْهَرِيهِ بِالذِّبْنِ

[She seeks to escape from a strong (he-ass) whom the ducts of his two nostrils flowing with mucus have fatigued]: (S:) or the nose and the penis: (Sh, K:) or (TA, but in the K “and”) two ducts in the flesh and sinew next the back-bone, through which runs the seminal fluid into the penis: (K:) or (TA) two ducts rising from the two testicles, and meeting together in the interior of the penis, (K,) or of the قَيْشَلَةٌ [or glans of the penis]; which are the ducts of the seminal fluid: (TA:) or the two veins or ducts of the penis which become prominent when it is in a state of erection: (TA:) and two veins or ducts in the eye: (K:) but Aḡ disallows اسهريه, and says that the true reading, in the verse of Esh-Shemmâkh, is أَسْهَرْتَهُ, meaning, [that] have not suffered him to sleep. (TA.) [See also حَوَالِبُ.]

سَهْكَ

1. سَهْكَ, aor. سَهَكَ, (Mṣb, K,) inf. n. سَهَكٌ, (Mṣb,) He (a man, Mṣb) had a disagreeable smell proceeding from sweat. (Mṣb, K.) [And app. It (a thing) had a foul smell from fish, and from the rust of iron, &c.: see سَهْكَ below.] — سَهَكَتِ The wind blew vehemently. (S, O. [And so سَهَكَتِ الدَّائِبَةُ, (S, O, K,) inf. n. سَهَكٌ, (O, K,) The beast ran lightly, or with agility: (S, O, K:) or frisked away to the right and left. (O.) — سَهَكَتِ, (S, O, K,) aor. سَهَكَ, inf. n. سَهَكٌ, (S, O,) i. q. سَحَقَهُ [He bruised, brayed, or pounded, it; &c.]; (K;) a dial. var. of the latter: (S, O:) or it is like the latter, except that سَهَكَ appears to be coarser than سَحَقَ;

for you say of the perfumer, سَهَكَ الْعَطَّارُ الطَّيِّبُ عَلَى الصَّلَاةِ وَلَمَّا يَسْحَقُهُ [The perfumer bruised, brayed, pounded, or crushed, coarsely, the perfume, upon the stone used for that purpose, and did not as yet powder it, or pulverize it]. (IDrd, O.) — And سَهَكَتِ الرِّيحُ الْأَرْضَ, (O,) or التُّرَابَ, (TA,) or عَنِ الْأَرْضِ, (K,) or عَنِ وَجْهِ الْأَرْضِ, (O, K, TA,) The wind made the dust to fly [from the ground, or from the surface of the earth]. (O, K, TA.) [And سَهَكَتِ الرِّيحُ الْأَرْضَ, q. v., has a similar meaning.]

سَهْكَ (S, O, Mṣb, K) and سَهَكَةٌ (Fr, O, K) and سَهَكَةٌ (O, K) A disagreeable smell which one perceives from a human being when he sweats; (Mṣb, K;) and the smell of fish; (S, O, K;) and of the rust of iron; (S, Mṣb;) or they signify also the rust of iron; (O, K;) and the foulness of the smell of stinking flesh-meat: (K:) and Har uses سَهَوَكَةٌ in the first of these senses for the purpose of assimilation to سَهَوَمَةٌ, agreeably with a practice often observed. (Har p. 449.) — The first is also inf. n. of سَهَكَ [q. v.]. (Mṣb.)

سَهْكَ Having a disagreeable smell proceeding from sweat. (K.) You say, إِنَّهُ لَسَهْكَ الرِّيحُ Verily he is one who has a disagreeable smell, &c. (Moheet, L.) And يَدِي مِنَ السَّهْكِ وَمِنْ صَدَأٍ الْحَدِيدِ سَهَكَةٌ [My hand is disagreeable in smell from fish and from the rust of iron]; like as you say وَضْرَةٌ when it is from milk and butter, and غَيْرَةٌ when it is from flesh-meat. (S.)

سَهْكَ and سَهَكَةٌ : see سَهْكَ.

سَهْكَ and سَهَكَةٌ (K) and سَهَكَةٌ and رِيحٌ سَهَوَكٌ (S, K) [like سَهَوَكٌ and سَهَوَكَةٌ &c.] A vehement, or violent, wind, (S, K, TA,) paring [the ground]; (TA;) as also مَسَهَكَةٌ: (O, K:) [pl. of the second سَهَوَكٌ:] El-Kumeyt says,

رَمَادًا أَطَارَتْهُ السَّوَاهِكُ رَمِدًا

[Ashes which the violent winds made to fly away reduced to the most minute particles]. (S.) — السَّهَوَكُ The eagle. (K.)

سَهَوَكَةٌ : see سَهَوَكٌ.

مِسَهَكٌ : see سَهْكَ.

سَاهَكٌ Ophthalmia; syn. رَمَدٌ. (K.) So in the phrase, بَعَيْنُهُ سَاهَكٌ [In his eye is ophthalmia]. (TA.) — رِيحٌ سَاهَكَةٌ : see سَهَوَكٌ, in two places.

سَهَيْكَ : } see سَهَوَكٌ.
سَهَيُوكٌ :

أَسَاهِكُ [like أَسَاهِكُ] Various sorts of running (Ibn-'Abbād, O, K) of beasts; and their frisking away (K, TA) to the right and left. (TA.)

مَسَهَكٌ [like مَسَهَكٌ] A place where the wind passes along [or blows violently]; as also مَسَهَكَةٌ. (S, K.)

مِسَهَكٌ A horse swift in running; (S;) that

runs much; (K;) *that runs like the wind*. (TA.) — And [like *سهل*, q. v.,] *Eloquent, or fluent, in speech*; *running therein like the wind*; (O, K;) as also *سَهْلًا*. (Kr, K.)

سَهْلًا: see *سَهْلًا*: — and see also *سَهْلًا*.

سهل

1. *سَهْل*, said of a place, (S,) or of a thing, and, accord. to IKt, they said also *سَهْل* and *سَهْل*, (Msb,) and *سَهْلًا*, said of land, (*أَرْض*), aor. 4, (K,) inf. n. *سَهْلًا*, (S, Msb, K, KL,) *It was, or became, smooth or soft, plain or level, or smooth and soft*; (S, Msb, K, KL, TA;) i. e. *contr. of حَزَن* and *حَزَنًا*, (S, K, TA,) inf. n. *حَزُونًا*. (TA.) — And *سَهْل*, (MA, Msb, K,) inf. n. *سَهْلًا*, (MA, KL,) or *سَهْلًا*, (K,) [but the former is the more common,] *It (a thing, Msb) was, or became, easy*. (MA, Msb, K, KL.) — One says *سَهْلًا* *كَلَامًا* *فِيهِ سَهْلَةٌ* [Language, or speech, in which is smoothness, or easiness]. (TA.)

2. *سَهْلًا*, (Msb, K,) inf. n. *تَسْهِيْلًا*, (S, K,) i. q. *صَبْرًا* [which may mean *He rendered it smooth or soft, plain or level, or smooth and soft*; namely, a place &c.: or what next follows]. (TA.) — *He made it easy; he facilitated it*; (S, K;) namely, a thing; said of God (Msb) [and of a man]. — One says, *سَهْلًا سَبِيلَ الْمَاءِ* [*He smoothed, made easy, or prepared, the way, course, passage, or channel, of the water*], (S and K in art. *يَتَى*), in order that it might pass forth to a place. (S in that art.) And *سَهْلًا مَسِيلًا لِبَاءٍ* [*He smoothed, made easy, or prepared, a channel for water*]. (M in that art.) — And *سَهْلًا اللَّهُ عَلَيْكَ* and *لَكَ*, a form of prayer, meaning *May God [make easy, or facilitate, to thee the affair; or] take upon Himself, for thee, the burden of the affair; and lighten [it] to thee*. (TA.) [And in like manner *سَهْلًا اللَّهُ عَلَيْكَ* is often said with *الْأَمْرَ* understood.] — [And *أَهْلًا بِهِ وَسَهْلًا*, or *أَهْلًا*, inf. ns. *تَسْهِيْلًا* and *تَسْهِيْلًا*, *He said to him* *أَهْلًا وَسَهْلًا*, meaning (as expl. in the Msb in art. *أَهْلًا*) *أَتَيْتَ قَوْمًا أَهْلًا وَمَوْضِعًا سَهْلًا*, i. e. *Thou hast come to a people who are like kinsfolk, and to a place that is smooth, plain, or not rugged*: see *أَهْلًا* and *أَهْلًا*: and see also Ham p. 184.]

3. *سَاهِلًا*, (MA, K,) inf. n. *مُسَاهَلَةً*, (TA,) *He was easy, or facile, with him*; (MA, K;) or *gentle with him*; syn. *يَاسِرًا*: (K;) and *تَسَاهَلًا* [has a similar meaning, i. e. *he acted, or affected to act, in an easy, or a facile, manner towards him; or gently*]. (S and K in art. *غَضِبَ*: see 4 in that art.) [See also the paragraph here following.]

4. *سَهْلًا* They descended to the *سَهْل* [i. e. *smooth or soft, or plain or level, or smooth and soft, tract*]: (JK, Msb;) or they betook themselves to the *سَهْل*: (S;) or they became in the *سَهْل*: (K;) and they alighted and abode in the *سَهْل*, after they had been alighting and abiding in the *حَزَن* [i. e. *rugged, or rugged and hard, or rugged and high, ground*]. (TA.) Hence, in a

trad. respecting the throwing of the pebbles [at Minè], *سَهْلًا* occurs as meaning *He betakes himself to the interior of the valley*. (TA.) — Also *They used smoothness, or easiness, (سَهْلًا) with men: opposed to أَحْزَنُوا*. (TA.) [See also 3.] — *سَهْلًا* is also trans., signifying *He found [a thing, a place, &c.,] to be smooth or soft, plain or level, or smooth and soft*. (Ham p. 675.) — *سَهْلًا* (S) or *البَطْن*, (Msb, K,) said of medicine, (S, Msb, K,) *It relaxed, or loosened, the bowels*; syn. *أَلَانَ*, (K,) or *أَطْلَقَ*. (Msb.) And *سَهْلًا الرَّجُلُ* [*The man was relaxed in his bowels*]: and *سَهْلًا بَطْنُهُ* [*His bowels were relaxed*]. (K.) [Hence the inf. n. *سَهْلًا* signifies *A diarrhoea*. And *سَهْلًا*, likewise said of medicine, signifies also *It attenuated a humour of the body*.] — *سَهْلًا* She brought it forth (i. e. her foetus, or offspring,) *prematurely*; i. q. *أَمَلَصَتْ* [q. v.] &c. (Abu-l-'Abbás [i. e. Th], *TA* in art. *مَلَصَ*.)

5. *تَسَهَّلَ* [*It was, or became, rendered easy, or facilitated*]; quasi-pass. of 2: (Msb;) or [like *سَهْلًا*] *it was, or became, easy*. (KL.) You say, *تَسَهَّلَ لَهْ الْأَمْرُ* [*The affair was, or became, rendered easy to him*]. (Msb in art. *أَتَى*.) And *تَسَهَّلَ طَرِيقُ الْأَمْرِ* [*The way of accomplishing the affair was, or became, rendered easy*]. (TA in that art.) — And *تَسَهَّلَ فِي أُمُورِهِ*, said of a man, (K in art. *سَنَى*), *He found, or experienced, ease, or facility, in his affairs*. (TK in that art.)

6. *تَسَاهَلَ* is syn. with *تَسَامَحَ*. (S, K.) You say *تَسَاهَلُوا* meaning *They acted in an easy, or a facile, manner, one with another*; (MA, TA in art. *يَسَرَ*;) or *gently*; syn. *تَيَاسَرُوا*. (TA in that art.) — See also 3. — [In the present day it is used as meaning *The being negligent, or careless, in an affair*.] — [As a conventional term in lexicology, or in relation to language, it means *A careless mode of expression occasioning a deficiency in the language of a [writer or] speaker without reliance upon the understanding of [the reader or] the person addressed*: (KT: [in one of my copies of that work, this explanation is omitted in the text, but written in the margin; and it is there added that it is what commonly obtains:]) or it means [sometimes such a mode of expression] that a phrase is not correct if held to be used according to the proper meaning, but is correct if held to be used according to a tropical meaning: or the mention of the whole when meaning a part. (Marginal notes in the copy of the KT above mentioned.) [See also *تَسَامَحَ*, for which it is often used.]

8. *اسْتَهْلَ*, of the measure *افْتَعَلَ* from *السَّهْل*, occurs in a trad., where it is said, *مَنْ كَذَبَ عَلَى مَنْ كَذَبَ اسْتَهْلَ مَكَانَهُ فِي جَهَنَّمَ*, meaning [*He who lies against me] takes for himself easily his place of abode in Hell*. (TA.)

10. *اسْتَسَهَّلَ* *He reckoned it* *سَهْلًا*, (S, K,) i. e. *easy, or facile*. (TK.) [See an ex. in a verse cited voce *أَو*, p. 123.]

سَهْلًا Smooth or soft, plain or level, or smooth

and soft: (Msb;) or anything inclining to smoothness or softness, plainness or leanness, or smoothness and softness; (JK, M, K;) inclining to have little roughness, or ruggedness and hardness; (JK, M, TA;) and *سَهْلًا* signifies the same. (K.) You say *أَرْضٌ سَهْلَةٌ*, [meaning the same as *سَهْلًا* used as a subst., expl. in what follows,] (S, Msb,) *contr. of حَزَنَةٌ*. (TA.) See also 2, last sentence. — Also *Easy, or facile*; (MA, Mgh, KL;) *contr. of صَعْبٌ*. (Mgh.) You say *سَهْلًا الْخُلُقُ* [*A man easy of disposition*]: (S, Msb, TA:) [and] *سَهْلًا الْهَقَاةُ* [*easy to be led*]. (TA.) And *سَهْلًا كَلَامًا* [*Language easy in respect of the source of derivation*]. (TA.) *سَهْلًا* *رَجُلٌ* [*A man having little flesh in the face*, (K, TA,) in the opinion of ISd: and [it is said that] *سَهْلًا الْخَدَيْنِ*, in a description of the approved characteristics of the Prophet, means *having expanded cheeks, not elevated in the balls thereof*. (TA.) — [As a subst.,] *A smooth or soft, plain or level, or smooth and soft, tract of land*; [generally meaning a soft tract, or a plain]; (IF, S, MA, Mgh, Msb, K, TA;) i. e. *contr. of جَبَلٌ*, (S, Msb,) or of *حَزَنٌ*: (IF, Mgh, Msb, K, TA:) it is one of the nouns that are used as adv. ns. [of place]: (TA:) [for ex. you say, *تَزَلُّوا سَهْلًا*, (a phrase occurring in the TA,) meaning *They alighted and abode in a سهل*:] pl. *سَهْلًا* (MA, Msb, K) and *سَهْلًا* [of which latter an ex. occurs in a verse cited voce *رَأْسٌ*]. (MA.) — Also *The crow*; i. e. *raven, carrion-crow, rook, &c.*; syn. *غُرَابٌ*. (K.)

سَهْلًا: see *سَهْلًا*, first sentence. — *نَهْرٌ سَهْلٌ*, (S, K,) and *أَرْضٌ سَهْلَةٌ*, (K,) [*A river, and a land, having, (S,) or abounding with, (K,) what is termed سَهْلًا* [q. v.]. (S, K.)

سَهْلًا Sea-sand: (IAar, TA:) or sand such as is not fine: (S:) or coarse sand, such as is not fine and soft: (IAth, TA:) or a sort of earth like sand, (JK, K,) brought by water: (K:) or sand of a conduit in which water runs: (S in art.

سَهْلًا is sea-sand that is made an ingredient in the substance of glass: (Mgh:) Az says that he had not heard the word *سَهْلًا* except on the authority of Lth. (TA.) [And *Coarse sand that comes forth from the bladder*; (Golius on the authority of Mejd;) what we commonly term gravel.]

سَهْلًا, with damm, [*Of, or relating to, and growing in, and pasturing in, the kind of tract termed سَهْلًا*;] a rel. n. from *سَهْلًا*, (S, Msb, K,) or from *سَهْلًا*, (*Abu-'Amr Ibn-El-'Alà*, TA,) irregularly formed. (S, Msb.) You say *نَبَتٌ سَهْلًا* [*A plant growing in the سهل*]. (The Lexicons passim.) And *بَعِيرٌ سَهْلًا* *A camel that pastures in the سهل*. (K.)

سَهْلًا Laxative to the bowels; syn. *مُسَهِّلًا*; (O, K;) in the CK [erroneously] *مُسَهِّلًا*; as also *مُسَهِّلًا*; applied to a medicine. (Msb, TA.)

سَهْل *A certain star* [well known; namely, *Canopus*]; (T, S, K;) not seen in *Khurásán*, but seen in *El-'Irāk*; (T, TA;) as Ibn-Kunásch says, seen in *El-'Ijáz* and in all the land of the Arabs, but not seen in the land of Armenia; and between the sight thereof by the people of *El-'Ijáz* and the sight thereof by the people of *El-'Irāk* are twenty days: (TA:) it is said that **سَهْل** was a tyrannical collector of the tithes on the road to El-Yemen, and God transformed him into a star: (Lth, TA:) [it rose aurally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.: the place where it rises, in that latitude, is S. 29° E.; and the place where it sets, in the same latitude, S. 29° W.: (see 10 in art. **حَب**: and see **جَنُوب**):] at the time of its [auroral] rising, the fruits ripen, and the **قَيْظ** [q. v., here meaning the greatest heat,] ends. (K.) [بَالٌ **سَهْل**, which is a prov., and the saying of a poet,

بَالٌ سَهْلٌ فِي الْفَضِيحِ فَسَدَ

have been expl. in art. **جَوَل**.] 'Omar Ibn-'Abd-Allah Ibn-'Abc-Rabecā says respecting Suhyl Ibn-'Abd-El-Rahmán Ibn-'Owf, and his taking in marriage Eth-Thureiyā El-'Ableeyeh of the Benoo-Umeiyeh, deeming their coming together to be a strange thing by likening them to the stars named Eth-Thureiyā and Suhyl,

أَيُّهَا الْمُنْكِحُ اثْرِيَا سَهْلًا

عَمَرَكَ اللَّهُ كَيْفَ بَلَّتَقِيَانِ

هِيَ شَامِيَةٌ إِذَا مَا اسْتَقَلَّتْ

وَسَهْلٌ إِذَا اسْتَقَلَّ يَمَانِي

[O thou marrier of Eth-Thureiyā to Suhyl, by thine acknowledgment of the everlasting existence of God, (or, as it sometimes means, I ask God to prolong thy life,) tell me, how can they meet together? She is of the northern region when she rises, and Suhyl, when he rises, is of the southern region]. (Har p. 276. [But I have substituted **اللَّهُ** for **اللَّهِ**, and **يَمَانِي** for **يَمَانِي**. See also the notice of the poet above named in the work of Ibn-Khillikān: (I have the express authority of the TA for thus writing this name:) and De Sacy's Anthol. Gramm. Arabe, p. 139.]) [Freytag states that **قَدَمَا سَهْلٌ** is the name of Two stars which are behind *Canopus*; on the authority of Meyd: and also mentions the name of **سَهْل**, and **الفرد**, as given to *Certain stars in the constellation Anguis*; adding that *Canopus* is distinguished from **سَهْل** by the name of **اليمن**.] The name of **سَهْل** أَخْتَا **سَهْل** [The two sisters of *Canopus*] is applied to **الشَّعْرَى** [or *Sirius*] and **الْقَمِيصَا** [or *Procyon*], together. (S and K in art. **شَعْرَى**.) [See also **الْوَزْن** and **حَضَار**.]

أَكْذَبُ مِنْ سَهْلَةٍ is a prov., (O, K,) said to mean [More lying than] the wind: (O:) or **سَهْلَةٍ** was a certain liar. (K.)

مُسَهِّلٌ *Relaxed, or loosened, by medicine*; applied to the belly: no credit is to be given to

people's saying **مُسَهِّلٌ**, unless an express authority be found for it. (Msb.)

مُسَهِّلٌ: see **سَهْلٌ**. [Also an attenuant medicine.]

سهر

1. **سَهَرْتُ**, aor. **سَهَرْتُ**, inf. n. **سَهَرٌ**: see 3. **سَهَرْتُ**, (S, MA, K,) aor. **سَهَرْتُ**; (K;) and **سَهَرْتُ**, aor. **سَهَرْتُ**; inf. n. **سَهَرٌ**, (S, MA, K,) of both verbs, (S, TA,) and of the latter **سَهَرْتُ** also, agreeably with analogy; (Har p. 449;) *He*, (a man, TA,) or *it*, (one's face, S, MA, and Har ubi suprā,) *was*, or *became*, *altered in colour*, (MA,) or *he was*, or *became*, *lean or lank, in the belly, and altered [in colour]*; (S, K, and Har ubi suprā;) [or, accord. to an explanation of **سَهَرٌ** in the Ham p. 360, *he*, or *it*, *was*, or *became*, *altered in colour, and emaciated, and dried up*;] and **سَهَرْتُ**, also, aor. **سَهَرْتُ**, inf. n. **سَهَرٌ**, has the first of these meanings: (MA:) [see also **سَهَرٌ** below:] or **سَهَرٌ** signifies *he* (a man) *was*, or *became*, *lean, or lank, in the belly*: (TA:) or *he* (a man, S) *was*, or *became*, *smitten, or affected, by the heat of the [wind called] سَهَرٌ*, (S, K, [see **سَهَرٌ**],) or *by the burning, or vehement heat, of summer*. (K, TA.)

2. **تَسَهَّرْتُ** The making a garment to be marked with stripes or lines [like **سَهَرٌ**, i. e. arrows: see the pass. part. n. below]. (KL. [And the same meaning is indicated in the TA.]) Dhu-r-Rummeh says, describing a dwelling, [or rather the traces thereof,]

كَأَنَّهَا بَعْدَ أَحْوَالٍ مَضَيْنَ لَهَا

بِالْأَشْيَاءِ يَمَانِي فِيهِ تَسَهَّرُ

[As though it were, after years had passed with respect to it, in *El-Ashyamān*, a garment of *El-Yemen* in which was a marking with stripes or lines: the epithet **يَمَانِي** being often applied to a garment of this kind, and **تَوْبٌ** being here understood]: (TA:) **الْأَشْيَاءِ**, or, as some call them, **الْأَشْمَانِ**, are two places, or two mountains, mentioned by Dhu-r-Rummeh in several places in his poetry. (TA in art. **شَمِير**.)

3. **مُسَاهَرَةٌ**, (S, MA, Mgh, Msb,) inf. n. **مُسَاهَرَةٌ**, (Msb,) *He shot arrows* [**سَهَرٌ** with him [in competition]. (MA.) — [And hence,] *He cast, or drew, lots* [or more properly *arrows for sortilege*, as expl. in the PS,] *with him*; *practised sortilege* [or *sortilege with arrows*] *with him*; or *competed with him in doing so*. (S, MA, Mgh, Msb.) You say, **سَاهَرْتُ سَهْرَهُ**; (S;) or **سَاهَرْتُ سَهْرَهُ**; (TA;) aor. of the latter verb **سَاهَرْتُ**, (S,) and inf. n. **سَاهَرٌ**; (TA;) *I competed with him in casting, or drawing, lots* [or *arrows for sortilege*] or in *practising sortilege* [or *sortilege with arrows*] *with him, and overcame him therein*; or *He did so with them, and overcame them therein*. (S, TA.) Hence, **فَسَاهَرَهُ** in the Kur xxxvii. 141, (TA,) where [the objective complement] **أَهْلُ السَّيْنَةِ** is understood. (Jel.) — [And hence, *He shared with him, كَذَا فِي كَذَا* in such a thing. See an ex. voce **مُسَدَّدٌ**, and another voce **نَاوَبَ**. — And app. *He contended with him for a thing*: see 6.]

4. **أَقَرَعْتُ** **إِسْهَرْتُ** i. q. **أَقَرَعْتُ** [i. e. *He ordered, or commanded, them to cast, or draw, lots, or to practise sortilege, or sortilege with arrows, among themselves, for a thing*; or *he prepared, or disposed, them for doing so*; or *he cast, or drew, lots, or practised sortilege, or sortilege with arrows, among them*: see **أَقَرَعْتُ**.] (S.) — And **أَسَهَرْتُ** I gave him a lot, share, or portion. (Msb.) — And **أَسَهَرْتُ** is syn. with **أَسَهَبْتُ**, (K, TA,) meaning *He was, or became, loquacious, or profuse of speech*: its **ر** is said by Ynqoob to be a substitute for **ب**. (TA.) [See also **مُسَهَّرٌ**, below.]

6. **تَسَاهَمُوا**: see 8. — [Hence, *They shared together*.] El-Hakam El-Khudrec says,

تَسَاهَمَ ثَوْبَاهَا فِي الدَّرَجِ رَادَّةً
وَفِي الْبِرْطِ لَقَاوَانٍ وَدَثْمَا عَبْلٌ

i. e. *Her two garments shared together; for in the shift was a soft, or tender, body, with a slender waist, and within the waist-wrapper were too thick thighs whereof the part above them, behind, was large*. (Ham p. 579.) — Also *They contended [for a thing], one with another*. (JM.)

8. **تَسَاهَمُوا** (S, Msb) and **تَسَاهَمُوا** (S) *They cast, or drew, lots, or practised sortilege, [or sortilege with arrows,] one with another*; syn. **اِقْرَعُوا** (S, Msb) and **تَقَارَعُوا** (S,) both of which signify the same. (S &c. in art. **قَرَعَ**.)

سَهْرٌ *An arrow*; i. e. one of what are called **نَبَلٌ**, (Msb, K, TA,) having the iron head [and the feathers] affixed: (TA:) the **سَهْرٌ** before it has its feathers and its iron head affixed to it is [generally] called **قَنْعٌ**: (S and K in art. **قَنْعٌ**;) accord. to some it signifies the iron head itself; i. q. **نَصْلٌ**; (Msb;) ISh says that this is its meaning; and he says, if one pick up a **نَصْلٌ**, you say “What is this **سَهْرٌ** with thee?” but if one pick up a **قَنْعٌ**, you do not say thus; and the **نَصْلٌ** is the broad and long **سَهْرٌ**, and may be nearly of the length of the space between the extremity of the thumb and that of the fore finger when they are stretched out; and the **مُقَصَّصٌ** is of half the size of the **نَصْلٌ**: (TA:) [but this meaning of **سَهْرٌ** seems to be very rare, and little known:] the pl. [of mult.] is **سَهَرٌ** (S, TA) and [of pauc.] **أَسَهَرٌ**. (TA.) [Hence,] **سَهْرُ الرَّامِي** [The arrow of the archer], (K,) or [simply] **السَّهْرُ** [the arrow], (Kzw,) a certain constellation, (K, Kzw,) [namely *Sagitta*,] one of the northern constellations, composed of five stars, between the bill [meaning the star β] of **الدَّجَاجَةُ** [which is *Cygnus*] and **النَّسْرُ** [which consists of the stars α and β and γ of *Aquila*], in the Great Milky Way, having its head towards the east and its notch towards the west; and its length, as it appears to the eye, when it is in the middle of the sky, is about two cubits (نَحْوُ ذِرَاعَيْنِ): see **ذِرَاعٌ**. (Kzw.) — Also **القَنْعُ** [or featherless and headless arrow] with which one casts, or draws, lots, (Iath, Mgh, TA,) in the game called **السَّهْرُ**; (Iath, TA;) and the **قَنْعُ** with which one plays at a game of hazard [of any kind; i. e. an arrow for sortilege, and a

gaming-arrow]; the primary meaning of the word being the missile **سَهْمٌ**; (Mgh;) or the primary meaning is the **قَذَح** with which one casts, or draws, lots in the game called **النَّيْبَر**: (IAth, TA:) pl. **سَهَامٌ** (K) [and **أَسْهَمٌ**, as above]. See a verse cited voce **رَقِيبٌ**. — Then applied to The thing won by him whose arrow is successful [in the game above mentioned]. (IAth, TA.) — And then (IAth, TA) applied also to A lot, share, or portion, (S, IAth, Mgh, Msh, K, TA,) whatever it be; (IAth, TA;) as also **سَهْمَةٌ**: (S, Msh, K:) pl. of the former **سَهْمَانٌ** (S, Mgh, Msh, K) and **سَهَامٌ** [both pls. of mult.] and **أَسْهَمٌ** [pl. of pauc.] (Mgh, Msh, TA) and [quasi-pl. n.] **سَهْمَةٌ** (M, K, TA,) this last like **أَخُوَّةٌ**. (TA.) It is said in a trad., **كَانَ لَهُ سَهْمٌ مِنَ الْغَنِيَةِ سَهْدٌ أَوْ غَابٌ** [There was, or is, for him a share of the spoil whether he were, or be, present or absent]. (TA.) And one says, **سَهْمَةٌ فَلَانٍ مِنْ هَذَا كَذَا** The share of such a one, of this, is such a thing: and it may be from **السَّهَامُ** meaning the arrows (**قَذَاح**) that are shuffled among the persons competing in sortilege, in order that each one may appropriate to himself what comes forth for him as his share. (Ham p. 579.) — **سَهْمُ السَّفِينَةِ** [The mast of the ship: so called as being likened to an arrow, because the curved yard of the sail, resembling a bow, is suspended from the top]: (S and K in art. **دَقْلٌ**): [in like manner] called in Pers. **تَبَرِ كَشْتِي**. (PS in that art.) — **سَهْمُ الْبَيْتِ** The beam (جَانِزٌ) of the house or chamber; (S, K;) [similarly] called in Pers. **تَبَرِ**. (S voce جَانِزٌ, q. v.) — **سَهْمٌ** also signifies The measure of six cubits [as used] in men's sales and purchases in their measurings of land. (K.) — And A stone which is placed upon the entrance of a chamber constructed for the purpose of capturing therein the lion, so that, when he enters it, it falls upon the the entrance and closes it. (K, TA.) [The word in this sense is also mentioned in the K as written with **ش**.]

سَهْمٌ, thus, with two dāmmels, [The fine filmy substance termed gossamer,] with the article **ال**, i. q. **غَزَلٌ عَيْنِ الشَّمْسِ** [lit. the spun-thread of the rays of the sun]: (IAth, K:) and **سَهَامٌ** [signifies the same], with the article **ال** i. q. **مُخَاطٌ** [q. v., lit. the snivel of the devil]. (K.) — And Overpowering heat. (IAth, K.) — Also [a pl. of which the sing. is not mentioned, signifying] Intelligent, knowing, or shifful or judicious, working men; (K, TA;) and so with **ش**. (TA.)

سَهْمَةٌ: see **سَهْمٌ**, in the latter half of the paragraph, in three places. — Also Relationship. (S, K.) Whence **السَّهْمَةُ** [A relation]. (S, TA.)

سَهَامٌ The heat of the [wind called] **سَهْمٌ**; (S, K;) and the burning, or vehement, heat of summer; (K;) and the clouds of dust thereof: or a hot wind; and hot winds; used alike as sing. and pl. (TA.) — See also **سَهْمٌ**. — And see what next follows.

سَهَامٌ (S, K) and **سَهَامٌ** (K, and only thus in some copies of the K,) the former mentioned by

several authors, (TA,) *Leanness, or lankness in the belly, and an altered state* (S, K, TA) *of the colour, and dryness of the lips*. (TA.) — And the former, [in some copies of the K the latter, but the former, as is said in the TA, is the right, agreeably with analogy as a word signifying a disease,] A certain disease incident to camels. (El-Umawee, S, K.)

سَهْمٌ, with fet-h [to the **س**, by Freytag erroneously written **سَهْمٌ**, in consequence of his having been misled by a double mistranscription immediately preceding in the CK], The flying eagle: (K:) the epithet “flying” being here used only as an explicative. (TA.)

سَهْمٌ an inf. n. of 1. (S, &c.) — Also A frowning of (S, K, TA) of the face by reason of anxiety. (TA.) [In the CK, **السَّهْمُ** and **العَبْسُ** are erroneously put for **السَّهْمُ** and **العَبْسُ**: in the TA, **السَّهْمُ** is expressly said to be with dāmm, in this case, and the meaning is shown by two verses there cited.]]

سَهَامٌ A maker of arrows. (MA.)

سَاهِمُ الْوَجْهِ, applied to a man, Altered in face. (TA.) The saying of 'Antarah,

• وَالْخَيْلُ سَاهِمَةُ الْوُجُوهِ كَانَتْهَا •
• تُسْقَى فَوَاسِبًا تَقْبِعُ الْحَنْظَلِ •

is expl. by Th as meaning And the owners of the horses were altered in their complexions in consequence of the state of difficulty wherein they were [as though they, i. e. the riders thereof, were given to drink infusion of colocynth]. (TA.) [But **سَاهِمُ الْوَجْهِ**, is applied as an epithet to a horse as meaning Urged, or made, to perform a distressing act of running: and in like manner to a man when he is urged, or made, to perform a distressing part in war, or battle. (TA.) — [The fem.] **سَاهِمَةٌ**, applied to a she-camel, means Leau, or lank in the belly: (S, K: [see also **مَسْهُومٌ**]); and [its pl.] **سَوَاهِمٌ**, applied to camels, altered by journeying. (S.)

مَسْهُومٌ A horse half-blooded, got by a stallion of generous race out of a mare not of such race; syn. **هَجِينٌ**: (K:) to [the rider of] such is given less than the **سَهْمٌ** [or share] of the spoil that is given to [the rider of] the horse of generous race. (TA.) [It is applied in this sense to a stallion-camel as well as to a horse.] A poet says,

• بَنِي يَثْرِبَ حَصَّنُوا أَيْنُقَاتِكُمْ •
• وَأَقْرَأَكُمْ مِنْ ضَرْبٍ أَحْمَرَ مَسْهُومِ •

[Sons of Yethribee, keep ye your she-camels and your mares from the being covered by one that is red, (i. e. of goodly appearance, for the red among camels are the most admired by the Arabs, and in like manner the bay among horses,) but half-blooded]: he means, keep ye your women from being taken as wives by such as are not their equals. (TA.) — You say also, **مَسْهُومُ الْجَسَدِ**, A man whose body is wasting away in consequence of love: (K:) and in like manner, **مَسْهُومُ الْعَقْلِ**

[whose reason is departing]: mentioned by Lh: (TA:) and so **مَسْهُومٌ**, in both cases: (TA voce **مَسْهُومٌ**, q. v.): the **م** being a substitute for **ب**. (TA in the present art.) — And **مَسْهُومٌ** (K, TA,) or **مَسْهُومٌ** (CK,) [both app. correct,] from **أَسْهَمَ**, is like **مَسْهُومٌ** [q. v.], (K, TA,) or **مَسْهُومٌ** (CK,) from **أَسْهَبَ**, in measure and in meaning; (K, TA;) meaning Loquacious, or profuse in speech: the **م**, accord. to Yaakooob, being [in this case also] a substitute for **ب**. (TA.)

مَسْهُومٌ: see the next preceding paragraph, in two places.

مَسْهُومٌ A [garment of the kind called] **بُرْدٌ** marked with stripes, or lines, (S, K, TA,) like **سَهَامٌ** [i. e. arrows]. (TA.) — See also the following paragraph.

مَسْهُومٌ, applied to a man, Lean, or lank in the belly: [see also **سَاهِمٌ**]: or affected with what is termed **سَهَامٌ** [app. **سَهَامٌ**, and meaning the heat of the wind called **سَهْمٌ**]. (TA.) — And, applied to a camel, Smitten with the disease termed **سَهَامٌ**: and so **مَسْهُومَةٌ** applied to camels. (S, K.)

سهو

سَهْوٌ (K,) aor. **سَهَوَ**, (S, Msh,) or **سَهَا عَنْهُ**, 1. inf. n. **سَهْوٌ** (S, Msh, K) and **سَهْوٌ** (M, K,) He was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it; (S, Msh;) namely, a thing; syn. **غَفَلَ عَنْهُ**: (S, Msh:) or he forgot it, or neglected it, (**نَسِيَ**) and was, or became, unmindful, forgetful, &c., of it, or inadvertent to it, (**غَفَلَ عَنْهُ**) his mind adverting to another thing or affair or case; (K, TA;) thus expl. in the M and T; so that **السَّهْوُ** and **الغَفْلَةُ** and **النَّسْيَانُ** are made to be one [in signification]; (TA;) but accord. to Esh-Shihab, **السَّهْوُ** is a slight **غَفْلَةٌ** [or unmindfulness &c.] of that which is within the scope of the retentive faculty, such as when one's attention is roused by the least rousing thereof; whereas **النَّسْيَانُ** denotes its passing away from the memory entirely; though all are used in one sense by a careless reliance upon the understanding of the reader or hearer: in the Msh it is said that a distinction is made between **السَّهْوُ** and **النَّسْيَانُ** by the latter's being applied to him who, when he is reminded, remembers, and the former's being applied to him who is in the contrary case: accord. to IAth, **سَهَا فِي الشَّيْءِ** means he neglected, or omitted, the thing unknowingly; and **سَهَا عَنْهُ**, he neglected, or omitted, it knowingly: or, as some say, **السَّهْوُ** is the doing wrong from unmindfulness (**غَفْلَةٌ**); as when an insane person reviles another, which is pardonable; and as when one drinks wine and then some displeasing action proceeds from him unintentionally, which is punishable. (TA.) One says, **سَهَا فِي الصَّلَاةِ**, and **عَنَّا**, i. q. **غَفَلَ** [He was, or became, unmindful in prayer, and of it]. (TA.) — [Hence, app., as implying an unexpected event,] **هَمَلْتُ سَهْوًا** She (a woman, S)

conceived in *menstruis*. (Az, S, Z, K.) And **حَمَلَتْ** *His mother conceived him in menstruis*. (JK.) — **السُّهُو** also signifies **السُّكُونُ** (JK, S, K) and **الَّتِينُ** (JK, S) [app. as an inf. n., i. e. as meaning *The being still, or quiet, and gentle*; though it is immediately added in the S that the pl. is **سُهُوَاتٌ**; for it seems that an early transcriber of the S has omitted to insert after **الَّتِينُ** the words **وَالَّتَاكُنُ**: see **سُهُو** below]. One says, **فَعَلَهُ سُهُوًا رَهْوًا** *He did it voluntarily, without its being asked, or demanded*; (K, TA;) and *without constraint*: (TA:) or *quietly, or calmly, without being hurried, or difficult*. (TA in art. رَهْو.) And **سَبَا إِلَيْهِ** *He looked at him, or it, with motionless eye*. (Msh, TA.) And **الْعَيْنُ تَسُوهُ فِيهِ** *The eye expatiates in it*; syn. **تَتَبَسَّطُ**. (JK.) = **سُهُوًا**, as denoting a quality of a camel, *The being easy to ride*; (K;) an inf. n., of which the verb is **سُهِو**. (TA.) = **مَالٌ لَا يَسْبِي وَلَا يَنْبِي** [Cattle] of which the end is not to be reached. (AA, JK, S, K.) You say, **يَرَاخُ عَلَى بَنِي فَلَانٍ مِنَ الْمَالِ مَا سُهُوًا** [There returns from the place of pasture in the evening, or afternoon, to the sons of such a one, of cattle,] what is not to be numbered for multitude: (T, TA:) or what is not to be computed, or computed by conjecture. (IAqr, TA.) And **ذَهَبَتْ تَمِيمَةٌ فَلَا تُسْمَى وَلَا تُنْبَى**, meaning *will not be remembered, or will not be mentioned*: a saying of El-Ahmar. (TA.)

3. **سَاهَاةٌ**, inf. n. **سَاهَاةٌ**, i. q. **غَافِلَةٌ** [app. meaning *He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless, or inadvertent*]. (TA.) [Or] the inf. n. signifies [The acting with moderation with another; or] the abstaining from going to the utmost length in social intercourse: (S, K;) or the being easy, or facile, with another: (A, TA:) or the behaving in a good [or pleasing] manner in social intercourse: (T, TA:) or the comporting oneself with another, or others, (**مُخَالَفَةٌ**) in a good manner, in social intercourse. ('Eyn, M, TA.) And one says, **هُوَ يَسَاهِي أَصْحَابَهُ** *He comports himself with his companions, or does so with good nature*; syn. **يُخَالَفُهُمْ**. (TA.) And **سَاهَاهُ** means also *He mocked at him, or derided him*. (TA.)

4. **اسْبِي** *He (a man, TA) constructed what is termed a سُهُوَة (K, TA) in a بَيْت [or chamber &c.]*. (TA.)

السُّهَى [often written **السُّهَى**] *A certain dim star, (S, K,) in [the asterism called] النَّجْمُ الْكُبْرَى*, (**بَنَاتُ نَعَشِ الصُّغْرَى**, [in the K, erroneously, **الصُّغْرَى**], by the middle star of those thus called; (TA;) [i. e.] a small star by that called **الْعَنَاقُ**, (which latter is the middle star [K] of the three in the tail of Ursa Major, Kzw,) by looking at which persons try their powers of sight; (Kzw, TA;) mentioned in art. قَوْد [voce قَائِد, q. v.]; (K;) [it is the star 80, by 5;] also called **السُّهَى**, which is the diminutive. (TA.) It is said in a prov., **أُرِيَهَا** *I show her Es-Suhā and she*

shows me the moon. (S, TA. [See also Freytag's Arab. Prov. vol. i. pp. 527—9.]) And one says, **أَتَى يَلْتَقِي سُهَيْلٌ وَالسَّهَا** *How can Suheyl [or Canopus] meet Es-Suhā?* for the former is southern and the latter is northern. (Hur p. 276.)

سُهُو [an inf. n. used as an epithet,] *Easy*; applied to a man, and to an affair, (K, TA,) and to an object of want: (TA:) and so [the fem.] **سُهُوَةٌ**, applied to a mare; and applied to a she-mule as meaning *easy in pace, that does not fatigue her rider*: the epithet **سُهُو**, however, is not applied to a he-mule: so in the T: (TA:) [but] it is applied to a he-camel, meaning *easy to ride*; and **سُهُوَةٌ** to a she-camel, (K, TA,) meaning *gentle, easy to ride*: and **سَاهَ** † **رَاهَ**, applied to a he-camel, means [likewise] *gentle in pace*; and so [the pls.] **سَوَاهٍ رَوَاهٍ** applied to camels: (TA:) [and so **سُهُوَةٌ** applied to a mare; for] a certain mare was named **السُّهُوَاتُ** because of the gentleness of her pace. (TA.) Also, applied to water, *Cool, sweet, or limpid; easy of descent in the throat*. (K, TA.) And **قَوْسٌ سُهُوَةٌ** *A bow that is compliant, (K, TA,) and easy*. (TA.) And **رِيحٌ سُهُوَةٌ** *A gentle wind: [or a quiet, gentle wind:]* pl. **سُهُوَاتٌ**: (TA:) a poet (said to be El-Hārith Ibn-'Owī, TA) says,

• تَأَوَّحَتِ الرِّيحُ لِفَقْدِ عَمْرٍو
• وَكَانَتْ قَبْلَ مَهْلِكِهِ سُهُوًا

i. e. [The winds blew violently for the loss of 'Amr; but they were before his death] *quiet and gentle*. (S, TA.) One says also **أَرْضٌ سُهُوَةٌ** *Soft land, without hurriness*. (TA.) = And **السُّهُو** means *The moon*, in the language of the Nabathians. (JK.)

سُهُو: see **سُهُوَاتٌ**.

سُهُوَةٌ *An instance, or a case, of unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence*. (Msh.) = *A rock, or great mass of stone, (K,) in the dial. of Teiyi, who call nothing else by this name: so in the M: or, accord. to the T, in that dial., the rock, or great mass of stone, upon which the waterer [app. of camels] stands: (TA:) or a rock, or great mass of stone, standing up, not having any foundation [app. meaning not partly imbedded] in the ground: and in the dial. of Teiyi, a single stone, great or small. (JK.)* — **بَيْتٌ** [app. here meaning booth, or the like,] which the Arabs of the desert set up at the water, and by the shade of which they shelter themselves. (TA.) **أَصْفَةٌ** [or kind of roofed vestibule, or the like, or a covering for shade and shelter], (K, TA,) between two houses: (TA:) or a thing like the **أَصْفَةٌ**, which is before, or in the front of, houses: (As, JK, S:) or [in some copies of the K “and”] a kind of closet (**مُخَدَّعٌ**) between two chambers, (K, TA,) in which the waterers of the camels shelter themselves: or, as some say, a small wall which is built between the two [opposite main] walls of the chamber, the roof being placed over the whole; what is in the middle [or main part] of the chamber being [called] **سُهُوَةٌ**; [see **عَرِيضٌ**]; and what is within it, [app.

behind,] **أَصْفَةٌ**: (TA:) or the like of a **رَقٌّ** and **طَائِقٌ**, [app. meaning a kind of arched construction with a flat top which forms a shelf, against a wall; or simply a shelf, or ledge projecting from a wall, (see **رَقٌّ** and **طَائِقٌ**)] in which, or upon which, a thing is placed: (Isd, K:) or a small **بَيْتٌ** [or chamber], (S, K,) descending into the earth, having its roof elevated above the ground, (S,) resembling a small **خَزَانَةٌ** [or closet, or store-room], (S, K,) in which are [deposited] the household-goods, or furniture and utensils; thus as heard by A'Obeid from more than one of the people of El-Yemen: (S:) or it signifies, (K,) or signifies also, (JK,) *four sticks, or pieces of wood, (JK, K,) or three, (K,) which are placed cross-wise, one upon another, and upon which is then put anything of the household-goods, or furniture and utensils: (JK, K:) so in the M: (TA:) and (accord. to the T, TA) i. q. **كُنْدُوجٌ**, (K,) which means a small closet or store-room: (TA:) and i. q. **كُوَّةٌ** and **رَوْشَنٌ** [i. e. a window, or mural aperture]: and a [kind of curtained canopy, or the like, such as is called] **حَاجِلَةٌ**: and a curtain, or screen, before the court, or yard, of a house, (K, TA,) and sometimes, surrounding the house, like a wall: (TA:) its pl. (in all of these senses, K, TA) is **سُهُوَاتٌ** (JK, K, TA) and **سُهُوَاتٌ**. (JK.)*

سُهُوَاتٌ: see **سُهُوَةٌ** = and see also what here follows.

سُهُوَاتٌ, (IAqr, JK, S, TA,) like **سُهُوَةٌ** and **سُهُوَاتٌ**, all with kesr, on the authority of IAqr, but in the K † **سُهُوَاتٌ**, (TA,) *A [portion, or short portion, such as is termed] سَاعَةٌ, of the night; (S, K, TA;) and (S, TA) the first part thereof: (JK, S, TA:) or it may be like **سُهُوَانٌ**, [which is app. in this case with tenween, and] which seems to mean a period in which people are unmindful of the places, or ways, in which things are, or should be, sought by them; or **سُهُوَانٌ** may be from **سَاهِيَةٌ**, expl. below: and **السُّهَى** † signifies the same as **سُهُو** and **سُهُو** [and **سُهُوَاتٌ** and **سُهُوَاتٌ**. (Ham p. 708.) One says, **لَقِيتُهُ بَعْدَ سُهُوَاتٍ مِّنَ اللَّيْلِ** i. e. [I met him after a portion, or short portion, of the night; or] after the first part of the night had passed. (JK.)*

سُهُوَانٌ: see **سَاهٍ** = and see also **سُهُوَاتٌ**.

السُّهَى dim. of **السَّهَا**, q. v.

سَاهٍ *Unmindful, forgetful, neglectful, heedless, or inadvertent*; (JK, S, Msh, K;) as also **سُهُوَانٌ**; (S, K;) whence the prov.,

• إِنَّ الْمَوْصِيْنَ بَنُو سُهُوَانٍ
(S) i. e. *Only the unmindful [lit. the sons of the unmindful] are such as require to be enjoined: (S, Meyd:) or, as some say, by بنو سُهُوَانٍ are meant all mankind; because all become unmindful: but the most correct explanation is, that those who are enjoined to do a thing are subject to unmindfulness: it is applied to him who is unmindful of pursuing that which he is commanded to do: and سُهُوَانٌ may be syn. with [the inf. n.] سُهُو; or it may be an epithet, syn. with سَاهٍ, and is applied to Adam, because he forgot his cove-*

nant, so that **بنو سوان** may mean the sons of Adam, and hence, the unmindful. (Meyd. [See also Freytag's Arab. Prov. i. 3-4.]) — See also **سوا**.

سَاهِيَة *A tract of land long and wide, without any covert of trees, or the like, [to obstruct the view, or] to repel the eye.* (JK, and Ham p. 708.)

أَسَاءَة and **أَسَاءَة**: see what follows.

أَسَاهِي (JK, TA,) in the K, erroneously, **أَسَاهِي** (TA,) i. q. **أَلْوَان** [generally signifying Colours; but also meaning sorts, or species; and here used in this latter sense, as is indicated in the TA]: a pl. having no sing.: (K, TA:) so in the M: (TA:) or it signifies, (JK,) or signifies also, (TA,) various sorts (**مُخْتَلِفَة**, JK, TA) of pace of camels; like **أَسَاهِي**: (TA:) and its sing. is **أَسَاهِيَة**. (JK.)

سو

سَوَف i. q. **سَوَف**, q. v.

سوا

1. **سَاءَ** (Lth, M, Msh, K,) aor. **سَوَا**, (Lth, Msh,) inf. n. **سَوَا**, (Lth, M,) or **سَوَاة**, like **سَحَاب** (K,) [but the former is that which is commonly known,] *It* (a thing, Lth, M) *was, or became, evil, bad, abominable, foul, unseemly, unsightly, or ugly.* (Lth, M, Msh, K.) It is used in this sense, (IKt, TA,) or [rather] is like **بَشَى** (Bd, Jel,) in the Kur [xvii. 34], where it is said, **سَاءَ سَبِيلًا** [*Evil, &c., is it as a way of acting*]: (IKt, Bd, Jel, TA:) which is like the saying, **هَذَا مَذْهَبًا** [*Evil, &c., is this as a way of acting or believing, &c.*]: the noun being in the accus. case as a specificative. (IKt, TA.) And so in the saying, **سَاءَ مَا فَعَلَ فُلَانٌ صَنِيعًا** [*Evil, &c., as an action, is that which such a one has done*]. (TA.) — One says also, **سَوَتْ بِهِ ظَنًّا**, and **سَوَتْ بِهِ الظَّنَّ**, [lit. *I was evil in opinion respecting him, or it, and I made the opinion respecting him, or it, to be evil, each virtually meaning I held, or formed, an evil opinion respecting him, or it,*] the noun being indeterminate, with the article **ال**, in the latter case, (ISK, S, Msh, TA,) because it is an objective complement, for the verb is trans., (IB, TA,) and the noun being indeterminate in the former case, (IB, Msh, TA,) because it is in the accus. case as a specificative; (IB, TA;) but some allow it to be indeterminate after **أَسَأْتُ**, which is here the contr. of **أَحْسَنْتُ**. (Msh.) — It is also trans.: (Lth, TA:) you say, **سَاءَهُ** (S, M, K,) aor. **يَسُوُّهُ** (S,) inf. n. **سَوَا** (S, M, K) and **سَوَا**, with damm also, (TA, [and said to be an inf. n. in the Ksh and by Bd in ii. 46, but as it is not mentioned as an inf. n. in the S nor in the M nor in the K, but is expressly said in all these to be a subst., I think that it should be rejected, or regarded as a quasi-inf. n. like **كَلَام** and **ثَوَاب** &c.]) and **سَوَاة** (K) and **سَوَاة** (AZ, M, K) and **سَوَانِيَة** (S, M, K,) of the measure **فَعَالِيَة**, like **عَلَانِيَة** (Ksh, S, M,) and **سَوَانِيَة** (S, M, K,) which

is a contraction of that next preceding, (Kh, S, M,) and **مَسَاءَ** (M, K) and **مَسَاءَة** (S, M, K,) originally **مَسَوَاة**, (Har p. 81,) and **مَسَانِيَة**, which is originally **مَسَاوِيَة**, (Kh, S, M, K,) and **مَسَانِيَة** (S, M, K,) which is a contraction of that next preceding, (Kh, S,) and **مَسَانِيَة** (M, K,) this last written in the L with two **س**s, [i. e. **مَسَانِيَة**], (TA,) [*He did evil to him;*] *he did to him that which he disliked, or hated;* (M, K;) *he displeased, grieved, or vexed, him; contr. of سَوَاة*. (S.) One says, **سَوَتْ الرَّجُلَ**, meaning *I displeased, grieved, or vexed, the man by what he saw [or experienced] from me.* (S.) And **مَسَانِيَتَكَ** [*I desired to displease, grieve, or vex, thee*]. (Lth, TA.) And **إِنَّ اللَّيْلَ طَوِيلٌ وَلَا يَسُوُّ** [*Verily the night is long, and may the state thereof not displease, grieve, or vex, me*]: meaning **لَا يَسُوُّنِي بَالَهُ**; and expressing a prayer. (Lh, M. [In the TA, in the place of **بَالَهُ** is put **مَا لَهُ**; as though meaning **مَا لَهُ مِنَ الْحَوَادِثِ** or the like, i. e. *its events, or accidents, &c.*]) And **لَهُ عِنْدِي** [*I have, belonging to him, or I owe him, what grieved him, and oppressed him by its weight*], and **مَا يَسُوُّهُ وَيَتَوَوُّهُ** [*what does, or will, grieve him, &c.*]. (S.) **تَرَكَ مَا يَسُوُّهُ وَيَتَوَوُّهُ** [*He left, or has left, what will grieve him, and oppress him by its weight, on the day of judgment, by the responsibility that it has imposed upon him,*] is a prov., said of him who has left his property to his heirs. (Meyd, TA.) It is said that El-Mahboobe was possessed of riches; and when death visited him, he desired to make a testament; so it was said to him, “What wilt thou write?” and he answered, “Write ye, ‘Such a one,’ meaning himself, ‘has left what will grieve him, and oppress him by its weight.’” i. e., property which his heirs will devour, while the burden thereof will remain upon him. (Meyd, TA.) [See also 4.] — One says also, **سَوَتْ وَجْهَ فُلَانٍ**, aor. **أَسَوَّوهُ**, inf. n. **مَسَانِيَة** and **مَسَاءَة**, (Lth, TA,) i. q. **فَحَحَنَهُ** [i. e. *I said, May God remove the person (lit. the face) of such a one far from good, or prosperity, &c.*]. (TA. [It is said in a copy of the M, that **سَوَتْ لَهُ وَجْهَهُ** means **فَحَحَنَهُ**: but I think that the right explanation is **فَحَحَنَهُ**, without teshdeed, meaning *I said to him, may Allah and his face*: see art. **فَحَحَنَ**].)

2. **سَوَا** [*He corrupted, or marred*]. You say, **سَوَا وَلَا تَسَوِّ** Rectify thou, and do not corrupt, or mar. (A, TA.) [See also 4.] — **سَوَا عَلَيْهِ** *He said to him* **أَسَأْتُ** [*Thou hast done ill*]. (M.) You say, **فَعَلَهُ**, (K,) i. e. **فَعَلَهُ**, (S,) or **سَوَاتُ عَلَيْهِ مَا صَنَعَ**, (TA,) inf. n. **تَسَوُّوْهُ** and **تَسَوُّوْهُ**, *I discommended to him what he had done, or his deed; and said to him* **أَسَأْتُ** [*Thou hast done ill*]. (S, K.) And **إِنْ أَسَأْتُ** [*If I do ill, say thou to me, Thou hast done ill*]. (S.)

4. **أَسَاءَ**, [inf. n. **إِسَاءَة**], *He did evil, or ill; or acted ill; contr. of أَحْسَنَ*. (S, M, K;) [and so] **أَسَاءَ فِي فِعْلِهِ**. (Msh.) You say, **إِسَاءَ إِلَيْهِ** (S, K)

and **لَهُ** and **عَلَيْهِ** and **بِهِ** (TA) *He did evil or ill, or acted ill, to him.* (S, K, TA.) — [See also **إِسَاءَة**, in several senses, in art. **سَوَى**.] **أَسَاءَ** *He corrupted it, or marred it;* (M, K;) [*did it ill;*] *did it not well;* namely, a thing. (M.) It is said in a prov., **أَسَاءَ كَارَهُ مَا عَمِلَ** [*An unwilling person did ill what he did*]; relating to a man who was compelled against his will, by another, to do a thing, and marred it, or did it not well: it is applied to the man who seeks an object of want and does not take pains to accomplish it. (M, Meyd.) See also 1, in two places, in the former half of the paragraph. [And see 2.]

8. **أَسَاءَ** *He experienced evil, or that which he disliked or hated,* (S, K, TA,) or *displeasure,* (TA,) or *grief, or anxiety.* (M, TA.) **أَسَاءَ لَهُ** occurs in a trad. as meaning *He (the Prophet) became displeased, or grieved, or anxious, on account of it; i. e., on account of a dream that had been related to him: or, accord. to one relation, the right reading is* **أَسْتَأْتَلَى**, meaning “he sought the interpretation of it, by consideration.” (TA.)

سَوَا is an inf. n. of **سَاءَ**, (Lth, S, M, K,) intrans., (Lth, M,) and trans.: (S, M, K:) and is also used as an epithet, applied to a man, (M, Msh, and Ham p. 712,) and to an action. (Msh.) You say **رَجُلٌ سَوَا** (S, M, Msh, K) [*A man of evil nature or doings; or] a man who does what is evil, displeasing, grievous, or vexatious*: (M, TA:) and **رَجُلُ السَّوَا** [*the man of evil nature or doings &c.*]: (S, K:) and **ذئْبُ السَّوَا** [*the wolf of evil nature &c.*], as in a verse cited voce **أَحَال**, in art. **حَوَل**: (S:) and **عَمَلٌ سَوَا** [*a deed of evil nature*]: (M, Msh:) and **عَمَلُ السَّوَا** [*the deed of evil nature*]: (Ham p. 498:) and **نَعْتُ سَوَا** [*an epithet of evil nature*]: (O and K in art. **سَقَى**:) and **سَعْفٌ سَوَا** a bad commodity: (O and TA in art. **سَعْف**:) and if you make the former word determinate [by means of the article **ال**], you use the latter as an epithet [also], (M, Msh, and Ham, p. 712,*) and you say **الرَّجُلُ السَّوَا** [*the evil man, or the man who does what is evil &c.*]: (Msh, and Ham p. 712:) and **الْعَمَلُ السَّوَا** [*the evil deed*]: (Msh:) [this last phrase I hold to be correct, regarding **السَّوَا** in this case as originally an inf. n. of the intrans. verb **سَاءَ**, and therefore capable of being used as an epithet applied to anything; though] IB says that **السَّوَا** used as an epithet is applied to a man but not to a deed: (TA:) [in what here follows from the S, denying the correctness of another phrase mentioned above on the authority of lexicologists of high repute, there is, in my opinion, an obvious mistranscription, twice occurring, **السَّوَا** for **السَّوَا**, which I suppose to have passed from an early copy of that work into most other copies thereof, for I find it alike in all to which I have had access:] Akh says, one should not say **الرَّجُلُ السَّوَا**, though one says **حَقُّ الْيَقِينِ** as well as **حَقُّ الْيَقِينِ**; for **السَّوَا** is not the same as **الرَّجُلُ**, but **الْيَقِينُ** is the same as **الْحَقُّ**: he says, also, nor should one say, **هَذَا السَّوَا**, with damm: (S:) [here the expres-

sion "with damm" may perhaps be meant to refer to السوء in all of the three instances above; not in the last only:] IB says, [in remarking on this passage of the S, in which he appears to have read السوء, with damm, in all of the three instances,] Akh allows one's saying رَجُلُ السَّوِّ and رَجُلُ سَوِّ, with fet-h to the س in both; but not رَجُلُ السَّوِّ, with damm to the س, because السَّوِّ is a subst., meaning "harm, injury, hurt, mischief, or damage," and "evilness of state or condition;" and رَجُلُ is prefixed, as governing a gen. case, only to the inf. n.: and he adds that one says, هَذَا الرَّجُلُ السَّوِّ, not prefixing [the former noun to the latter, but using the latter as an epithet]. (TA.) — See also the next paragraph, in six places.

سَوِّ is the subst. from سَاءَ; (S, M, *K; [so, app., accord. to the generality of the lexicologists;] or inf. n. (Ksh and Bd in ii. 46) of سَيِّئَ (Ksh ibid.), or of سَاءَ, aor. يَسُوُّ, (Bd ibid.), or of سَاءَهُ [q. v.]; (TA;) signifying *Evilness, badness, abominableness, foulness, or unseemliness*; [and *displeasingness, grievousness, or vexatiousness*;] as, for instance, of natural disposition, and of doings: (Ksh ubi suprâ:) *vitious, immoral, unrighteous, sinful, or wicked, conduct*: [hence, رَمَاهُ بِسَوِّ: see art. رَمَى:] *anything disapproved, or disallowed; or regarded as evil, bad, abominable, foul, or unseemly*: (S, TA:) [an evil action or event:] *evilness of state or condition: harm, injury, hurt, mischief, or damage*: (IB, TA:) *anything that is mentioned as being سَيِّئَ [i. e. evil, &c.]*: (Lth, TA:) *any evil, evil affection, cause of mischief or harm or injury, noxious or destructive thing, calamity, disease, or malady*: (M, K, TA:) [pl. أَسْوَاءُ, accord. to a general rule.] The saying مَا أَتُكْرِكُ مِنْ سَوِّ means *I do not disacknowledge thee in consequence of سَوِّ [i. e. evilness, &c.]* that I have seen in thee, but only in consequence of my little knowledge of thee. (S.) تَصَرَّفَ عَنْهُ السَّوِّ, in the Kur [xii. 24], is said by Zj to mean, [In order that we might turn away from him] *unfaithfulness to his master, and adultery* (M, TA.) And سَوِّ الْحَسَابِ, in the Kur [xiii. 18, i. e. *The evilness of the reckoning*], is expl. by him as meaning a reckoning in which no good work will be accepted, and no evil work passed over; because infidelity will have made the former to be of no avail: or, as some say, it means a reckoning pursued to the utmost extent, in which no evil work will be passed over. (M, TA.) لَا خَيْرَ فِي قَوْلِ السَّوِّ means *There is no good in thy saying سَوِّ [i. e. a thing that is evil; قول being here used in its original sense of an inf. n.]*: but if you say سَوِّ, [you use قول in the sense of مقول, and] the meaning is, *in evil speech*. (TA as from the K, but not in the CK nor in my MS. copy of the K.) سَوِّ accord. to one reading, and سَوِّ accord. to another, (K, TA, [but all that is given in this sentence as from the K is so given only on the authority of the TA, not being in the CK nor in my MS. copy of the K,]) the latter of which readings is the more common, (TA,) in the phrase دَائِرَةُ السَّوِّ (K, TA,) in the Kur [ix. 99

and xlviii. 6], (TA,) mean *Defeat, and evil*; (K, TA;) and *trial, or affliction, and torment*; (TA;) and *perdition, and destruction, or corruption*: (K, TA;) and in like manner in the saying, أَمْطَرْتُ مَطَرَ السَّوِّ, (K, TA,) in the Kur [xxv. 42]: (TA:) or السَّوِّ means *harm, injury, hurt, mischief, or damage*; and *evilness of state or condition*; [as expl. before;] and سَوِّ, *corruption, or destruction, or perdition*: (K, *TA:) or السَّوِّ in the phrase دَائِرَةُ السَّوِّ means *defeat and evil*; and the reading سَوِّ is from [i. e. syn. with] الْمَسَاءَ [as inf. n.]. (S. [See also دَائِرَةُ, in art. دور.]) Accord. to Zj, in the saying in the Kur [xlviii. 6], اَلْظَّالِمِينَ بِاللَّهِ ظَنُّ السَّوِّ, (TA,) meaning ظَنُّ الْأَمْرِ السَّوِّ [i. e. *Who opine, of God, the opining of the evil thing*], (Bd,) it is allowable to read ظَنُّ السَّوِّ; (T, TA;) and thus some read in this instance: (Jel:) but AM says, in the saying in the Kur [xlviii. 12], وَظَنَنْتُمْ ظَنُّ السَّوِّ, [And ye opined the evil opining], it is read only with fet-h, and damm to the س is not allowable in this instance, for there is in it no meaning of trial, or affliction, and torment: (TA:) [for this distinction, however, I see no reason; and it is not correct; for] السَّوِّ is with fet-h and with damm to the س in the three sentences [whereof this last is one] in which it occurs in this chapter. (Jel.) — In the Kur vii. 188, it is said to mean † *Diabolical possession; or insanity, or madness*. (M, TA.) — † *Leprosy*, syn. بَرَصٌ, (Lth, S, M, K, TA,) is said to be its meaning in the Kur xx. 23 and xxvii. 12 and xxviii. 32. (S, TA.) — † *The fire*: so in the Kur xxx. 9, accord. to the reading السَّوِّ: (K, TA:) said to mean there *Hell*: but the reading commonly known is السَّوِّ. (TA.) — And † *Weakness in the eye*. (K. [Thus, i. e. with damm to the س, in the CK and TK: in the TA said to be بالقبح; but this is evidently a mistake for بالضرر.])

سَيِّئَ: see سَيِّئَ.

سَوِّ The عَوْرَةُ [or *pudendum*], (S, Mgh, Mṣb,) i. e. (Mṣb) the فَرج [which means the same, or the external portion of the organs of generation], (Lth, M, IATH, Mṣb, K,) of a man, and of a woman: (Lth, Mṣb, TA:) and the anus: (Az and TA in art. سَوِّ:) dual سَوِّتَانِ: and pl. سَوِّاتٍ: so called because its becoming exposed to men displeases [or shames] the owner thereof; (Mṣb;) or because of its unseemliness. (Ham p. 510.) In the Kur vii. 19, for سَوِّاتِهَا, some read سَوِّاتِهَا; and some, سَوِّاتِهَا. (Bd.) — In the Kur v. 34, it means *The dead body, or corpse*; (Bd, Jel;) because it is deemed unseemly to be seen. (Bd.) — Accord. to IATH, the former is the primary signification: and hence it is transferred to denote *Any saying, or action, of which one is ashamed when it appears*: (TA:) *any evil, bad, abominable, foul, or unseemly, saying or action*; (S, K, TA;) as also سَوِّ: (M:) *any disgracing action or thing*: (Lth, TA:) *an evil, abominable, or unseemly, property, quality, custom, or practice*; (K, TA;) as also سَوِّ, or سَوِّ; (ac-

cord. to different copies of the K; [the latter perhaps fem. of سَوِّ like the former, of the same class as دَفَائِي and دَفَائِي, or fem. of سَوِّ, like عَطَشِي fem. of عَطَشَانُ;]) or so both of these; (TA;) or so سَوِّ سَوِّ: (S:) [or this last means a property, &c., that is very evil &c.] One says, سَوِّ لِفُلَانٍ *May a disgracing action or thing befall such a one*; [or *disgrace, or shame, to such a one*;] using the accus. case because it is an expression of reviling and imprecation. (Lth, TA.) [See also سَيِّئَ and سَوِّ. — سَوِّ السَّوِّ [or سَوِّ السَّوِّ] also means *The contrarious wife or woman*. (TA.)

سَوِّ as used in the saying ضَرَبَ فُلَانٌ عَلَى فُلَانٍ سَوِّ is held by some to be originally with , and of the measure فَعْلَةٌ, from السَّوِّ; so that the saying means *Such a one did to such a one a thing that caused displeasure to him; and did evil to him*: others hold that the saying means *such a one made a way to do what he desired to such a one*; in which case, سَوِّ is of the measure فَعْلَةٌ from سَوِّ; originally سَوِّ, which is changed into سَوِّ, and then into سَوِّ, in like manner as دَوَانٌ is changed into دَوَانٌ. (Abou-Bekr, TA.) [See the same word in art. سَوِّ.]

سَوِّ: see سَوِّ, in two places.

سَوِّ is [fem. of سَوِّ, q. v., as meaning *More, and most, evil, bad, abominable, foul, unseemly, unsightly, or ugly*: and is also] a subst. signifying *an evil, a bad, an abominable, a foul, or an unseemly, action*; (Mṣb, TA;) i. q. سَيِّئَ [and سَيِّئَ alone]: in this sense, [as well as in the former,] (TA,) contr. of حَسَنِي. (S, M, K, TA.) — In the Kur xxx. 9, (S, TA,) accord. to the reading commonly known, (TA,) [as contr. of الحَسَنِي,] السَّوِّ means † *The fire* (S, K, TA) of *Hell*. (TA.) See also سَوِّ, last explanation but one.

سَوِّ: see سَوِّ (of which it is said by some to be fem.) in two places: — and see also سَوِّ, in four places.

سَوِّ is [app. an instance of the alteration of the latter of two epithets to assimilate it to the former, originally سَوِّ, meaning *Ashamed, or base, or vile, or ignominious, and evil, bad, &c.*,] from القَبِيح. (M, TA.) — See also سَوِّ.

سَيِّئَ, [originally سَيِّئَ (as will be shown below, voce سَيِّئَ), then سَيِّئَ, and then سَيِّئَ,] applied to a thing [of any kind], (Lth, TA,) *Evil, bad, abominable, foul, unseemly, unsightly, or ugly*; (Lth, Mṣb, TA;) contr. of حَسَنٍ: (Mṣb:) sometimes contracted into سَيِّئَ, like as هَيِّئَ is contracted in هَيِّئَ, and تَيِّئَ into تَيِّئَ; as in the saying of Et-Tuhawee,

• وَلَا يَجْزُونَ مِنْ حَسَنِ يَسِيٍّ •
• وَلَا يَجْزُونَ مِنْ غِلْبِ بِلِينِ •

[And they will not requite good with evil, nor will they requite roughness with gentleness]. (S.) You say قَوْلٌ سَيِّئٌ [An evil saying; or] a saying that displeases. (M, TA.) And فَعْلَةٌ سَيِّئَةٌ [An evil action or deed]. (TA.) And it is said in the Kur [xxxv. 41], وَمَكْرُ السَّيِّئِ وَلَا يَحِثُّ أَلَمُ السَّيِّئِ [And in the plotting of that which is evil; but the evil plotting shall not beset any save the authors thereof]. (M, TA.) One says also, فَلَانٌ سَيِّئٌ الْإِخْتِيَارِ [Such a one is evil in respect of choice, or preference]. (S.) [See also the next paragraph.]

سَيِّئَةٌ [fem. of سَيِّئٌ, q. v.: and also a subst., being transferred from the category of epithets to that of substs. by the affix ة], originally سَيِّئَةٌ, (S,) An evil act or action; contr. of حَسَنَةٌ; (Mghb;) a fault, an offence, or an act of disobedience; or such as is intentional; a sin, a crime, or an act of disobedience for which one deserves punishment; syn. خَطِيئَةٌ: (M, K:) pl. سَيِّئَاتٌ. (TA.) It is said in a trad., الْحَسَنَةُ بَيْنَ السَّيِّئَتَيْنِ [The good act is between the two evil acts]; meaning that the exceeding of the just bounds is a سَيِّئَةٌ, and the falling short thereof is a سَيِّئَةٌ, and the pursuing a middle course between these two is a حَسَنَةٌ. (TA.) [See also سَوَاءٌ and سَوِيٌّ.] — Also, tropically, † The recompense of a سَيِّئَةٌ properly so termed [i. e. as expl. above]. (Mghb in art. مَكْرٌ.) — An evil, or evil accident; a calamity; a misfortune; (Ksh in iv. 81;) a trial, or an affliction; opposed to حَسَنَةٌ; (Ksh and Bd in iv. 80;) scarcity of herbage, or of the goods, conveniences, and comforts, of life; straitness of circumstances; and unsuccessfulness; thus [likewise] opposed to حَسَنَةٌ in the Kur iv. 80. (Er-Rāghib, TA in art. حَسَنٌ.)

أَسْوَأُ; fem. سَوِيٌّ: see the latter word. One says, هُوَ أَسْوَأُ الْقَوْمِ, He is the most evil, &c., of the people, or party; syn. أَقْبَحُهُمْ: and هِيَ السَّوِيَّةُ, She is the most evil, &c. (Mghb.) And the [common] people say أَسْوَأُ الْأَحْوَالِ, meaning The [worst, or] most scanty, and weakest, of states or conditions. (Mghb.) — [Also,] applied as an epithet to a man, (El-Umawee, M, TA,) Evil, bad, abominable, foul, unseemly, unsightly, or ugly: (El-Umawee, M, K, TA:) fem. سَوَاءٌ, (El-Umawee, M, K,) which is thus applied to a woman; (El-Umawee, S, M;) or this is an instance of the measure فَعْلَاءُ having no [masc. of the measure] أَفْعَلٌ. (M, TA.) See also سَوَاءٌ, in four places. It is said in a trad. (M, TA) of the Prophet, or of 'Omar, (TA,) وَلَوْ دَخِرَ مِنْ حَسَنَاءَ عَقِيمٍ [An ugly prolific woman is better than a beautiful barren one]. (M, TA.)

سَاءَةٌ an inf. n. of سَاءَ: (S, M, K:) and [also a subst. signifying An evil, as being] a cause of grief or vexation; contr. of مَسْرَةٌ: originally مَسْوَةٌ: and therefore the pl. is مَسَاوٍ, for مَسَاوٍ; (Mghb;) signifying also vices, faults, defects, or imperfections; (S, Mghb, K, TA;) and diseases; (S, TA;) and acts of disobedience: (Mghb:) so in

the saying, بَدَتْ مَسَاوِيَهُ His acts of disobedience, and vices, faults, &c., appeared: (Mghb:) and horses run, notwithstanding their vices, or faults, &c., (S, Meyd, K,) and diseases; (S, Meyd;) for their generousness impels them to do so: (S, Meyd, K: but omitted in the CK:) and in like manner, the ingenuous generous man bears difficulties, and defends, or protects, what he is bound to defend or protect, or to regard as sacred, or inviolable, though he be weak, and practises generosity in all circumstances: (Meyd, TA:) or it is applied in relation to the protection and defence of what should be sacred, or inviolable, or of wives, or women under covert, and the members of one's household, notwithstanding harm, or injury, and fear: or it means that one may seek to defend himself by means of a man though there be in him qualities disapproved: (MF, TA:) but accord. to Lh, الْحَسَانُ has no proper sing., like الْحَاسِنُ: (Meyd, TA:*) accord. to some of the writers on inflection, it is the contr. of الْحَاسِنُ, and an anomalous pl. of السَّوَاءُ, being originally with . (TA.)

مَسَاوٍ: see the next preceding paragraph.

سوب

سُبَّةٌ A long, or far, journey; like سَوْبَةٌ; (K, TA;) of which it is a dial. var.: a short journey is termed سُرْبَةٌ. (TA.)

سَوْبَةٌ A well-known [beverage of the kind called] نَبِيذٌ, prepared from wheat, and much drunk by the people of Egypt, (L, TA,) at their festivals: (TA:) and also prepared from rice: (MF, TA:) [also from the pips of a species of melon, called in Egypt عَبْدَلَاوِي; (see art. عِبْدٌ; and see also White's "Abdollariphi Hist. Aegypti Compendium," pp. 52-3; or De Sacy's transl., pp. 34-5;) moistened and pounded, and steeped in water, which is then strained, and sweetened with sugar:] it is mentioned in a trad. and by several writers. (TA.)

سوج

1. سَاحٌ نَسِجَهُ بِالسَّوْجَةِ, said of a weaver, He passed the سَوْجَةٌ, i. e. the sprinkling instrument, to and fro over his web [to dress the warps with the preparation termed سَوْجٌ]. (A, TA:*) — [Hence, app., unless the reverse be the case, the inf. n.] سَوْجَانٌ signifies The act of going and coming: (AA, O, K, TA:) asserted by some to be سَوْجَانٌ, [and thus it is in the CK,] but this is a mistake. (TA.) You say, سَاحَ, aor. سَوَّجَ, inf. n. سَوَّجٌ [and سَوْجَانٌ], He, or it, went and came. (TA.) — And سَاحَ, (IAar, O, K,) aor. as above, (IAar, O,) inf. n. سَوَّجَ and سَوَّجَانٌ and سَوَّجَانٌ, He went along gently, softly, or in a leisurely manner. (IAar, O, K.) IAar cites the following [as an ex. of an epithet hence derived]:

غَرَاءٌ لَيْسَتْ بِالسَّوْجِ الْجَلْبَجِ

[A female fair in face: she is not the ugly old

woman that goes along gently, or softly, by reason of decrepitude]. (O.)

2. سَوَّجَ عَلَى الْكَرْمِ (Mghb) وَنَحْوَهُ (A, Mghb) He made a سَبَاحٌ, i. e. an enclosure (A, Mghb) composed of thorns and the like, (Mghb,) around the grape-vines (A, Mghb) and the like; as also سَبَاحٌ, with ي, agreeably with the word سَبَاحٌ [from which it is derived]: (Mghb:) and سَبَاحٌ حَائِطَةٌ, inf. n. تَسْبِيحٌ, he made an enclosure (K and TA in art. سَبَاحٌ) of thorns and the like (TA in that art.) around his garden of palm-trees or vines. (K and TA in the same art.)

سَاحٌ [The teah-tree; tectona grandis; to which the name of سَاحٌ is applied in Pers.; remarkable for its huge size, and enormous leaves: or the Indian, or Oriental, plane-tree: or the Indian plantain-tree: (see De Sacy's Chrest. Ar., sec. ed., iii. 473:)] a certain species of tree, (S, A, Mgh, O, Mghb, K,) of great size, (Mghb,) growing to a very great size, (Mgh,) that grows only in India, and is conveyed thence to other countries; (Mgh, Mghb;) so they say: (Mgh:) Z says, (Mghb,) it is a black, heavy, wood, which is brought from India, (A, Mghb,) in pieces made of an oblong form, and squared, (A,) and which the wood-fretter can hardly, or not at all, wear, or waste; (A, Mghb;) and he says that its pl. is سَبَاحَانٌ: (Mghb: [but this is said in the A only to be pl. of سَاحٌ meaning "a rounded, wide, طَلْسَانٌ":]) some say that it resembles ebony, but is less black: (Mghb:) accord. to the A, Noah's ark was made of it: but several authors say that it is related in the Book of the Law revealed to Moses that it was made of the صَنْوَبَر [or pine-tree]; and some say that the صنوبر is a species of the سَاح: (TA:) AHn describes it, (O, TA,) on the authority of one who had seen it in its places of growth, (O,) as a species of tree that grows to a great size, tall and wide, having leaves like the shields of the Deylem (الدَّيْلَمِ, q. v.), with one of which leaves a man may cover himself, and it will protect him from the rain, and it has a sweet odour, like the odour of the leaves of the walnut, and is fine and soft, or smooth; (O, TA,) the elephants [he says] are fond of it, and of the leaves of the banana, both of which they eat: it is not of the trees that grow in the land of the Arabs, nor does it grow in any country except those of India and the Zenz; nor does any tree grow so tall, nor any so big: (O:) سَاحَةٌ is the n. un.; and its pl. is سَاحَاتٌ: (Mghb:) and it signifies a piece of wood of the tree called سَاحٌ, made of an oblong form, and squared, as brought from India; (A,* Mgh, TA;) such as is cut and prepared for a foundation and the like: (Mgh:) one says, فِي أُسَاسِ بَنَائِهِ سَاحَةٌ [In the foundation of his building is a piece of wood of the سَاحٌ cut in an oblong form, and squared]: (A:) a سَاحَةٌ from which a door is cloven, or divided off lengthwise, is called سَلِجَةٌ: (TA:) and the term سَاحَةٌ is also applied to the board, or tablet, [of wood of the سَاحٌ,] upon which stand [or rest] the two scales of the balance when one weighs with it. (Ham. p. 818.) — Also A [garment of the kind

called] طَيْسَان of the colour termed خَضْرَاءُ [here meaning a dark, or an ashy, dust-colour]: (S, A, O, K:) or a black طَيْسَان: (IAar, O, K:) or a large, thick, or coarse طَيْسَان: (TA:) or a made of a round form, (A, TA,) and wide: (A:) or a طَيْسَان hollowed out in the middle (مَقْوَر); so woven: (Az, O, Mṣb:) this last is said to be meant in a trad. in which it is said that the Prophet used to wear in war such قَلَانِس [pl. of قَلَنْسَوَة, q. v.,] as were [made] of سَبْجَان: (TA:) سَبْجَان is the pl.: (T, S, A, O, Mṣb:) the dim. is سَبْجَان. (TA.) It is tropically applied to signify † A [garment of the kind called] كَسَاء made of a square form, or four-sided; and is described as a sort of مَلْحَفَة, woven. (TA.) As meaning a طَيْسَان, it is said by some, that its † is originally ي. (L, TA.) — It is also used, by a poet, in the manner of an epithet, as meaning Of the colour termed خَضْرَاءُ [expl. above]. (TA.)

سُوج A preparation of clay, [app. made into a sort of ooze, and] cooled; with which the weaver does over [i. e. dresses] the warps of the web. (TA. [See 1, first sentence.])

سَاجَة n. un. of سَاج, q. v. (Mṣb.)

سُوج [an epithet from سَاج in the last of the senses assigned to it above]: see 1, last sentence.

سَاج A small طَيْسَان of the kind called سَاج, q. v. (TA.)

سَاجَة An enclosure (A, Mṣb) made with thorns and the like (Mṣb) around grape-vines (A, Mṣb) and the like: (Mṣb:) an enclosure made with trees around grape-vines or a garden: (L in art. سَاج:) an enclosure (O and K in that art.) of any kind (O) around a thing, such as palm-trees and grape-vines: (O, K:) and a wall (O, K) of any kind, whether roofed or not roofed: (O:) pl. [of pauc.] أُسُوجَة and [of mult.] سُوج; (A, Mṣb;) the latter originally سُوج, like كُتَب pl. of كِتَاب. (Mṣb.) Fei makes the medial radical letter to be و, and so do [Z and] Aḥei and most of the grammarians: Az [and Ṣgh] and IM hold it to be ي. (TA.)

مِرْسَة The sprinkling instrument (مِرْسَة, A) which the weaver passes to and fro over his web [to dress the warps with the preparation termed سُوج]. (A, TA.)

كَسَاء مُسُوج A [garment of the kind called] كَسَاء made into a سَاج: (A:) or, made round (O, K, TA) and wide, or ample: (TA:) and also applied to signify such as is made square, or four-sided. (TA.)

سوح

سَاح [originally سُوح]: see what follows.

سَاحَة [originally سُوحَة] The court, or open area, of a house; i. e. a spacious vacant part or portion thereof, in which is no building; (Mṣb voce عَرَصَة;) a part of a house in which is no building nor roof: (Har p. 33:) its بَاحَة: (S:) or its yard; i. e. a spacious place in front of a house: (Mṣb in the present art. :) or a wide, or spacious, place, among the dwellings of a tribe: and a side, region, quarter, or tract; or a lateral, or an outward or adjacent, part or portion; syn. نَاحِيَة: (K:) the pl. is سَاح [or rather this is a coll. gen. n. of which سَاحَة is the n. un.] and [the pl. is] سَاحَات (S, Mṣb, K) and سُوح; (S, K;) the last like بَدَن pl. of بَدَنَة, and خُشْب pl. of خَشَبَة: (S:) the dim. is سُوحَة. (TA.) [See also 7 in art. سَاح.] One says, سَاحَتَكَ اللَّهُ عَمْرًا [May God people thy court, or yard; or make it to be well stocked with people and the like]. (A.) And in a case of drought you say, اِحْمَرِ السَّاحَ وَالْأُحْشَارَ [The air, or atmosphere, has become red, and the courts, or yards, have become very dusty]. (A.) You say also, اِنْتَهَى السَّاحَة, a phrase like اِنْتَهَى الْعَذْرَة [expl. in art. عَذْر]. (TA in art. عَذْر.)

سُوحَة dim. of سَاحَة, q. v. (TA.)

سوخ

قَوَائِر الدَّابَّةِ, سَاحَتْ قَوَائِمُهُ 1. (S, Mṣb, K,) or سَاحَتْ قَوَائِمُهُ (A,) aor. سَاحَتْ, (S, Mṣb,) or بِالْأَرْضِ (A,) aor. سَاحَتْ, (S, A, Mṣb,) inf. n. سُوح (L, Mṣb) and سُوحَان (L,) His legs, or the legs of the beast, sank into the ground: (Mṣb, TA:) or sank, and became concealed, in the ground or earth: (S, Mṣb, TA:) and so سَاحَتْ, aor. سَاحَتْ, (S, Mṣb, TA,) inf. n. سُوح (Mṣb) [and سُوحَان: see art. سَاح]: and in like manner one says of the feet: (A, TA:) like سَاحَتْ. (S, K.) — And سَاح (L, K,) aor. سُوح (L,) It (a thing) sank [in water &c.], or subsided; syn. رَسَب. (L, K.) — And سَاحَتْ بِهِمُ الْأَرْضَ (A, L, Mṣb, K,) aor. سُوح (L, Mṣb,) inf. n. سُوح (L, Mṣb, K) and سُوحَان (L, K,) The ground, or earth, sank with them; or sank with them and swallowed them up or enclosed them; syn. اِنْخَسَفَتْ (L, K,) or اِنْخَسَفَتْ: and so سَاحَتْ, aor. سَاحَتْ, inf. n. سُوح (Mṣb.)

4. اِسَاحَهُ He (God) made him, or it, to sink into, or to sink and become concealed in, the ground or earth. (Mṣb.)

5. تَسُوحَ He fell into a place rendered very slimy by rain; (L, K;) or into mud rendered very watery by rain; as also تَسُوحَ. (L.)

سَاحَة (L, K) and سَاحَة (L, K) and سَاحَة (L, K) or سَاحَة, of the measure سَاحَة (S,) said in the K to be a mistake, but the S is not the only lexicon in which it is thus written, (TA,) The earth became very slimy by reason of rain. (S, L, K.)

سَاحَة: see the next preceding paragraph.

فِيهِ سَاحَة In it is much mud. (K.)

سَاحَة i. q. سَاحَة, q. v. (L.)

سَاحَة Mud rendered very watery by rain. (L.) See سَاحَة, above. — Also, and سَاحَة, Tumid earth that breaks in pieces when trodden upon. (L voce رَحَاء.) — سَاحَة [A wide water-course, or channel of a torrent, containing fine, or minute, or broken, pebbles, &c.,] into which the feet sink, or in which the feet sink and become concealed. (L.)

سَاحَة dim. of سَاحَة. (L, K.)

سَاحَة: see سَاحَة.

سود

1. سَاحَة, aor. سَاحَتْ, inf. n. سَاحَة (Mṣb, TA) and سَاحَة and سَاحَتْ [and its vars. mentioned in the next sentence] and سَاحَتْ, (TA,) or سَاحَتْ is a simple subst. signifying as expl. below, (Mṣb,) He was, or became, [a سَاح, i. e. chief, lord, master, &c.; or] possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility. (Mṣb, TA.) — [It is also trans.:] you say, سَاحَتْ قَوْمَهُ, (S, M, A,) aor. سَاحَتْ, (S, A,) inf. n. سَاحَة (S, M, K) and سَاح (M, K) and سَاح (S, M, A, K,) in which last the [final] و is added to render the word quasi-coordinate to words of the measure نُعْلَل, as جُنْدَب and بَرَقَ, (S,) and سَاح and سَاح (M, TA) and سَاح (M, K,) of the dial. of Teiyi, (M,) and سَاحَة, (S, M,) He was, or became, the سَاح [or chief, lord, master, &c.] of his people; (S;) [he ruled his people, or held dominion over them;] and سَاحَة signifies the same. (M, L.) And سَاحَة, inf. n. سَاحَة and سَاح and سَاح [&c.], He exercised rule, or dominion, over him. (MA.) [See also سَاح below.] — [Hence,] سَاحَتْ نَاقَتِي الْبَطَايَا [My she-camel left behind the [other] camels or beasts. (A, TA.) — سَاحَتْ: see 3. — سَاح and سَاح as syn. with سَاح: see this last, in three places. — سَاح as syn. with سَاح: see this latter. — سَاح, aor. سَاح, also signifies He drank water such as is termed سَاحَة, which occasions a disease termed سَاح. (M, K.) — And سَاح (M,) or سَاح, like عَنِ, (K,) He was, or became, affected with السَاح. (M, K.) [In the former, the context indicates that this means here a disease that attacks the liver from eating dates: in the latter, that it here means a disease incident to sheep or goats.]

2. سَاحَة, [inf. n. سَاحَة], His people made him a سَاح [i. e. chief, lord, &c.; generally meaning over them]. (S, M, A.) It is said in a trad. of 'Omar, تَقَبَّهُوا قَبْلَ أَنْ تُسَوِّدُوا, (M,) or تَقَبَّهُوا [for تَسَوِّدُوا], (O,) meaning Learn ye knowledge, or science, before ye be [made] chiefs, looked at; for if ye learn not before that, ye will be ashamed to learn after becoming advanced in age, or attaining to full growth, (بَعْدَ الْكِبَرِ) and so will remain ignorant, taking it [i. e. knowledge] from the younger ones, and that will lower your estima-

tion: (M:) or the meaning is, *before ye be married, and become masters of houses, or tents, and be diverted by the marriage-state from [the acquisition of] knowledge, or science.* (Sh, O.) [See also 5.] — سود also signifies *He slew*: (Az, TA:) or [the inf. n.] تَسْوِدُ signifies the *slaying of سَادَة* [i. e. chiefs, lords, &c., pl. of سَيْد]. (K.) — [And accord. to the K, تَسْوِدُ is also syn. with جُرَاة. The being bold, daring, brave, or courageous: but accord. to the O, سَوْدُ signifies *He voided his excrement, or ordure*; as though from what next follows: which of these two explanations is right (for it seems improbable that both are right) I find no ex. to indicate.] = سَوْدَتُهُ (S, M, TA,) or سَوْدَتُهُ بِالسَّوَادِ, inf. n. تَسْوِدُ (Mghb,) *I blackened it; made it, or rendered it, أَسْوَدَ* [i. e. black]; (S, M, Mghb,*) *I changed its بَيَاض [or whiteness] to سَوَاد [or blackness].* (TA.) — [Hence, سَوْدُ وَجْهَةٍ lit. *He, or it, blackened his face*: meaning † rendered his face expressive of sorrow, or displeasure; or grieved, or displeased, him: and also, disgraced him: see the contr. بَيَّضَ: and see also 9. — Hence also سَوْدُ meaning *He wrote anything in a rough manner, as one writes the first draught, or original copy, of a book or the like; contr. of بَيَّضَ in this sense also: probably post-classical.*] — And سَوْدُ الْإِبِلِ (S, M, O,) inf. n. تَسْوِدُ (S, K,) † *He beat, or pounded, old worn-out hair-cloth, and applied it as a remedy to the galls, or sores, on the backs of the camels.* (Fr, A'Obeyd, S, M, O, K,*) — And سَوْدُوا ضَيْكُمُ † *Feed ye your guest with something to allay the craving of his stomach before the morning-meal (الغَدَاة).* (El-Umawee, TA in art. لَبَح.)

3. سَوَدْنِي فَدَنَّتْهُ (S, A, K, &c.) *He vied with me, or contended with me for superiority, in the rank, or quality, or qualities, of a سَيْد [or chief, lord, &c.], and I overcame, or surpassed, him therein*: (S, A, L, K,*) = and also *He vied with me in blackness, and I surpassed him therein.* (S, L, K,*) — And سَوَدَهُ, inf. n. سَوَادُ, *He met him in the blackness of the night.* (M, L.) — And سَوَدْتُهُ (S, A, O,) inf. n. سَوَادُ (S, O, K,*) and سَوَادَتُهُ (S,) † *I spoke secretly with him*; (S, A, O, K,*) because you bring near your سَوَاد [or person] to his [when you so speak with another]; or [because] originally meaning *I brought near my سَوَاد, i. e. person, to his*: (S:) or سَوَدَهُ, inf. n. سَوَادُ, signifies *he spoke secretly with him, and so brought near his سَوَاد to his [the other's]; as also سَوَدَهُ, inf. n. سَوَادُ.* (M.) It was said to the daughter of El-Khuss, Wherefore didst thou commit fornication? (S, O, L,) or What caused thee to commit fornication? or Wherefore didst thou become pregnant? (M, L,) thou being the mistress of thy people? (S, O, L:) and she answered, قَرَّبَ الْوَسَادَ وَطَوَّلَ السَّوَادَ (S, M, O, L, [in my two copies of the S قَرَّبَ and طَوَّلَ, as though a verb were understood,]) i. e. [The nearness of the pillow, and the long continuance of] secret speaking with another: (Lh, M, L:) or, as some say, السَّوَاد here means the

enticing to جَمَاع: or, as others say, الْجَمَاع itself [if the question put to her were the last mentioned above]. (M, L.) — سَوَدَهُ also signifies † *He acted deceitfully, or guilefully, with him*: (K:) or he endeavoured to turn him [to a thing] by blandishment, or by deceitful arts; or to entice him; as shown above. (TA.) — And † *He drove him away; namely, a lion.* (O, K.) — And سَوَدَتِ الْإِبِلُ التِّبَاتَ † *The camels laboured at the herbage with their lips, and could not master it, because of its shortness* (O, K) and its scantiness. (K.)

4. أَسَوَدَ and أَسَوَدَ *He begat a boy that was a سَيْد [or chief, lord, &c.]*: (S, O, K:) or they signify, (O, K,) or signify also, (S,) *he begat a black boy*: (S, O, K,) or *he had a black child born to him*: (M:) and *she brought forth black children.* (A.)

5. تَسَوَدَ *He became married*: (K:) or *he became married, and master of a house, or tent.* (Sh, O.) See 2, second sentence.

8: see 1. — اسْتَادُوا بَنِي فُلَانٍ *They slew the سَيْد [or chief, lord, &c.], of the sons of such a one*: (AZ, S, M, O, K:) or (so in the K, but in the S and O “and in like manner”) *they took him captive*: (S, O, K:) or *they asked, or demanded, of him a woman in marriage.* (IAqr, S, M, O, K.) And اسْتَادَ الْقَوْمَ, and فَبَى الْقَوْمَ, and فَمَنَّهُ, *He asked, or demanded, in marriage, a سَيِّدَة [or woman of rank or quality], among the people*: (M:) or اسْتَادَ فِي بَنِي فُلَانٍ, and فَمَنَّهُ, *he married one of the chief, or noble, women of the sons of such a one.* (IAqr, O.) And اسْتَادَ *He married among سَادَة [or chiefs, lords, &c.].* (L.)

9. اسْوَدَّ (S, M, Mghb, K,) inf. n. اسْوَدَّادُ (S, K;) and اسْوَدَّادُ (S, M, K,) inf. n. اسْوَدَّادُ (S, K;) and in poetry it is allowable to say اسْوَدَّادُ, to avoid the concurrence of two quiescent letters; imperative [of † the second] اسْوَدِّ, and the last two letters in this may be incorporated together [so that you may say اسْوَدَّادُ]; (S;) said of a thing; (S, Mghb;) and اسْوَدَّ (S, M, Mghb,) said of a man, (S, TA,) and of a thing, (TA,) aor. يَسْوَدُّ; (Mghb;) and سَوَدَّ (M,) first pers. سَدَّتْ, a form used by some; (S;) *It, and he, became أسْوَدَ [i. e. black]*: (S, M, Mghb, K:) and اسْوَدَّ it, or he, *became intensely so.* (TA.) Nuṣayb says,

سَوَدَّتْ فَلَمَّا أَمْلِكُ سَوَادِي وَتَحْتَهُ
قَبِيضٌ مِنَ الْقَوِيهِ بَيْضُ بَنَاتِهِ

[*I am black, (for Nuṣayb was a slave,) and am not master of my person; but beneath it, or within it, is a shirt like the cloth of Koohestān, the gores of which are white: by this قَبِيضُ he means his heart; الْقَبِيضُ, or الْقَلْبُ, tropically meaning “the pericardium;” and, by a synecdoche, “the heart itself, with its appertinances.”* (S, TA.) — [Hence,] اسْوَدَّ وَجْهَهُ [lit. *His face became black*: meaning] † *his face became expressive of grief, or sorrow, or dis-*

pleasure, occasioned by fear [&c.]: (Bd in iii. 102:) *he became grieved, sorrowful, or displeased; and confounded, or perplexed, and unable to see his right course, by reason of shame, or in consequence of a deed that he had done* (Bd in xvi. 60) [&c.: and often meaning *he became disgraced*]: opposed to اَبْيَضَ. (Bd in iii. 102.)

11: see 9, in three places.

Q. Q. 4. اسْوَدَّ: see 9, first sentence.

سَوْدُ A سَفْح (M, K, TA) of a mountain, (M, TA,) [app. meaning, in this case, a low tract at the base, or foot, of a mountain,] forming a narrow strip of ground, (M, TA,) rough and black, (M,) or level, abounding with black stones, (K, TA,) which are rough, and the predominant colour whereof is blackness; seldom found but at a mountain in which is a mine: so says Lth: or a piece of ground in which are black rough stones resembling dry human dung: (TA:) or land, or ground, in which blackness predominates, which is seldom anywhere but at a mountain in which is a mine: (Mghb:) pl. اسْوَدَّاتُ: (M, TA:) and † سَوْدَةٌ signifies a portion thereof; (M, Mghb, K, TA;) and the pl. of this is سَوْدَاتُ, and the pl. of سَوْدَاتُ is † اسْوَدَّاتُ, which occurs in a trad. (TA.)

سَوْدٌ: see سَوْدٌ.

سَوْدٌ a contraction of سَيْدٌ, q. v.

سَيْدٌ: see art. سَيْدٌ.

سَوْدَةٌ: see سَوْدٌ. — Also † Land in which are palm-trees: opposed to بَيْضَةٌ. (TA in art. بَيْضُ. [See also السَّوْدَاءُ, voce اسْوَدَّ, near the end.])

سَوْدٌ a subst. from سَادَ, inf. n. سَيَادَةٌ; signifying [The rank, station, or condition, or the quality or qualities, of a سَيْد; i. e. chiefdom, lordship, mastery, &c.: or] glory, honour, dignity, (Mghb,) or eminence, exalted or elevated state, or nobility: (M, Mghb:) or this word, (S, M, K,) and its vars. سَوْدٌ and سَوْدٌ (M, TA) and سَوْدٌ (M, K,) of the dial. of Teiyi, (M,) and سَوْدٌ (M, K,) are syn. with سَيَادَةٌ (S, M, K) and سَيَدُودَةٌ as inf. na. of سَادَ [q. v.]. (S, M.)

سَوْدَاءُ fem. of اسْوَدَّ [q. v.]. (Mghb.)

سَوْدَانِيَّةُ or سَوْدَانِيَّةُ: see سَوْدَانِيَّةُ.

سَيَدَانِيَّةُ: see سَيْدٌ, in art. سَيْدٌ.

سَوْدَانِيَّةُ (M, A, TA,) or سَوْدَانِيَّةُ (Mgh, O,) and سَوْدَانِيَّةُ (M, O,) or سَوْدَانِيَّةُ, with damm, like the first, (TA,) and سَوْدَانِيَّةُ (A, K) and اسْوَدَّ (K) all signify the same; (TA:) A certain bird, that eats grapes: or i. q. عَصْفُور [i. e. the sparrow; or a bird of the passerine kind]: (K:) or a certain small bird, (A, Mgh, O, TA,) having a long tail, (Mgh,) resembling the عَصْفُور, (TA,) sometimes (Mgh) called also سَوْدَانِيَّةُ (Mgh, O,) of such a size that it may be grasped in the hand, that eats grapes (A, Mgh, O, TA) and dates (A, TA) and locusts. (Mgh, O, TA.)

سَوَادٌ *Blackness*; *contr. of بَيَاض*; (M, Mgh;) a certain colour, (S, Mgh,) well known. (Mgh.) One says, لَقِيَهِ فِي سَوَادِ اللَّيْلِ [He met him in the blackness of night]. (TA.) And الثَّأْتُ تَمَشِي فِي السَّوَادِ [The sheep, or goat, wallis in blackness, and eats in blackness, and looks in blackness]; meaning the blackness of its legs and of its mouth and of what is around its eyes. (Mgh, * Mgh.) And إِذَا كَثُرَ السَّوَادُ [When whiteness becomes much, blackness becomes little]; by whiteness meaning milk; and by blackness, dates. (TA.) — *Black clothing*. (Mgh in art. بَيْض. [See its contr. بَيَاض.]) — [Hence,] سَوَادُ الْقَلْبِ (S, M, A, K) and سَوَادَتُهُ (M) and سَوَادَةٌ (S, M, A, K) and سَوَادَاؤُهُ (S, M, A, K,) the last a dim., (TA.) *The heart's core; the black, or inner, part of the heart: or a black thing in the heart: or the black clot of blood that is within the heart [resembling a piece of liver (Zj in his "Khalḥ el-Insān")]: or the heart's blood: i. q. حَبَّة*. (S, M, K, TA:) or, as some say, دَمَةٌ. (M, TA.) One says, اجْعَلْهُمْ فِي سَوَادِ قَلْبِكَ (A, TA) and سَوَادَانَهُ (A) [Place them in the inmost part of thy heart; i. e. give them the best, or most intimate, place in thy affections]. (A, TA.) — سَوَادُ الْبَطْنِ signifies *The liver*. (L, TA.) — سَوَادٌ is also *syn. with شَخْصٌ* [as meaning *A person*; and also, in a more general sense, a *bully*, or *corporeal form* or *figure* or *substance*]; (A'Obeid, S, M, A, Mgh, K;) of a man, and of other things; (Mgh;) expressly said by A'Obeid to be of any article of household goods or utensils and furniture and the like, and of other things: (M:) because appearing black when seen from a distance: (TA:) pl. أَسْوَدَةٌ and أَسْوَادٌ (S, M, A,) the latter a pl. pl. (S, M.) El-Aṣṣhā says,

- تَنَاهَيْتُمْ عَنَّا وَقَدْ كَانَ فِيكُمْ
- أَسْوَادٌ صَرَعَى لَمْ يُوَسِّدْ قَبِيلًا

[Ye refrained from retaliating upon us when there were among you prostrate persons the slain whereof had not been pillowed in graves]: by the اسود meaning the شَخْصُ of the slain. (S.) And it is said in a trad., إِذَا رَأَى أَحَدُكُمْ سَوَادًا، بَلِّغْ فَلَا يَكُنْ أَجْبَنُ السَّوَادَيْنِ فَإِنَّهُ يَخَانُكَ كَمَا بَلِّغُ [When any one of you sees a bodily form, or a person, by night, let him not be the more cowardly of the two bodily forms, or persons; for he feareth thee, like as thou fearest him]: سَوَادًا here meaning شَخْصًا. (L.) The saying سَوَادٌ لَا يَزَالُ سَوَادِي بَيَاضَكَ is expl. by Aṣ as meaning لَا يَزَالُ شَخْصِي شَخْصَكَ [i. e. My person will not separate itself from thy person]: سَوَادٌ, with the Arabs, meaning شَخْصٌ, and in like manner قَالَ لِي الشُّرَاقِمُ [Hence, app.,] بَيَاضٌ [as though lit. signifying *Evil said to me, Erect thy person*]; meaning † *be thou patient*: a prov. (TA.) — As its pl. أَسْوَادٌ means the شَخْصُ of the vessels of a house, [accord. to the statement of A'Obeid cited above,] such as the

مِطْبَخَةٌ and the إِجَانَةٌ and the جَفَنَةٌ, these being called أَسْوَادُ الدَّارِ, it is also used as meaning † *Household goods or utensils or furniture and the like, absolutely*. (Har p. 495.) [And in like manner] the sing. is also used as meaning † *The travelling-apparatus and baggage and train (ثَقْل)* of a commander: (S:) and † *the tents and apparatus and beasts and other things, collectively, of an army*. (TA.) — Also, the sing., † *Property, or cattle, &c.*; *syn. مَالٌ*: (Abou-Malik, TA:) or *much thereof*: (A'Obeid, S, K;) as in the saying تِلْكَ لِفُلَانٍ سَوَادٌ [To such a one belongs much property, &c.]. (A'Obeid, S.) — Also † *A collection, company, or collective body, of men*; (M, A, L;) as in the saying كَثُرَتْ سَوَادُ الْقَوْمِ بِسَوَادِي [I increased the number of the collective body of the people, or party, by my person]: (A, TA:) and أَسْوَادَاتُ and أَسْوَادٌ are used in the same sense; (M;) or [rather] as pls. of this meaning: (L, TA:) or all these as meaning † *sundry, distinct or separate, sorts of men, or people*: (M:) [but] سَوَادُ الْمُسْلِمِينَ means † *the collective body of the Muslims*: (Mgh, Mgh:) and so السَّوَادُ مِنَ الْمُسْلِمِينَ, a tropical phrase [in which السَّوَادُ is understood]: (A:) or this means † *the great number of the Muslims agreed in obedience to the Imām*. (TA.) † *The commonalty, or generality, of men or people*: (S, K:) † *the bulk, or main part, of a people*: (M, TA:) or † *the greater number*. (Mgh.) And † *A great number* (S, Mgh, K) of any kind. (S.) — † *A collection of palm-trees and of trees in general*; on account of their greenness and blackness, because greenness nearly resembles blackness. (M, L.) — And † *The rural district of any province*; i. e. the district around the towns or villages, and the رَسَاتِيقُ [i. e. districts of sown fields with towns or villages], of any province: (M, TA:) or the environs, consisting of towns, or villages, and of cultivated land, (A, TA,) [but more properly applied to the latter than to the former,] of a city, (A,) or of the chief city of a province: (TA:) or the towns, or villages, [but properly with the cultivated lands pertaining to them,] of a province or city: (K:) thus [particularly] of El-Koofeh and El-Basrah: (S, O:) hence, (A,) سَوَادُ الْعِرَاقِ (A, Mgh, O, Mgh,) or [simply] السَّوَادُ (K,) the district of towns or villages, and cultivated lands, of El-'Irāk; (O, K;*) or the district between El-Basrah and El-Koofeh, with the towns, or villages, around them; (A;) or extending in length from Hadeethet El-Mowṣil to 'Abbādān, and in breadth from El-'Odheyb to Holwān; (Mgh;) so called because of the خَضْرَاءُ [which means both greenness and a colour approaching to blackness] of its trees and its seed-produce; (Mgh, Mgh;) for that which is أَخْضَرُ the Arabs term أَسْوَدٌ because it appears to be thus at a distance. (Mgh.)

سَوَادٌ *Secret speech with another*; as also سَوَادٌ: (M, K, TA:) each a subst. from سَوَادَةٌ, accord. to A'Obeid: (M, TA:) but [ISd says,] in my opinion the latter is the inf. n. of سَوَادٌ, [and as such it has been mentioned above, (see S,)] and the former is the simple subst., the two words being like مَزَاجٌ and مَزَاجٌ: (M:) Aṣ disallowed

the former, but it is authorized by AO and others. (TA.) — Also *A certain disease incident to sheep or goats*. (K.) — And *A certain disease incident to man*; (K;) a pain that attacks the liver, in consequence of eating dates, and that sometimes, or often, kills. (M, TA.) — And *A yellowness in the complexion, and a greenness (خَضْرَاءُ [app. here meaning a bluish hue inclining to greenness]) in the nail*, (K, TA,) incident to people from [drinking] salt water. (TA.)

فَعِيلٌ (S, M, K, &c.) of the measure سَوِيدٌ; [originally سَوِيدٌ, for a reason to be mentioned below; the kearah upon the و, being deemed difficult of pronunciation, is suppressed, and the quiescent و and ي thus coming together, the latter receives the rejected kearah, and the و is changed into ي and incorporated into the augmentative ي; as in the case of جَيْدٌ with those who hold it to be originally جَوِيدٌ] or, accord. to the Basrees, it is of the measure فَعِيلٌ; [originally سَوِيدٌ; (S;) and also سَيْدٌ; (Mz, 40th نوع, section on the class of هَيْبٌ and هَيْبٌ;) *A chief, lord, or master*: (M, L, Mgh, Mgh;) [accord. to the last of which, this is a secondary signification, as will be seen below:] *a prince, or king*: (Fr, L:) *one who is set before, or over, others: a master of a household*: (L:) *a woman's husband*: (Fr, M, Mgh:) *a possessor, an owner, or a proprietor*: (L, Mgh:) *a slave's master, or owner*: (Fr, M, Mgh:) *a superior in rank or station or condition; one possessing pre-eminence or excellence; a man of rank or quality; a personage; a man of distinction*: (L:) *one who surpasses others in intelligence and property, and in repelling injury, and in beneficence, or usefulness, who makes a just use of his property, and aids others by himself*: (ISh, L:) *one possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility*; (L, Mgh; [accord. to the latter of which, this is the primary signification;]) *generous, noble, or high-born*: (L:) *the most generous, noble, or high-born, of a people*: (Mgh:) *a liberal, bountiful, or munificent, person*: (Fr, L:) *clement; forbearing; one who endures injurious treatment from his people*: (L:) *devout, abstaining from unlawful things, and clement, or forbearing*: (Katādeh, L:) *one who is not overcome by his anger*: ('Ikrimah, L:) accord. to Aṣ, the Arabs say that it signifies *any one who is subdued, or repressed, by his principle of clemency, or forbearance*: (L:) and سَائِدٌ signifies the same as سَيْدٌ: or *one inferior to a سَيْدٌ*: (K:) or, accord. to Fr, one says, هَذَا سَيْدٌ قَوْمِهِ الْيَوْمَ [this is the lord, &c., of his people to-day]; but if you announce that he will be their سَيْدٌ after a little while, you say هُوَ سَائِدٌ قَوْمِهِ عَنْ سَيْدٌ [and of قَبِيلٍ, and سَيْدٌ (S:) the fem. of سَيْدٌ (S, Mgh, K) is with ة: (M, L, Mgh:) pl. of سَيْدٌ (S, Mgh, K) or of سَائِدٌ (M, K,) سَائِدَةٌ (S, M, Mgh, K) and سَائِدَاتُ (S, K) and [pl. of سَائِدَةٌ] سَائِدَاتُ (Mgh:) [J says that] سَائِدَةٌ is of the measure فَعَلَةٌ, [originally سَوَدَةٌ] because سَيْدٌ is of the measure فَعِيلٌ; [as has been before mentioned;] and it is like سَرَاءٌ as pl. of سَرِيٌّ, the only other instance

of the kind; this being shown to be the case by the fact that سَيْد has also as a pl. سَيَائِد, with ., [and with the و changed into ي because it is so changed in the sing.,] like as أَفَائِل has أَفَائِل, and like as تَبَاع has تَبَاع, but the Bagrees, who hold سَيْد to be of the measure فَعْلَة, say that it becomes of the measure فَعْلَة in the pl. as though it were سَائِد, like قَائِد, which has قَادَة as a pl., and like دَائِد, which has دَادَة as a pl.; and they also say that سَيَائِد, with ., as pl. of سَيْد, is contr. to analogy; for by rule it should be without . (S.) — [In the present day it is also particularly applied to signify, like شَرِيف, Any descendant of the Prophet.] — One of the poets has used it in relation to the jinn, or genii; saying,

• جِنِّ هَيِّنَ بَلِيلٍ • يَتَدَبَّنَ سَيْدَهُنَّ

[Genii that were roused from their sleep by night, summoning, or perhaps bewailing and eulogizing, their chief]: Akh says that this is a well-known verse of the poetry of the Arabs: but it is asserted by one, or more, likewise deserving of reliance, that it is of the poetry of El-Weled [and therefore post-classical]. (M.) — And the wild ass is called † the سَيْد of his female. (TA.) — Also, (Ks, S, M, Mgh, Mṣb, K,) and سَيْدٌ (K,) the latter on the authority of Abou-Alee, (TA,) applied to a he-goat, † Advanced in years: (Ks, S, M, Mgh, Mṣb, K:) or in its third year: (Mgh:) or great, though not advanced in years: (TA:) or it is of general application, for it occurs in a trad. applied to the camel and the ox-kind. (M, TA.) — And the former also signifies † What is most eminent, exalted, or noble, of any things: and is applied by Zj to the Kur-án, because, he says, it is سَيْدُ الْكَلَامِ † [The paragon of speech]. (M.)

سَيْد: see the last sentence but one above.

سَوْدٌ the abbreviated dim. of أَسْوَدُ (S, Mgh, Mṣb:) see the latter. — Also [as a subst., or an epithet in which the quality of a subst. predominates,] Water; (M, Mgh, L;) as also سَوْدٌ: (M: [but see السُّودَان, voce أَسْوَدُ:]) the former is [said to be] used in this sense in negative phrases only: (M, L:) one says, مَا سَقَاهُمْ مِنْ سَوْدٍ قَطْرَةً He gave them not to drink a drop of water. (M, Mgh, L.) — أَمْرٌ سَوْدٌ means The anus; syn. الْإِسْتُ (K;) [and] so السُّودَاءُ. (M.)

سَوَادَةُ الْقَلْبِ: see سَوَادٌ, near the beginning of the paragraph.

سَوَادِي [or perhaps سَوَادِي, i. e. “belonging to the Sawád of El-‘Irák,”] i. q. سَهْرِيْز (M) A well-known sort of dates, (K voce سَهْرِيْز) found in abundance at El-Basrah. (TA ibid.)

سَوَادِيَّة: see سَوَادِيَّة.

سَوْدِيَّة dim. of سَوْدَاءُ, fem. of أَسْوَدُ, q. v.: (Mgh:) — see also سَوَادٌ, in two places: — and سَوْدٌ: — and أَسْوَدُ, near the end of the paragraph. — Also

A certain bird. (M.) — And Salt tracts (سَبَاخ) of [plants of the kind called] نَجِيل: Kr explains it by نَبْتَة [app. a mistranscription for نَبْتَة a plant]; without describing it. (M.)

سَائِد: see سَيْد, in the middle of the paragraph, in three places.

أَسْوَدُ Greater, and greatest, in respect of estimation, rank, or dignity; syn. أَجَلٌ: (S, K:) and, as some say, more [and most] liberal or bountiful or munificent: or more [and most] clement or forbearing. (TA.) One says, هُوَ أَسْوَدُ مِنْ فَلَانٍ, He is greater &c. (أَجَلٌ) than such a one. (S.)

And أَسْوَدُ مِنَ الْقَوْمِ means The greatest &c. (الأَجَلُ) of the people, or party. (K, TA.) —

Also Black; i. e. having سَوَاد, (M, Mgh,) which is the contr. of بَيَاض: (M, Mgh:) and سَوْدِيٌّ signifies the same as أَسْوَدُ: (Ham p. 379:) [or has an intensive signification, like أَسْوَدِيٌّ:] the fem. of أَسْوَدُ is سَوْدَاءُ: (Mgh, Mṣb:) the dim. of أَسْوَدُ is أَسْوَدٌ, (S, Mṣb,) and it is allowable to say أَسْوَدِيٌّ, [as is shown by an ex. voce أَسْوَدٌ,] meaning [a little black thing; or blackish, or] approaching to black; (S;) and the abbreviated dim. is سَوْدِيٌّ: (S, Mgh, Mṣb:) the dim. of سَوْدَاءُ is سَوْدِيَّةٌ: (Mgh:) the pl. of أَسْوَدُ (M, Mṣb) and of سَوْدَاءُ (Mṣb) is سَوْدٌ (M, Mṣb) and سَوْدَانٌ [which latter is especially applied to human beings]. (M.) السُّودَانُ is said in the R to denote [The negroes:] that particular people, or race, who are the most stinking of mankind in the armpits and sweat, and the more so those who are eunuchs. (TA.) [It (i. e. السُّودَان) is also sometimes used for أَرْضُ السُّودَانِ, or بِلَادُ السُّودَانِ, (The land, or the country, of the negroes,) or the like: it is thus used in the TA voce سَفَرَةٌ.] And the epithet أَسْوَدُ is also applied by the Arabs to a thing that is أَخْضَرُ [i. e. green]; because it appears to be thus at a distance. (Mṣb. [See أَخْضَرُ: and see حَدِيْقَةٌ وَهْمَاءُ, voce أَدَهَمَ.]) — [Hence,] أَسْوَدُ الْقَلْبِ and سَوْدَاؤُهُ: see سَوَادٌ. — [And السُّودَاءُ The black bile; one of the four humours of the body; of which the others are the yellow bile (الصفراء), the blood (الدَّم), and the phlegm (البَلغم).] — أَسْوَدُ as opposed to أَحْمَرُ [and meaning The Arab race, and also, accord. to some, in this case also, the black]: see أَحْمَرُ, in two places. — As applied to a certain bird: see سَوْدَانِيَّة, in two places. — Also, as a subst., (S,) or an epithet in which the quality of a subst. predominates, (Sh, M,) so that it is used as a subst., (Sh, TA,) but imperfectly decl., (TA,) † A great serpent, (S, M, K,) in which is blackness: (S, M:) the worst and greatest and most noxious of serpents, than which there is none more daring, for sometimes it opposes itself to a company of travellers, and follows the voice, and it is that which seeks retaliation, and he who is bitten by it will not escape death: (Sh, TA:) it is pluralized as a subst., (Sh, S, M,) its pl. being أَسْوَدَاتُ (S, M) and أَسْوَدَاتُ and أَسْوَدَاتُ (M:)

were it an epithet [used as such], its pl. would be سَوْدٌ: it is also called أَسْوَدُ سَالِجٌ, because it casts off its slough every year: you do not say أَسْوَدُ سَالِجٌ: (S:) the female is called أَسْوَدَةٌ (S, M,) which is extr.; (M;) and to this the epithet سَالِجَةٌ is not applied. (S.) — السُّودَانُ means † The serpent and the scorpion; (Sh, Mgh, Mṣb, K;) which are to be killed during prayer: (Sh, Mgh, Mṣb:) so called by the attribution of predominance [to the former]. (Sh, TA.) — And † Dates and water; (El-Aḥmar, Aḥ, S, M, A, Mgh, Mṣb, K;) both together being thus called by a term which properly applies to one only, [accord. to some,] for [they say that] السُّودُ alone signifies dates, not water, and especially, or mostly, the dates of El-Medeneh; and in like manner, Abou-Bekr and 'Omar together are called العَمْرَانِ; and the sun and the moon together, القَمَرَانِ: (TA:) or, as some say, it means water and milk; and is applied by a rājiz to water and the herb called الْفَتَّ, of [the grain of] which bread is made, and is eaten [in time of dearth or drought]. (M, L.) See also سَوْدٌ. — Also † The حَرَّة [or tract strewn with black and crumbling stones] and night: (S, M, L:) so called because of their blackness. (M, L.) A party came as guests to Muzebbid El-Medeneh, and he said to them, “There is nothing for you with us but the أَسْوَدَانِ:” and they replied, “Verily therein is a sufficiency: dates and water:” but he said, “I meant not that: I only meant the حَرَّة and the night.” (S, M.) And as to the saying of 'Aishah, that she was with the Prophet when they had no food, but only the أَسْوَدَانِ, which is expl. by the lexieologists as meaning dates and water, [and thus by Mṣr in the Mgh, ISd says,] in my opinion she only meant the حَرَّة and night. (M.) — هُوَ أَسْوَدُ الْكَبِدِ [lit. He is black-livered] means † he is an enemy: (A, TA:) and السُّودُ الْإِكْبَادِ means † enemies. (M, A.) — You say also, جَاءَ فَلَانٌ بِغَنِيْمَةِ سَوْدِ الْبَطْوَنِ, and, in like manner, حَمَرَ الْكَلْبَى, both meaning † Such a one brought his sheep, or goats, in a lean, or an emaciated, state. (Aḥ, S, and A in art. حَمَرَ.) — And رَمَى بِسَهْمِهِ الْأَسْوَدَ † He shot with his lucky arrow, (A, K,) that was smeared with blood, (A,) by means of which he looked for good fortune, (K, TA,) because he had shot with it and hit the object shot at, (TA,) or as though it were black (K, TA) with blood, (TA,) or by its having been much handled. (K, TA.) — And كَلَّمْتُهُ فَمَا رَدَّ عَلَيَّ سَوْدَاءً وَلَا بَيَضًا † I spoke to him, and he did not return to me a bad word nor a good one: (S, L:) or a single word. (A.) — سَوْدَاءٌ وَطَاءٌ means † A footprint, or footprint, that is becoming effaced: a recent one is termed حَمْرَاءُ. (S.) — السُّودَاءُ † Cultivated, or planted, land; opposed to الْبَيَضَاءُ [q. v.]. (TA in art. بَيَض.) [See also سَوْدَةٌ.] — [But سَنَةٌ سَوْدَاءُ means † A very severe year; more severe than such as is termed حَمْرَاءُ; which is more severe than the شَبِيَّة, and still more so than the بَيَضَاءُ: see arts. شَبِيَّة and حَمْرَاء.] — الْحَبَّةُ السُّودَاءُ, said in a

trad. to be a remedy for every disease except death, (TA,) i. q. الشونيز [q. v.], (K,) as also حَبَّةُ الشونيز, (TA,) [i. e.] this latter signifies حَبَّةُ الشونيز, (M,) or properly الشينيز, for thus the Arabs called it accord. to IAr: or, as some say, i. q. الحبة الخضراء [q. v. in art. حب], because the Arabs [often] call black أخضر, and green أسود. (TA.) — It is also used as an epithet denoting excess; but as such is anomalous, being formed from a verb whence the simple epithet is of the measure أفعل: so in the saying, أسود من حلك, أسود [Blacker than the blackness, or intense blackness, of the crow, or raven: see حلك]. (I'Ar p. 237. [See also its contr. أبيض, voce بياض; and see Har p. 286.])

أسودة fem. of أسود, q. v., used as a subst. (S, M.)

أسود — and سواد — and سود: see أسودات. أسود: see أسود, fourth sentence.

أسودى, rel. n. of أسيد with the movent ي. rejected, Of, or relating to, [a bluish colour, or] a colour approaching to black. (S.)

أسود and أسود: see أسود, fourth sentence.

مساد, A skin for clarified butter, or for honey. (TA in this art. [See also art. مسد; and see مساد, in art. ساد.])

مُؤود One over whom rule, or dominion, is exercised; or of whom another is سيد [or chief, lord, master, &c.]. (TA.)

مُسود [act. part. n. of أسود, q. v.:] with ة, i. e. مُسودة, A woman who brings forth black children: the contr. is termed مَبِيضَة, (Fr, K in art. مبيض,) or, more commonly, مَوْضِحَة. (O and TA in that art.)

ماء مسودة Water that is a cause of [the disease called] سواد (M, K, TA) to such as drink it. (TA.)

ظَلَّ وَجْهَهُ مُسودًا, in the Kur [xvi. 60 and xliii. 16], means † [His face becomes, or continues, or continues all the day,] expressive of sorrow, or displeasure. (Mgh. [See the verb, 9.]) And أَيَّامٌ مُسودة means † [Days of] evil state or condition, and hardness, or difficulty, of living. (Har p. 304.) — مُسودة The first draught, or original copy, of a book, or the like: (not called مُسودة:) opposed to مَبِيضَة, q. v.: probably post-classical.]

مُسود Guts (مُضْرَان) containing blood drawn by venesection from a she-camel, bound at the head, roasted and eaten. (IAr and K as expl. by MF.)

المُسودة The partisans of the dynasty of the 'Abbās; [so called because they made their clothes black;] opposed to the مَبِيضَة. (S and K in art. مبيض.)

مُسود part. n. of سُد. (K.) [See 1, last signification.]

سور

1. سَار, aor. يَسُور, (S, M, K,) inf. سُوْر, (S,) or سُوْر, (M,) or both, (K,) or سَوْرَة, (Mgh,) [but this last is an inf. n. of un-] He leaped or sprang, (S, M, A, Mgh, K,) or سَارَ إِلَيْهِ to, or towards, him, (S, M, K,) and عَلَيْهِ upon him. (A.) — He leaped, or sprang, [or committed an assault, upon another,] like as he does who behaves in an annoying manner towards his cup-companion in his intoxication. (TA. [See also 3.]) — [Hence,] سَارَ الشَّرَابُ فِي رَأْسِهِ, (S, M, A, K,) inf. n. سُوْر and سُوْر, (M, K,) and سُوْر, agreeably with the root, (M,) and سَوْر, (TA,) † [The wine assaulted, or rushed into, his head]: (A:) [or] the wine circulated in his head, and rose into it: (M, K:) or سَارَ الشَّرَابُ, inf. n. سُوْر and سَوْرَة, the wine had an overpowering influence upon the head: (Mgh:) and سَارَتْ فِيهِ حَمِيَّةُ الْكَأْسِ the force or overpowering influence, (سَوْرَة,) [or fumes,] of the cup of wine mounted, or rose, to his head, or into his head. (TA in art. حمى.) — And سَارَ, aor. as above, † He was angry. (Mgh.) — سَارَ, aor. as above, inf. n. سُوْر, also signifies He (a man) rose, or became elevated. (M.)

سَرْتُ إِلَيْهِ فِي أَعَالِي السُّورِ

means I rose to him [upon the upper, or uppermost, parts of the wall of the city or town &c.]. (TA.) — And one says to a man, سَرْتُ [Rise thou, rise thou, to eminence,] in enjoining aspiration to the means of acquiring eminence, or nobility: (IAr, K, TA:) from السَّارِطُ, meaning I ascended, or mounted, upon the wall. (TA.) — See also 5, in two places. — سُوْر بِهِ: see 2 in art. سبر.

2. [سُوْر, inf. n. تَسْوِيرٌ, He walled a city or town &c. (See 2 in art. خفر.)] — See also 5. — And سَوْرَتُهُ, [inf. n. as above, (see an ex. voce دَهَقَنَ,)] I put upon him [or decked him with] the سَوَار [or bracelets; or I decked him with bracelets]. (S.)

3. سَوْرَة signifies The leaping, or springing, of two antagonists, each upon the other, or their assaulting, or assailing, each other, in mutual fight. (Har p. 320.) — And سَوْرَهُ, (S, M, K,) inf. n. مَسَاوَرَة and سَوَار, (M, K,) He leaped, or sprang, upon him; he assaulted, or assailed, him; syn. وَائِيَهُ. (S, M, K.) You say, الْحَمِيَّةُ تَسَاوِرُ [The serpent springs upon, or assaults, the rider]. (A.) And it is said in a trad. of 'Omar, فَكِدْتُ أَسَاوِرُهُ فِي الصَّلَاةِ, meaning And I was near to leaping upon him, or assaulting him, and fighting him, during prayer. (TA.) [See also 1.] You say also, سَاوَرْتَنِي الْهُوْمُ [Anxieties assaulted, or assailed, me]. (A.) — Also i. q. أَخَذَ بِرَأْسِهِ [which, as it is mentioned immediately after سَوَار in the last of the senses assigned to that word below, is app. said of speech, or language, meaning † It had an overpowering influence upon his head]. (M, K.)

5. تَسَوْرَهُ He ascended, or mounted, upon it; (namely, a wall;) as also سَارَهُ, inf. n. سُوْر:

(TA:) he climbed, ascended, or scaled, it, (namely, a wall,) like a thief; (IAr, S, M, A, K, TA;) as also تَسَوْرَ عَلَيْهِ; (M;) and سَارَهُ, inf. n. as above: (K:) and he climbed, or ascended, and took, it; as also تَسَوْرَ عَلَيْهِ, and سَوْرَهُ: (TA: [this last from a trad., in which, however, the verb is, in my opinion, probably mistranscribed:]) he climbed, or ascended, its سور [or wall]. (Bd in xxxviii. 20.) — And تَسَوْرَ He put on himself [or decked himself with] the سَوَار [or bracelet; or he decked himself with bracelets]. (S.)

6. تَسَاوَرٌ signifies The leaping, or springing, one with [or upon] another. (KL. [See also 3.]) — And رَفَعْتُ لَهَا تَسَاوَرْتُ لَهَا means رَفَعْتُ لَهَا تَخَصُّبِي [I raised, or elevated, my person to her, or it, or them; or stretched myself up &c.; like تَطَاوَرْتُ]. (TA.)

8. اسْتَارَ: see اسْتَرَى in art. سرو, from which it is formed by transposition.

سُور The wall of a city [or town &c.]: (S, M, A, Mgh, K:) [properly] mase.; but Ibn-Jurmoos, in a verse, makes it fem., because it is a part of the مَدِينَة: (M:) pl. أُسُور (S, M, Mgh, K) and سِيرَان (S, K.) — And The upper, or uppermost, part of the head; occurring in a trad., as some relate it; or, accord. to others, it is سَوْرَة; or سُورُون, which is said by some of the later authors to be the reading commonly known. (TA.) — See also سَوْرَة, in three places. — And سَوَار. — Also An entertainment of a guest or guests; (K:) a repast to which people are invited: (Abu-l-'Abbās, TA:) a Pers. word, honoured by the Prophet; (K:) i. e. by his saying to his companions, as is related in a trad., قَوْمُوا فَقَدْ صَنَعَ جَابِرٌ سُورًا [Arise ye, for Jābir has made an entertainment, or a repast]. Abu-l-'Abbās, TA.) — [It is also the name of A species of fig, called by Forskāl (Flora Aegypt. Arab., pp. cxxiv. and 180,) ficus sur, (not "mimosa sur," as in Freytag's Lex.,) observed by him at Jubleh, in El-Yemen.]

سَوْرَة A leap, or spring. (TA.) — † The assault of wine upon the head; or its rush into the head: and in like manner, the assault, or rush, of venom, such as that of the scorpion: (S:) or the force, or strength, of wine &c.; (M, K, Mgh, and MF voce حَدُّ;) as also سَوَار; (M, K;) and in like manner, of hunger: (Mgh:) the overpowering influence of wine upon the head: (Mgh:) or سَوَار signifies the creeping of wine in the head: and سَوْرَة is said to signify the assault, or force, or intoxicating operation, or overpowering influence upon the head, (حَمِيَّة,) produced by the creeping of wine, in, or through, the drinker: and in like manner, سَوَارٌ قَرَجٌ means † a motion of joy like the creeping of wine in the head. (TA.) — † A paroxysm of fever. — † An ebullition, a fierceness, or an impetuosity, of anger; as when one says إِنَّ لَغَضَبِي لَسَوْرَةٌ [Verily his anger has an ebullition, a fierceness, or an impetuosity]: (S:) [† an outburst, or outbreak, of anger: and] † anger itself: [or † a

fit of anger, or irritation: pl. سَوْرَات. (Mgh.) — [† The *flush, or impetuosity, of youth*: see حَمِيَّة.] — *Impetuosity in war.* (A.) [It is said in the TA that فُلَانٌ ذُو سَوْرَةٍ فِي الْحَرْبِ means *Such a one has strong inspection in war*: but I think that نَظَر is here a mis-transcription for سَطَر, i. e. *impetuosity*.] — *Violence, force, or oppression, and tyranny, of a Sultān:* (S, K:) and *might, or valour,* (Mgh, TA,) of a Sultān. (TA.) — † *Vehemence, or intensity, of cold:* (K:) or *vehement, or intense, cold.* (M.) You say, أَخَذَتْهُ السَّوْرَةُ † *Intense cold seized him.* (TA.) — See also سَوْرَةٌ.

سَوْرَةٌ † *Eminence, or nobility:* (S, A, K:) *rank or station:* (S, M, A, K:) or *high, or exalted, rank or station:* (Ibn-Es-Seed:) *excellence:* (A:) pl. سَوْرٌ and سَوْرٌ: [the latter of which is an anomalous pl.; or a coll. gen. n. of which سَوْرَةٌ is the n. of un., as in another sense mentioned below:] (M:) and سَوْرَةٌ, (M,) or سَوْرَةٌ, (K,) a *mark, or sign, of glory, honour, dignity, or nobility; and height thereof.* (M, K.) You say, لَهُ سَوْرَةٌ فِي الْمَجْدِ † *He has eminence in glory.* (A.) And لَهُ سَوْرَةٌ عَلَيْكَ † *He has superiority, and rank or station, over, or above, thee; he is of higher rank or dignity than thou.* (A.) And سَوْرٌ (S, M, K) [in the A سَوْرٌ مِنَ الْإِبِلِ, (M, K) means † *The excellent ones of camels:* (M, K:) sing. سَوْرَةٌ, which, accord. to some, signifies *hardy and strong.* (M.) — سَوْرَةٌ also signifies *What is goodly and tall, of structures.* (M, K.) — And *The extremity (حَدٌّ) of anything.* (IAqr, TA.) — See also سَوْرٌ. — Also *A row of stones or bricks of a wall:* (L, K: in the L, عَرَقٌ مِنْ عُرُوقِ, in the K, عَرَقٌ مِنْ أَعْرَاقِ الْحَائِطِ, or, as in the CK, عَرَقٌ الْهَيْكَلِ) *any degree (مَنْزِلَةٌ) of a structure:* (S:) pl. سَوْرٌ, (S, K,) [or this is a coll. gen. n.,] like as بَسْرٌ is of بَسْرَةٍ, (S,) and سَوْرٌ. (K.) — Hence its application in relation to the Qur-ʾān, [to signify *A chapter thereof,*] because each of what are thus called forms one degree, or step, (S, M, K,) distinct from another, (S, K,) or [leading] to another: (M:) or from the same word signifying “*eminence:*” (IAqr:) or as being likened to the wall of a city: (B:) some pronounce it with hemz; (see art. سَارُ) but it is more common without: (TA:) pl. سَوْرٌ, (S, Mgh,) and سَوْرَاتٌ and سَوْرَاتٌ are also allowable. (S.) — *A sign, or token.* (IAqr, M, K.) You say, بَيْنَهُمَا سَوْرَةٌ *Between them two is a sign, or token.* (IAqr, M.)

سَوْرٌ: see سَوْرَةٌ, in three places: — and see what here follows.

سَوَارٌ (S, M, Mgh, K) and سَوَارٌ (M, Mgh, K) and سَوَارٌ (S, MF, and others) and سَوَارٌ (M, K) *A woman's bracelet,* (S, M, Mgh, K,) syn. قَلْبٌ, (M, K, [in the CK, erroneously,]) *of silver or of gold;* (Zj;) [and *a man's bracelet* also: see 2 and 5, and see also مَسَوْرٌ:] all arabicized, from the Pers. دَسْتَوَار [دَسْتَوَار or دَسْتَوَار] *pl. [of pauc.] of سَوَار,* (S, M, Mgh,) and of سَوَار, (M,) *أَسْوَرَةٌ* (S, M, Mgh, K,) and سَوَارٌ: see سَوَارٌ.

Bk. I.

and (pl. pl., M) *أَسَاوِرُ* (S, M, K,) accord. to Abou-ʾAmr Ibn-El-ʾAlā pl. of *إِسْوَارُ* (S,) and *أَسَاوِرَةٌ* (S, Mgh, K,) also pl. of *إِسْوَارُ* or *أَسْوَارُ* (M, TA,) or of *أَسْوَرَةٍ*, or perhaps of *أَسَاوِرُ*; (S;) and (pl. of mult., M) *سَوْرٌ* (M, Mgh, K,) originally *سَوْرٌ*, like كُتُبٌ pl. of كِتَابٌ, (Mgh,) and *سَوْرٌ* (K, [in a copy of the M سَوْرٌ]) said by Sb to be used by poetic license. (M, TA.)

سَوَارٌ is an epithet applied to a dog [as meaning *Wont to spring or leap or assault*]. (A.) — And it signifies *The lion;* (TS, K;) because of his leaping, or springing; (TA;) as also *مَسَاوِرُ*. (TS, TA.) — Also *One who is wont to leap or spring upon another, or to assault him;* (S;) *who behaves in an annoying manner towards his cup-companion in his intoxication;* (S, A, Mgh;) *who assaults [or insults] his cup-companion when he drinks.* (TA.) — † *One into whose head wine quickly rises:* (M, K:) as though it were he himself that rose. (M.) — And † *Speech, or language, that has an overpowering influence upon the head (أَلْدَى يَأْخُذُ بِالرَّأْسِ).* (M, K.)

سَوَارِي Height: so expl. by Th as used in the saying,

أُحِبُّهُ جَبًّا لَهُ سَوَارِي * كَمَا تُحِبُّ فَرَحَهَا الْحَبَارَى * [I love him with a love that has height (i. e. rising to a high degree), like as the bustard loves her young one]: meaning that the bustard is stupid, and, when she loves her young one, is excessive in stupidity. (M.)

أَسْوَارٌ: see the next paragraph: — and see also سَوَارٌ.

أَسْوَارٌ (S, M, Mgh, K) and أَسْوَارٌ (S, M, K) *The leader of the Persians;* (M, A, Mgh, K;) *like the أمير among the Arabs:* (Mgh:) or *their greatest king:* arabicized [from the Pers. سَوَار]: (TA: [but said in the A to be tropical:]) or *a horseman of the Persians,* (AʾObeyd, S, TA,) *who fights:* (AʾObeyd, TA:) or *one who is firm on the back of his horse:* (K:) or *one who excels in sitting firmly on the back of his horse:* (M:) or (so in the M, but in the A and K “and”) *one who is skilful in shooting arrows:* (M, A, K:) pl. *أَسَاوِرَةٌ* (S, M, A, Mgh, K) and *أَسَاوِرُ* (M, K;) in the former of which the *ā* is to compensate for the *y* of the original form, which is *أَسَاوِيرُ*. (S.) — See also *الْخَضَارِمَةُ*. — And see سَوَارٌ.

مَسَوْرٌ *A leathern pillow, upon which one leans, or reclines;* as also *مَسَوْرَةٌ* (M, K:) pl. *مَسَاوِرُ*. (TA.)

مَسَوْرَةٌ: see what next precedes.

مَسَوْرٌ [Decked with a bracelet or bracelets. And hence,] † *Made a king [or chief].* (A, TA. [See دَهْقَنُ.]) — And *The place of the bracelet;* (M, K;) like as *مُخَدَّمٌ* signifies the “*place of the خدمَة*.” (M.)

سَوَارٌ: see سَوَارٌ.

سوس

نَاسٌ الدَّوَابِّ 1. نَاسٌ, aor. يَسُوسُ, (A, Mgh,) inf. n. *سَيَاسَةٌ*, (TA,) *He managed, or tended, the beasts, and trained them.* (Mgh, TA.) [And نَاسٌ البَالِ *He managed, or tended, the camels or other property.* See نَاسٌ.] — Hence, (Mgh,) نَاسٌ الرِّعْيَةِ, aor. and inf. n. as above, (S, A, Mgh, K, &c.,) † *He ruled, or governed, the subjects; presided over their affairs as a commander, or governor, or the like;* (S, Mgh;) *he commanded and forbade them.* (A, K.) And نَسَوْنُ, inf. n. نَسَوْنُ, † *They were, or became, heads, chiefs, commanders, or the like, over them.* (TA.) One says, قَدْ نَاسَ وَسَيَّسَ عَلَيْهِ, (S, K) † [Such a one is experienced: he has ruled and been ruled: or] *he has commanded and been commanded:* (S:) or *he has taught and been taught; or has disciplined and been disciplined.* (K.) — نَاسٌ الْأُمُورِ, aor. as above, inf. n. *سَيَاسَةٌ*, † *He managed, conducted, ordered, or regulated, the affair;* syn. دَبَّرَهُ, (Mgh,) and قَامَرَهُ, (M, Mgh, TA:) *سَيَاسَةٌ* signifies the *managing a thing (قِيَامٌ عَلَى شَيْءٍ) in such a manner as to put it in a right, or proper, state.* (TA.) [Used as a simple subst., the inf. n. may be rendered *Management, rule, government, or governance.*] — نَاسِيٌّ, (S, M, A, K,) aor. يَنَاسِي, (S, M, K,) and يَسُوسُ, (Kr, M,) inf. n. نَسَوْنُ, (M,) or نَسَوْنُ; (Ibn-ʾAbbād, K;) and يَسُوسُ, aor. يَسُوسُ, (K, TA; but the aor. is omitted in the CK;) or نَاسِي, aor. نَاسِي, inf. n. نَسَوْنُ and نَاسِي; and نَاسِي, aor. نَاسِي, inf. n. نَسَوْنُ; (Mgh;) and يَسِي, (You, K;) and نَاسِي; and نَسَوْنُ; (S, M, A, Mgh, K; but the last is omitted in the TA;) and نَاسِي; and نَسَوْنُ; (M, TA;) *It (wheat, or other food, [&c.,]) had in it, or became attached by, [the grub called] سَوَسٌ; [the grub called] سَوَسٌ fell upon it, or into it.* (S, M, A, Mgh, K, TA.) One says also, نَاسَتِ الشَّجَرَةَ, aor. نَاسَتِ, inf. n. نَسَوْنُ; and نَاسَتِ; [The tree had in it, or became attached by, the grub called سَوَسٌ.] (AHn, M, TA.) And نَاسَتِ الشَّاةَ, aor. نَاسَتِ, (S, M, K,) inf. n. نَسَوْنُ, (S, K,) or نَسَوْنُ; (M;) and نَاسَتِ, (S, M, K,) inf. n. نَسَوْنُ; (TA;) *The sheep, or goat, abounded with قَمَل.* (AZ, S, M, K. [In a copy of the S and in one of the K, I find قَمَل: in another of the S and another of the K, and in the CK, and in a copy of the M, قَمَل: the right reading appears to be قَمَل; for this last word is said by some to be syn. with سَوَسٌ.]) You also say, when you are gradually perishing by reason of grief, إِذَا تَبَاكَتْ, † *My bone has bred grubs, and so my flesh.* (A.) — نَسَوْتِ, inf. n. نَسَوْنُ, *The beast was attached by the disease termed سَوَسٌ [q. v. infra].* (TK.)

2. سَوَسُوهُ † *They made him, or appointed him, ruler, or governor, over them;* (M, TA;) as also نَسَوْنُ الرَّجُلَ أُمُورَ النَّاسِ, (S, K,) or أُمُورَ النَّاسِ, (as in the TA,) or أُمُورَ قَوْمِهِ, (A,)

† The man was made ruler of the affairs of the people; (S;) [or of the affairs of his people, accord. as the phrase is given in the A:] or was made king. (K.) Accord. to a relation of a verse of El-Hotei-ah, he uses the expression سَوَّتْ [as though meaning *Thou hast ruled the affairs of thy sons*]; but Fr says that سَوَّتْ is a mistake. (S. [Thus I find it in one copy of the S: but in another copy of the S, I find سَوَّتْ, which is clearly wrong; and in the TA, سَوَّتْ, which Fr can hardly be supposed to have disallowed.]) — سَوَّيْتُ لَهُ أَمْرًا † He made an affair easy to him; syn. رَوَّضَهُ and ذَلَّلَهُ. (TA.) You say, سَوَّيْتُ لَهُ أَمْرًا فَرَّغَهُ [Such a one made an affair easy to him, or, perhaps, commended it to him by making it seem easy, and so he embarked in it, or undertook it]: like as you say, نَوَّيْتُ لَهُ, and زَيَّنْتُ لَهُ. (AZ, K.*.) — سَوَّيْتُ الْمَرْأَةَ He slit the vulva of the woman. (TA.) — See also 1, in two places.

4: see 2: — and see 1, in three places.

5: }
8: } see 1.

سَاسَ: see سَوَّيْتُ. — Also A canker, or corrosion, (قَادِحٌ) in a tooth: (AZ, K.) without a and without teshdced. (AZ.) — And A tooth that has been eaten, or corroded: (L, K,* TA:) originally سَائِسٌ; like هَائِرٌ and هَائِرٌ. (K.) — See also سَوَّيْتُ, in two places.

سَوَّيْتُ [The grub, or larva of the phalena tineæ and of the curculio; i. e. the moth-worm and the weevil:] the kind of worm that attacks wool (S, A, K) and cloths (TA) and wheat or other food: (S, TA:) and with ة, [a n. un.,] i. q. عَتَّةٌ; (Mgh, Mghb;) as also سَاسَ; (TA;) i. e., a worm that attacks wool and cloths (Mgh, Mghb) and wheat or other food: (Mgh:) and سَوَّيْتُ, the kind of worm (M, Mghb) called عَتَّةٌ, (M,) that eats grain (M, Mghb) and wood: (Mghb:) n. un. with ة: (M, Mghb:) and any eater of a thing is termed سَوَّيْتُ, whether worm or other thing. (M.) One says, سَوَّيْتُ الْعِيَالُ سَوَّيْتُ الْهَالِ [The persons who compose a household are the grubs of property]: i. e., they consume it by little and little like as سوس consume grain, which can scarcely be cleared of them when they attack it. (Mghb.) — [The licorice-plant; so called in the present day:] a kind of tree, (AHn, M, K,) or plant, (Mgh,) well known, (Mgh, K,) with which houses are covered above the roofs, (AHn, M, Mgh,) the expressed juice of which is an ingredient in medicine, (AHn, M,) the leaves of which are put into [the beverage called] نَبِيذٌ, and make it strong like [the strong drink called] دَادِيٌّ, (Mgh,) in the roots of which is sweetness (AHn, M, K) intense in degree, (AHn, M,) and in its branches is bitterness, (AHn, M, K,) and it abounds in the countries of the Arabs: (AHn, M:) or a kind of tree that grows in leaves without twigs: (M:) or a certain herb resembling [the species of trefoil called] قَتٌّ. (TA.) [The root is vulgarly called, in the present day, عَرَقٌ سَوَّيْتُ: and so is a strong infusion prepared from it, which is a very pleasant

drink: and its inspissated juice is called رُبُّ السَّوسِ.] — Nature; natural disposition: (S, M, A, K:) and origin. (S, A, K.) One says, الْفَصَاحَةُ مِنَ سَوْبِهِ (S, M) Chasteness of speech, or eloquence, is [a quality] of his nature. (S.) And الْكَرَمُ مِنَ سَوْبِهِ (Lh, M, A) Generosity is [a quality] of his nature. (A.) And فَلَانَ مِنْ سَوْبِ صَدِّقٍ Such a one is of good origin. (S.)

سَوَّيْتُ A certain disease in the rump of a horse or similar beast, (M, K, TA,) between the hip and the thigh, occasioning, as its result, weakness of the hind leg: (TA:) or a disease that attacks the beast in its legs. (M.) [See 1, last sentence.]

سَوَّيْتُ A certain kind of tree: n. un. with ة: (M, K:) AHn says, (M, TA,) on the authority of Abou-Ziyād, (TA,) it is of the kind called مَرْخٌ, resembling the مَرْخ, having a pericarp like that of the مَرْخ, (M, TA,) without thorns and without leaves, growing high; and persons shade themselves beneath it; one of the Arabs said that it is the same that is called سَوَّيْتُ (written with the article السَّوَّيْتُ); and AHn says, I asked him respecting it, and he said that this and the مَرْخ and the مَرْخ all three resemble one another; (M;) and it is one of the best of materials used for producing fire, (Lth,* M, K,*) not giving a sound without emitting fire, (M,) or because it seldom gives a sound without emitting fire. (Lth, TA.)

سَوَّيْتُ A certain disease in the necks of horses, rendering them rigid, (Ish, K, TA,) so that they die. (Ish, TA.)

سَوَّيْتُ (with the article السَّوَّيْتُ): see سَوَّيْتُ. — And for the same word, and سَوَّيْتُ and سَوَّيْتُ: see art. سَوَّيْتُ.

سَائِسٌ [A groom, who has the care and management of a horse or horses or the like:] one who manages, or tends, beasts or horses or the like, and trains them: (TA:) pl. سَائِسَةٌ and سَوَّيْتُ. (A.) And سَائِسٌ مَالٍ [A manager, or tender, of camels or cattle or other property]. (K in art. زَاوِي, &c.) — [And hence,] † A manager, a conductor, an orderer, or a regulator, of affairs: pl. as above. (M, TA.)

سَوَّيْتُ A beast having the disease termed سَوَّيْتُ. (K.) [Freytag, misled by an ambiguity in the K, assigns to it a signification belonging to سَوَّيْتُ.] — Also, [or سَوَّيْتُ, unless originally an epithet,] A kind of stone upon which is generated the salt called زَقَرَةُ السَّوسِ: the author of the “Minhaj” says that this may be caused by the moisture and dew of the sea falling upon it. (TA in art. سَيْس.)

سَوَّيْتُ and طَعَامٌ سَوَّيْتُ, (TA,) or سَوَّيْتُ, [which is app. the more correct,] (S,) and سَاسَ, (M,) Wheat, or other food, attacked by [the grub called] سَوَّيْتُ: (M, TA:) and حِنْطَةٌ سَوَّيْتُ wheat so attacked. (Mgh.) And أَرْضٌ سَوَّيْتُ and سَاسَةٌ [Land attacked by such grubs], (M, TA,) in like manner. (TA.) And شَجَرَةٌ سَوَّيْتُ [or سَوَّيْتُ A tree containing, or attacked by, such

grubs]. (TA.) And شَاةٌ مُسَيِّسٌ, (M,) or مُسَيِّسَةٌ, (TA,) A sheep, or goat, abounding with قَبْلُ [i. e. قَبْلُ: see 1, near the end of the paragraph]. (M, TA.)

سَوَّيْتُ: see سَوَّيْتُ, in two places.

سَوَّيْتُ and سَوَّيْتُ: see سَوَّيْتُ, in three places.

سوسن

سَوَّيْتُ, (M, Mgh, K,) like جَوْفَرٌ [in measure], (Mgh, K,) by the vulgar pronounced سَوَّيْتُ, with damm to the first letter, (Mgh, [and thus written in one of my copies of the S, in the other of those copies, and app. in most others, omitted,]) a Pers., or foreign, word, (أَعَجَبِيٌّ,) current in the language of the Arabs, (M,) [i. e.] an arabicized word, [app. from the Pers. سَوَّيْتُ, in Hebr. שוֹשֵׁן,] (S,) [applied in the present day to The lily: and also the iris: and the pancratium: and app. to other similar flowers:] a certain plant, (M, Mgh, K,*) of sweet odour, (K,) resembling what are called رِيَّاحِيْنَ, with broad leaves, but not having an odour that diffuses itself like the رِيَّاحِيْنَ; (Mghb;) it is well known, and of many kinds, the sweetest of which is the white: (S: [but only, as mentioned above, in one of my two copies thereof:]) there is a wild kind; and the garden-kind is of two sorts, namely, the آزاد, which is the white, and the اَبْرَسَةٌ, [i. e. the iris, in the CK, erroneously, اَبْرَسَا,] which is the اَسْمَانَجُونِي, [i. e. azure-coloured, from the Pers. اَسْمَانِ كُونٌ,] beneficial as a remedy against the dropsy, an attenuant of thick matters; and the آزاد is of a delicate, or subtle, nature, [so I here render لطيفٌ, but it has other meanings,] beneficial as a remedy for cold disorders in the brain, a discutient of the thick kinds of flatus that collect therein; its أَصْلُ [app. here meaning root] is a detergent of the skin, discutient; and its leaves are beneficial as a remedy against the burning of hot water, and against the sting of venomous reptiles or the like, and particularly of the scorpion: the n. un. is with ة. (K.)

سوط

1. سَوَّيْتُ, (S, M, K,) [سَوَّيْتُ, aor. سَوَّيْتُ,] (M,) inf. n. سَوَّيْتُ, (S, M, K,) He mixed it, (S, M, K,) one part with another, (S,) and stirred it about, and beat it; (M;) as also سَوَّيْتُ, (M, K,*) inf. n. سَوَّيْتُ: (K:) or سَوَّيْتُ signifies the putting together two things in a vessel, then beating them with the hand until they become mixed: (Jm, K:) or, accord. to some, it relates particularly to a cooking-pot, when its contents are mixed: (M:) you say, سَاطٌ قَدَرُهُ بِالسَّوَّيْتُ [he mixed, and stirred about, and beat, the contents of his cooking-pot with the سَوَّيْتُ, q. v.]: (TA:) but you say also, سَاطٌ الْهَرِيَّةِ, and سَوَّيْتُ, he stirred about the [food called] هَرِيَّةٌ with a piece of wood, in order that it might become mixed: (TA:) or سَوَّيْتُ signifies he mixed it much. (S.) — [Hence,] سَيْطٌ † [The love of thee is

mixed with my blood]. (TA.) And **هُوَ يَسُوطُ الْأَمْرَ** † *He turns over the affair [in his mind]*. (TA.) And **فُلَانٌ يَسُوطُ الْحَرْبَ** and **يَسُوطُهَا** † *Such a one superintends, manages, or conducts, in person, the war.* (A, TA.) And **سُوطٌ** † *فُلَانٌ أَمْرُهُ*, inf. n. as above, (S, TA.) † *Such a one rendered his affairs confused, or disordered, or perplexed:* (TA:) and in like manner, **رَأْيُهُ** [his opinion]. (M.) And **أَمْرُهُ سُوطٌ** † *He created confusion, or disorder, in his affair, or case.* (K, TA.) — **سَاطَهُ** (M,) aor. **يَسُوطُ** (S,) inf. n. **سُوطٌ** (M, K,) *He whipped him; struck him with a سوط; (S, M, K;) namely, a beast, and a man.* (TA.) — **سَاوَطَنِي فَسَطَنَهُ**: see 3.

2: see 1, in six places. — **سُوطُ الدُّرَاهِمِ** (M, K,) inf. n. **تَسْوِيطٌ** (K,) † *The leeks put forth their سِياط [or seed-stalks: see سوط].* (M, K, TA.)

3. **أَسُوطُهُ** aor. of the latter **سَاوَطَنِي فَسَطَنَهُ**: thus mentioned by Lh, without any addition: app. meaning *He acted roughly with me with his whip, or he contended with me therewith, and I overcame him [with my whip]: a mode of expression which is rare in relation to substances; rather relating to accidents, or attributes.* (M.)

8. **اِسْتُوِطَ**, which is extr., [for by rule it should be **اِسْمَاطَ**], *It (a thing) was, or became, mixed.* (M.) — [Hence,] **اِسْتُوِطَ عَلَيْهِ أَمْرُهُ** † *His affair, or case, was, or became, confused, or disordered, to him.* (M, K, TA.)

سُوطٌ [A whip;] a certain thing, (S, M,) namely, *plaited skin*, (Bd in lxxxix. 12,) [or a lash,] *with which one beats, or strikes*, (S, M,) well known; (Msb;) i. q. **مَقْرَعَةٌ** (K:) so called because it mixes the flesh with the blood (IDrd, M, K) when a man or a beast is struck with it; (IDrd, TA;) or because its several component parts are mixed together: (Bd, ubi supr:) pl. [of pauc.] **أَسْوَاطٌ** and [of mult.] **سِياطٌ** (S, M, Msb, K:) the latter originally **سِوَاطٌ**. (TA.) The saying **ضَرَبْتُ زَيْدًا سُوطًا** means **ضَرَبْتُ زَيْدًا سَوطًا** [I struck Zeyd with a whip]: (M, Msb:*) or it is one of those rare instances in which a prefixed n. is suppressed; being originally **ضَرَبْتُهُ سَوطًا** [I struck him a stroke, or lash, of a whip], meaning **ضَرَبْتُهُ سَوطًا** [a stroke, or lash, with a whip]: (M:) or **ضَرَبْتُهُ وَاحِدَةً سَوطًا** [one stroke, or lash, with a whip]. (Mgh.) One says also, **ضَرَبْتُهُ مِائَةً سَوطًا** [He struck him a hundred strokes, or lashes, of the whip]. (S and K in art. سَحَل.) — In the *Kur* [lxxxix. 12], where it is said, **فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوطًا عَذَابًا**, (S, Msb,) it signifies † *A portion, or share:* (S, K:) or (S, Msb, but in the K, “and”) † *vehemence, or severity:* (S, Mgh, K;) as being likened to the paining of a whip; (Msb;) because punishment is sometimes with the سوط; (S;) and this word is used by the Arabs to denote every kind of punishment when it is extreme, though there be in it no beating: (Fr:) [therefore,] the above-cited saying in the *Kur* means, † *And thy Lord poured upon them a portion, or a shave, or vehemence, or severity, of punish-*

ment: or it means,] a mixture, prepared for them, of various punishments: or it is designed to show that what befell them in the present world was, in comparison with what is prepared for them in the final state, like the whip in comparison with the sword: (Bd:) or the meaning is † a kind of punishment. (Jel.) [Agreeably with this last explanation, it is said that] the phrase **هُمَا يَتَعَاطَيَانِ** means † *They two are agreed upon one mode:* (A:) or the meaning is † *[they two enter, or plunge, into; or venture boldly upon, and do;] one thing, or affair:* (S, and K; but wanting in one copy of the former; and in the latter, in the place of **هُمَا** is put **بِهَا**;) i. e., *one sort [of thing or affair]*. (S.) — **قَيْدُ سُوطٍ** *The measure of a whip, i. e. a whip's length, is an astronomical measure, which seems, from several instances that I have noted, in the work of Kzw &c., to be the same as رَمَحٌ is in modern usage; i. e. four degrees and a half, by rule; but, like the latter, not precise nor uniform in every instance.* — [The pl.] **سِياطٌ** also signifies † *The seed-stalks of leeks;* (TK;) *the stalks, of leeks, upon which are the زَمَالِقُ thereof:* (M, K:) so called as being likened to the سِياط with which one strikes. (M.) — And **سُوطٌ** signifies also † *A remaining portion* (A, K) of water, (A,) or of a pool of water left by a torrent, (K, [in some copies of which the **الغَدِيرُ** is erroneously put for **الغدير**]) *extended like the سَوط [with which one strikes]:* (A:) pl. **سِياطٌ**. (TA.) — And † *A place where water collects and stagnates:* (K:) pl. **أَسْوَاطٌ**. (TA.) — And † *A road, or track, of little width, between two elevations:* pl. **أَسْياطٌ** [or **سِياطٌ**?] and **أَسْوَاطٌ**: so in the A: but some say **شُوطٌ**, q. v. (TA.) — Also † *A hind of tent, of [goats'] hair.* (Ibn-El-Kelbec, TA voce **نَيْتٌ**, q. v.) — And **سُوطٌ بَاطِلٌ** † *Light entering from an aperture in a wall, in sunshine;* (K, TA;) also termed **خَيْطٌ بَاطِلٌ**: but as some say, with **ش**. (TA: and it is mentioned with **ش** in art. **شُوط** in the S, and again in the K.)

مَسُوطٌ; fem. with **ة**: see **مَسُوطٌ**.

سَوطٌ The **شُرَاطِي** [or officer of the prefect of police] who has with him the سَوط [or whip]. (TA.)

مَسُوطٌ Mixed. (TA.) So in a trad. of 'Alee with Fāṭimeh, [in which the former expresses the intimacy of her union with him, as though they two were one person,] **مَسُوطٌ لَحْمِيَّيَا وَدَمِيَّيَا** † *Her flesh is blended and mixed with my blood and my flesh.* (TA.) You say also, **أَمْوَالُهُمْ مَسُوطَةٌ** † *Their possessions are mixed among them;* (AZ, S, K;) i. q. **مَسُوطَةٌ**. (M.)

مَسُوطٌ: see what next follows.

مَسْوَاطٌ A thing with which one mixes a thing, (S, M, K,) and stirs it about; (M;) i. e., *a stick, or the like, used for that purpose;* as also **مَسْوَاطٌ**. (K.) — A horse that will not put forth his power of running unless by means of the whip; (Ibn-'Abbād and K; and so in a copy of the S, on the authority of AO, but omitted in another

copy;) as though (TA) keeping it in store. (S, TA.)

مَسُوطٌ; fem. with **ة**: see **مَسُوطٌ**.

سوع

1. **سَوَّعَ** (S, K,) inf. n. **تَسْوَعٌ**, aor. **سَاعَتِ الْإِبِلِ**, (S,) *The camels were left to themselves,* (S, K,) without a pastor; (K;) as also **سَاعَتِ** with **تَسْبِيعٌ** for its aor. and **تَسْبِيعٌ** for its inf. n. (Sh.)

3. **عَامَلَهُ مُسَاوَعَةً** [He bargained with him for work by, or for, the hour,] is from **السَّاعَةُ**, like **السَّاعَةُ** from **السَّاعَةُ**. (S, K. [See also the last sentence of the second paragraph of art. **سَعَى**].) [It is added in the S, that neither of them is used otherwise than thus: but accord. to SM one says also,] **سَاوَعَهُ**, inf. n. **سِوَاعٌ**, *He hired him, or took him as a hireling, for the hour.* (TA.)

4. **اِسَاعَهُ** *He left to himself, or itself, left alone, or neglected, and lost, or destroyed, him, or it.* (K.) Er-Rāghib says, [but why, I do not well see,] that the meaning of neglecting, or the like, is imagined as derived from **السَّاعَةُ**. (TA.) You say, **اِسَاعْتُ الْإِبِلَ** *I left the camels to themselves, left them alone, or neglected them.* (S.) And **وَبَنَاتُهُ تَسْبِيعٌ وَلَدَهَا حَتَّى تَأْكُلَهُ السَّبَاعُ** [Scarce, or many, a she-camel] *leaves to itself, or leaves alone, or neglects, her young one [so that the beasts of prey devour it]*. (TA.) [See also 4 in art. **سَبِيعٌ**.] — **اِسْوَعَهُ** *He (a man, Zj) passed from سَاعَةٌ to سَاعَةٌ [i. e. time to time, or hour to hour];* (Zj, K;) as also **اِسَاعَهُ**, inf. n. **اِسَاعَةٌ**: (Zj, TA:) or *he remained behind, or held back, or delayed, for a سَاعَةٌ [i. e. a time, or an hour]*. (Ibn-'Abbād, K.)

سَاعٌ: see **سَاعَةٌ**, in two places.

سَوَّعَ and **سَوَّاعٌ** q. v. **سَوَّعَ**, as used in the phrase, **جَاءَنَا بَعْدَ سَوَّعٍ مِنَ اللَّيْلِ** [He came to us after a period, or portion, of the night; or after about a third or fourth part of the night had elapsed, when men were asleep, or at rest, and the night, and the foot of the passenger, were still; or after a third part of the night]: (S, K:*) or this phrase means *he came to us after a سَاعَةٌ [i. e. a short period, or an hour,] of the night.* (TA.)

سَاعَةٌ [An hour;] one of the divisions of the night and the day; (Lth, K, TA;) both of which together consist of four and twenty of those divisions; each of them, when they are of equal length, consisting of twelve such divisions; (TA;) [also termed **سَاعَةٌ فَلَكِيَّةٌ** (an astronomical hour; fifteen دَرَجَاتٍ of time; sixty minutes of time;) because **سَاعَةٌ** alone is often used in a vague sense, as meaning what is termed **زَمَانَةٌ**; i. e.] *a time of night or of day: but used absolutely by the Arabs as meaning a time; a while; a space, or period; an indefinite [short] time; and a little while;* (Msb;) *a [short or] little portion, or division, [or space, or period,] of the night and of the day:* (TA:) and **السَّاعَةُ** signifies the pre-

sent time: (S, K:) pl. سَاعَات and سَاعٌ, (S, Mgh, K,) [or the latter is rather a coll. gen. n. of which سَاعَة is the n. un.,] and سَوَاعٌ. (Mgh.) It is used unrestricted in the K̲ur [vii. 32 and in other places], where it is said, لَا يَسْتَأْخِرُونَ سَاعَةً (Mgh) *They will not remain behind (Bd) for a time, or any while, (Mgh,) or the shortest time: or they shall not seek to remain behind, by reason of intense terror. (Bd.)* And so in a trad., where it is said, مَنْ رَآهُ فِي السَّاعَةِ الْأُولَى *Whoso goeth in the first time; not in the first astronomical سَاعَة, for then it would necessarily mean that he who should come in the latter part thereof would be on a par with the former person, which is not the case. (Mgh.)* [سَاعَةٌ signifies, as shown above, *For, or during, an hour: and awhile; for a little while; during a short time; as in the phrase,] جَلَسْتُ عِنْدَكَ سَاعَةً I sat with thee, or at thine abode, for a little while, or during a short time. (TA.)* [And سَاعَةً, *In a short time: in a moment. And السَّاعَةَ, Now: just now: this moment. And سَاعَتُكَ, Then; at that time: or in that hour.]* And مَدَّ سَاعَةً [A little while ago;] in the first time near to us: (K in art. اَنف:) or this signifies السَّاعَةَ [expl. above]. (Zj, T and M in art. اَنف.) [And مِنْ سَاعَتِهِ *At the moment thereof; instantly. Hence, سُرَّ سَاعَةً An instantaneous poison.]* — السَّاعَةُ also signifies † *The resurrection; (S, K, TA;) the raising of mankind for the reckoning; also termed السَّاعَةُ الْكُبْرَى: (Er-Rāghib, B:) or the time thereof: (K:) because of the quickness with which its reckoning will be accomplished: (TA:) or because it will come suddenly upon mankind, in a moment, and all creatures will die at one cry. (Zj, Az, TA.)* Hence, in the K̲ur [liv. 1], اقْتَرَبَتِ السَّاعَةُ † *The resurrection [or the time thereof] hath drawn nigh. (Jel, TA.)* And [in vii. 186 and lxxix. 42], يَسْأَلُونَكَ عَنِ السَّاعَةِ † *They ask thee concerning the resurrection [or the time thereof]. (Bd, Jel, TA.)* And [in xxxi. last verse and xliii. 85], عِنْدَهُ عِلْمُ السَّاعَةِ † *With Him is the knowledge of the resurrection, (TA,) or of the time thereof. (Bd, Jel.)* — Also † *The death of one generation; termed, for distinction, السَّاعَةُ الْوَسْطَى: as in the saying of Mohammad, when he saw 'Abd-Allah Ibn-Uneys, إِنَّ يَطْلُ عُمُرُ هَذَا الْغُلَامِ لَمْ يَمُتْ, [If the life of this boy last long, he will not die until the death of the generation shall come to pass]: accordingly it is said that he was the last that died of the Companions. (Er-Rāghib, B.)* — Also † *The death of any man; termed, for distinction, السَّاعَةُ الصَّغْرَى: as in the K̲ur [vi. 31], قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ رَبِّهِمْ إِذَا جَاءَهُمُ الْمَوْتُ بَغْتَةً [They have suffered loss who disbelieved in, or denied as false, the meeting with God until, when death came to them suddenly]. (Er-Rāghib, B.)* — Also † *Difficulty, distress, or affliction; and so السَّاعَةُ. (TA.)* — And † *Distance, or remoteness. (TA.)* — See also سَائِعٌ.

سَاعَةٌ سَوَاعَةٌ *A severe, grievous, or distressing*

[hour or time]; (S, K;) like the phrase لَيْلَةٌ لَيْلًا. (S.)

سَوَاعٌ: see سَوَاعٌ. — Also, (S, K, [in the CK erroneously without tenween,]) and سَوَاعٌ, (Kh, K,) *A certain idol (S, K) which belonged to the people of Noah, (S,) in whose time it was worshipped; then the deluge buried it, but Iblees exhumed it, and it was worshipped [again]; (K:) so says Lth; (TA;) then it became the property of [the tribe of] Hudheyl, (S, K,) and was at Ruhát, (S,) and pilgrimage was performed to it: (S, K:) or it belonged to [the tribe of] Hemdán: (Bd, TA.)* Abu-l-Mundhir says, I have not heard the mention of it in the poems of Hudheyl: but one of the Arabs, in verse, mentions Hudheyl as paying devotion to it: (TA:) it is said that it had the form of a woman: (Har p. 362:) [if so, as a fem. proper name, it would be without tenween: but] it is mentioned in the K̲ur [lxxi. 22, and is there with tenween]. (TA.) [See also سَوَاعٌ.]

هُوَ ضَائِعٌ سَائِعٌ *He is left to himself, left alone, or neglected. (S, K, TA.)* سَاعَةٌ [is pl. of سَائِعٌ; and also signifies] *In a state of perdition or destruction; perishing; or dying; in a pl. sense; like جَاعَةٌ as signifying جَبَاعٌ, (K,) and طَاعَةٌ as signifying مُطِيعُونَ. (TA.)*

مُسْبِغٌ: see the following paragraph.

مُسْبِغٌ *A she-camel that leaves her young one so that the beasts of prey devour it: (Sh, K:) or a she-camel that goes away in the place of pasturing: (S:) belonging to this art. and to art. سَبِغ, q. v. (K.)* You say also, رَجُلٌ مُسْبِغٌ لِلْمَالِ *A man who is wont to neglect the camels or the like; or to leave them to themselves, or alone; or to lose them; and accord. to A'Obeyd, مُسْبِغٌ مُسْبِغٌ. (S.)*

سوغ

سَاغٌ فِي الْحَلْقِي (S, Mgh, Mgh, K,) or سَاغٌ, (JK,) aor. سَوَّغٌ, (S, Mgh,) inf. n. سَوَّغٌ (JK, S, Mgh, Mgh, K) and سَوَّاعٌ, or سَوَّاعٌ, accord. to different copies of the K̲, (TA,) and سَوَّاعٌ, (CK, [not in my MS. copy of the K̲ nor in the TA,]) and سَوَّاعٌ, (MA,) *It (beverage, or wine, JK, S, K, or food, Mgh, or each of these, TA) [was easy and agreeable to swallow;] was easy of entrance into the fauces; (S, Mgh, Mgh, K;) or passed the fauces easily and agreeably. (Bd in xiv. 20.)* [See an ex. in a verse cited voce حَبِيرٌ.] —

[Hence,] one says, سَاغٌ فِي الْأَرْضِ مَا وَجَدْتُ مَسَاغًا † *Enter thou into the land while thou findest a place of entrance. (TA.)* — And سَاغٌ فِعْلُ الشَّيْءِ † *The doing of the thing was allowable; or passed for lawful. (Mgh.)* And سَاغَ لَهُ مَا فَعَلَ † *What he did was allowable to him; or passed for lawful to him. (S, K, TA.)* — And سَاغَ النَّهَارُ † *The day was, or became, easy. (TA.)* — سَاغَتْ بِهِ الْأَرْضُ † *The ground, (K,) inf. n. سَوَّغٌ, (TA,) i. q. سَاخَتْ † [The ground, or earth, sank with him; or sank with him and swallowed him up, or enclosed him]. (AA, K,*

TA.) — And سَاغَتْ النَّاقَةُ † *The she-camel became apart, or alone, syn. شَدَّتْ, (K, TA,) or ran, syn. شَدَّتْ, (JK, and so in the CK and in my MS. copy of the K,) and went far away. (JK, TA.)* — See also 4, in two places.

2. [سَوَّغٌ is app., in its primary sense, syn. with سَاغَهُ: and hence what here follows.] — You say, سَوَّغَهُ مَا أَصَابَ, (JK, TA,) inf. n. تَسْوِغٌ, (JK,) † *He made pleasant, or agreeable, to him what he attained: or, as some say, he left clear to him what he had attained. (TA.)* — And سَوَّغَهُ, (inf. n. as above, K,) † *He made it allowable, lawful, or free, (S, Mgh, K,) to him. (S.)* And سَوَّغَهُ مَالًا † *[He made property allowable, &c., to him]: so in the "Mufradát." (TA.)* — And سَوَّغَ لَهُ كَذَا † *He gave him such a thing. (Idrd, K.)* — [See also تَسْوِغَاتٌ, below.]

4. سَاغَهُ, (JK, Mgh,) inf. n. سَاغَةً, (JK,) or سَاغٌ, (Mgh,) said of God, (JK,) or of a man, (Mgh,) *[He made it easy and agreeable to swallow;] he made it easy of entrance into the fauces; (Mgh;) [or made it to pass the fauces easily and agreeably;] namely, beverage [&c.: see 1, first sentence]; (JK;) as also سَاغَهُ. (Mgh.)* — [Hence,] اُسْبِغْ لِي غَضَبِي *[Make thou easy to me to swallow the thing that is choking me; or let me swallow it;] meaning † grant thou to me some delay, or requite; or act gently, or in a leisurely manner, towards me, or with me; (S, K;) and do not hurry me. (S.)* — And اُسْبِغْتَهُ, (S, Mgh, Mgh,) inf. n. as above, (S, Mgh, TA,) *I swallowed it: (Mgh, and Jel in xiv. 20:) or I received it into my fauces easily (S, Mgh, and Bd in xiv. 20) and agreeably; (Bd ibid.;) namely, beverage, or wine, (S, K,) or food, (Mgh,) or each of these; (TA;) and سَفِغَتْهُ and سَفِغَتْهُ, aor. سَفِغَ and سَفِغَ, (S, K,) inf. n. سَوَّغٌ and سَوَّغَ, (TA in art. سَفِغ,) signify the same. (S, K.)* — سَاغَ أَسَاغٌ فَلَانٌ بَفْلَانٍ means † *Such a one completed his affair by means of such a one, (Ibn-Buzurj, K, TA, [in the CK, ثَمَرُ أَمْرِهِ is erroneously put for ثَمَرُ أَمْرِهِ بِهِ,]) and accomplished the object of his want by means of him: (Ibn-Buzurj, TA:) the case is that of one's desiring a certain number of men or of pieces of money of which one remains to complete the affair: when he obtains it, one says, سَاغَ بِهِ. (Ibn-Buzurj, K.)* — سَاغَ أَخَاهُ *He (a man, Lh) was born with his brother: (Lh, K:) or he was born [next, or immediately,] after his brother. (Ibn-'Abbád, K.)* [See what next follows.]

سَوَّغَتْهُ (K) and سَفِغَتْهُ (S, K) and هَذَا سَوَّغٌ هَذَا mean † *This is he who was born next after this, (S, K, TA,) or, as in the "Mufradát," immediately after this; (TA;) and the like is also said of the female: (K:) one says, هِيَ أُخْتُهُ سَوَّغَتْهُ † *[She is his sister that was born &c.], (S, TA,) as well as هُوَ أَخُوهُ سَوَّغَتْهُ and سَوَّغَتْهُ † *[He is his brother that was born &c.]: or سَوَّغَ الرَّجُلُ means he who was born after the man, or near after him, though not his brother: and Fr***

heard a man of Benoo-Temeem say سَوَّغَهُ, and another of the same tribe say سَوَّغَتْهُ, meaning *he who followed him*: (TA:) [the pl. of سَوَّغ is سَوَّغَات; and it is said that] أَسَوَّغُ الرَّجُلَ means *those who were born with the man in one case of childbirth, after him, no other childbirth having occurred between him and them*: (TA:) or *those born next after him*: (JK:) and أَسَوَّغ is a dial. var. thereof: but IF says that هَذَا سَوَّغٌ هَذَا means *This is of the cast, mould, form, or fashion, of this*; and that the س may be a substitute for ص; as though the one were cast, moulded, formed, or fashioned, like the other: (TA:) and [in like manner] one says, هَذَا سَيِّغٌ هَذَا *this is proportionate to this, or of the proportion of this*. (TA in art. سَيِّغ.)

سَوَّغَةٌ: see the next preceding paragraph in four places.

سَوَّغٌ *A thing whereby one makes to enter easily into his fauces [and to pass down his throat] that which is choking him*. (S, Mgh, K.) One says, الْمَاءُ سَوَّغٌ الْفَصَصِ [Water is that whereby one makes easy of entrance into the fauces and of passage down the throat the things that are choking him]. (S.)

سَاتِّغ, applied to beverage, or wine, (JK, K, TA,) and food, (TA,) *Descending easily [and agreeably] down the throat*; (JK, Mgh, K, TA, and Bḍ and Jel in xvi. 68 and Bḍ in xxxv. 13;) [or *easy and agreeable to swallow*]; not *choking*; (Jel in xvi. 68;) and سَوَّغٌ signifies the same; (IDrd, K, TA;) and so سَيِّغ, applied to food [&c.]; (TA;) [and مُسْتَغ, accord. to Freytag, as from the K, in which I do not find it.]

سَيِّغ: see the next preceding paragraph.

أَسَوَّغ: see سَاتِّغ. [Freytag assigns to it also another signification, which belongs not to it, but to سَوَّغ.]

تَسْوِغَاتُ السَّلَاطِينِ is a post-classical term, (O, K,) from سَوَّغَتْهُ لَهُ, inf. n. تَسْوِغٌ, meaning "I made it allowable, lawful, or free, to him:" (O:) and what is meant by [the sing. of تَسْوِغَات i. e.] تَسْوِغٌ is *The permission [of the Sultān] for the taking of that which is one's right, or due, on a particular account, with facilitation thereof to the taker*. (MF.)

مَسَافٌ [A place of easy entrance or passage for beverage, or food, into the fauces or throat. — And hence,] † A place of entrance into a land [&c.]; as in a saying cited in the first paragraph of this art., q. v. (TA.) — And [hence] one says, هَذَا لَا أَجِدُ لَهُ مَسَافًا; *This, I do not find to it a passage, or an [easy] entrance; or a way, or place, of entrance*. (TA.)

مُسْتَغ: see سَاتِّغ.

سوف

1. سَافَ الشَّيْءُ, aor. يَسُوفُ (S, M, Mgh) and يَسَافُ (M,) inf. n. سَوَفَ (S, M, K;) and so

سَافَهُ; (M, TA;) and اسَافَهُ (M, Mgh, K,*) inf. n. اسَافَ (S;) [and, accord. to Freytag, سَوَفَهُ; but he has not named his authority; if correct, probably having an intensive signification;] *He smelled the thing*. (S, M, Mgh.) A poet says, (Mgh,) namely, Ru-beh, (S, M,)

إِذَا الدَّبِيلُ اسْتَفَ أَخْلَقَ الطَّرِيقَ

[When the guide smells the nature of the roads to know whether he be pursuing the right course or deviating therefrom]. (S, M, Mgh.) — [And hence, *He hunted*. (Freytag, from the Deewān el-Hudhaleeyeen.)] سَوَفَ is also *Syn. with صَبَر*. (IAar, K.) You say, of a man, سَافَ عَلَيْهِ, inf. n. سَوَفَ, *He endured it with patience*. (TK.) — سَافَ (S, M, O, K,) aor. يَسُوفُ (S, O, K) and يَسَافُ (O, K,) inf. n. سَوَفَ (M,) said of a man, (M,) and of cattle, (M, O, K,) *He, or they, perished, or died*: (S, M, O, K:) or, said of cattle, *they had a murrain occurring among them*. (K.) — [سَافَ expl. by Freytag in this art., as though having for its aor. يَسُوفُ, and meaning *He smote a person with a sword*, is a mistake, caused by a mistranscription (of سَفَتَهُ for سَفَتَهُ) in art. سَيف in some copies of the K.]

2. سَوَفَ (S, M, K,) or سَوَفَ بِهِ (Mgh,) inf. n. تَسْوِيفُ (S, M, Mgh, K,) *He said to him time after time سَوَفَ أَفْعَلُ [I will do such a thing]*; (S, Mgh, TA;) derived from the particle سَوَفَ: (IJ, M:) and hence, (Mgh,) *he delayed, or deferred, with him; or put him off with promises*; *syn. مَطَّلَ*; (S, Mgh, K, TA;) *saying أَفْعَلُ سَوَفَ*; (TA;) or *promising to be faithful to his engagement*; (Mgh;) mostly used in relation to a promise that is not to be fulfilled; as is said by Ibn-Abi-Hadeed: (MF, TA:) and سَافَهُ signifies [the same, as is implied in the M, being *syn. with*] مَطَّلَهُ: see an ex. in a verse cited voce سَوَفَ, last sentence. (TA.) *التَّسْوِيفُ* is [also expl. as] *Syn. with التَّأْخِيرُ* [app. as meaning *the postponing, putting off, delaying, or deferring, anything*]. (TA.) [And it is implied in art. عَظَب of the TA that it is *Syn. with التَّصْبِيرُ* and التَّهْيِيزُ: so that you say, سَوَفَهُ عَلَيْهِ, meaning *He inured, or accustomed, him to it; and made him to endure it with patience*: see سَافَ عَلَيْهِ, above.] — You say also, سَوَفَتُهُ أَمْرِي, meaning *I made him (a man) to have the ordering and deciding of my affair, or case*, (S, K,) *to do what he would*: (S:) and so سَوَفَتُهُ. (TA.) — See also 1, first sentence.

3. سَافَهُ: see 1: — and 2: — Also i. q. سَافَهُ [He spoke, or discoursed, secretly to him or with him; or acquainted him with a secret]. (K.) — And سَافَ الْهَرَاةَ i. q. ضَاجَعَهَا [He slept with the woman in, or on, one bed]. (K.)

4. اسَافَ (S, M, K,) inf. n. اسَافَةً (TA,) said of a man, (S, M,) *His cattle perished, or died*: (S, K:) or *he had murrain occurring among his cattle*: so in a verse of Tufeyl, cited voce اسْتَخَفَى in art. رَخَو. (M.) [Hence,] one says, اسَافَ حَتَّى السَّوَابِ, مَا يَشْكِي السَّوَابِ (AA, S, Meyd, K,) or السَّوَابِ (As, Meyd,) [He had murrain among his cattle

until he did not complain of the murrain:] a prov., (Meyd,) applied to him who has become accustomed to casualties; (S, K;) or to him who has become inured to calamities, (A'Obeyd, Meyd, A,) so that he is not impatient of the vicissitudes of fortune. (A'Obeyd, Meyd.) — اسَافَ الْوَالِدَانِ *The two parents lost their child by his death*: in which case, the child is said to be مَسَافٌ; and his father, مَسِيفٌ; and his mother, مَسِيفَةٌ. (Ibn-'Abbād, K.) — اسَافَهُ اللَّهُ *God destroyed him, or took away his life*. (M.) — اسَافَ الْخَرَزُ i. q. خَرَمَهُ [i. e. *He spoiled the sewing of the skin, or hide; as when one uses a thick instrument for sewing or perforating, and a thin thong; or as when one rends two stitch-holes into one*]. (M.) And اسَافَ الْخَارِزُ *The sewer of a skin, or hide, perforated, or sewed, in such a manner that the two stitch-holes became rent [into one]*. (A'Obeyd, K.)

8: see 1, first and second sentences.

سَافَ Any row, or course, (S, M, L, K, TA,) [i. e.] a single row, or course, (Mgh,) of bricks, (S, M, Mgh, L, K, TA,) or (so in the Mgh, but in the TA "and") of clay, (Mgh, TA,) of a wall, (S, Mgh, K, TA,) or in a wall, (TA,) or in a building; (M, L, TA;) as also مَدْمَاكَ: (TA:) pl. of pauc. اسَافٌ [formed by transposition, like اَدْرَ pl. of دَارَ,] (L,) and سَافَاتُ (Mgh:) Lth explains سَافَاتُ as signifying *what is between the سَافَاتُ of the building*: its ا is originally و. (TA.) سَافَةٌ mentioned by Freytag as signifying "a single series of stones in a wall," on the authority of the K, I do not find there, nor in any other lexicon.] — Also A certain bird, that preys. (M.)

سَوَفَ, for which one also says سَفَ (M, Mughnee, K,) rejecting the medial radical letter, (M, Mughnee,) and سَوَ (M, Mughnee, K,) rejecting the final radical, (M, Mughnee,) and سَوِ (M, Mughnee, K,) rejecting the final radical and changing the medial into ي for the purpose of alleviation [of the utterance], (M, Mughnee,) and accord. to the لَ, (TA,) is a particle, (IJ, M, K,) denoting inception; (K;) or a word denoting تَنْفِيسٌ (Sb, S, M, K,) i. e. amplification, because it changes the aor. from the strait time, which is the present, to the ample time, which is the future; (Mughnee voce سَ [q. v.];) i. e., denoting تَنْفِيسٌ with respect to that which has not yet happened; (Sb, S, K;) and postponement; (M;) and is used in terrifying and threatening and promising; (IDrd, K;) or it is a word denoting promising or threatening: (Mgh:) it is *syn. with سَ* accord. to some, or has a larger meaning than this latter accord. to others. (Mughnee.) You say, سَوَفَ أَفْعَلُ [I will do such a thing]. (Sb, S.) And one may not introduce a separating word between it and its verb, [except in a case mentioned in what follows,] because it occupies the place of the سَ in سَيَفْعَلُ [&c.]. (Sb, S.) [But] it is distinct from سَ by its [sometimes] having ل prefixed to it; as in [the phrase in the Kur xciii. 5], وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى [And thy Lord will give thee, and thou wilt be well pleased]: (Mughnee:) in this phrase, [however,] the ل is [considered as] pre-

fixed to the verb, not to the particle: (M:) or the phrase is elliptical, for *لَأَنْتَ سَوْفَ يُعْطِيكَ*. (Bd.) And it is distinct from *سَوْفَ* in this, that it is sometimes separated [from its verb] by a verb divested of government both as to the letter and the meaning; as in the saying,

- وَمَا أَدْرِي وَسَوْفَ إِخَالُ أَدْرِي
- أَقَوْمُ آلِ حِصْنٍ أَمْ نِسَاءُ

[And I know not, but I shall, I think, know, whether the family of *Ḥiṣn* be a company of men or women]. (Mughnee.)—When you desire to make it a subst., [i. e. to use it as a subst.,] you make it to have tenween [when it is indeterminate]. (IDrd, K.) IDrd cites as an ex.,

- إِنَّ سَوْفًا وَإِنَّ تَيْتًا عَنَّا:

[Verily *سَوْفَ* and verily *تَيْتَ* are a nearness]: hut one reading is *إِنَّ لَوْا*; and another, *إِنَّ تَيْتًا*; and there is no such reading as *سَوْفًا*; and *وَأَنَّ لَوْا*. (O, TA.) One says also, *فَلَانٌ يَقْتَاتُ السَّوْفَ* [lit. Such a one feeds upon the word *سَوْفَ*]; meaning *Such a one lives by means of things hoped for*: (S, K, TA:) and in like manner, *مَا قُوَّتُهُ إِلَّا السَّوْفَ* [lit. His food is not anything but, or other than, the word *سَوْفَ*]. (A, TA.)—In the following verse of Ibn-Muḥbil, cited by Sb,

- نَوَسَاوَقْتَنَا بِسَوْفٍ مِنْ تَحِيَّتِهَا
- سَوْفَ الْعَيُوفِ لَرَّاحِ الرِّكْبِ قَدْ قَبِعَا

[Had she put us off with a *سَوْفَ* as part of her greeting, with the putting off even of such as is affected with dislike, the riders had gone contented], *سَوْفَ* is put in the accus. case [for *مُسَاوَقَةٌ*, i. e.] as an inf. n. with the augmentation [meaning the augmentative letters] rejected. (M.)

سَيْفَةٌ: see *مَسَافَةٌ*, in two places.

فَتَنَةٌ The [muscumber commonly called] *سَوَافٍ* [q. v.]: (M, K, TA:) so says AḤn, (M, TA,) on the authority of Et-Ṭoosē. (TA.)—See also what next follows.

سَوَافٍ and *سَوَافٍ*; with damm accord. to Aḡ, and so, he says, all the names of diseases, as *نَحَارٌ* and *زُكَاغٌ* and *فَلَّابٌ* and *حُمَالٌ* [&c.]; accord. to AA, not so, but with fet-ḥ, and in like manner said 'Omárah Ibn-'Aḡeel; (S;) or none relates it with fet-ḥ except AA, and his relation is nought; (IB;) *Disease of cattle, and death thereof*: (S:) or each signifies death among mankind and cattle: (M:) or the latter, a mortality, or murrain, among camels; or so the former: or the latter, a mortality among mankind and cattle: (K:) and the former, disease of camels; (AḤn, M, K;) and so the latter. (K.) One says, *وَقَعَ فِي الْهَالِ سَوَافٍ* [or *سَوَافٍ*] *Death [or a murrain] happened among the cattle.* (S.)

مَسَافٍ The nose: because one smells (*يَسَافٍ*, K, i. e. *يُسْمَرُ*, TA) with it: (K:) so in the Moḥeef. (TA.)—See also *مَسَافَةٌ*, in two places.

مُسَافٍ A child taken from his parents by death: see 4. (Ibn-'Abbád, K.)

مُسَافٍ A man whose cattle have died. (TA.)—And A father having lost his child by death: see 4. (Ibn-'Abbád, K.)

مَسَافَةٌ [properly A place of smelling:—and hence,] † *Distance*; (S, K, TA:) and *مَسَافٍ* and *سَيْفَةٌ* signify the same in this sense [or in others here following]: (K:) [a space, or tract, or an extent, over which one journeys:] a far-extending tract that one traverses: originally a place of smelling of the guides, in order that they may know whether it be far or near, out of the way or in the right way: (A, TA:) or a [desert, or such as is termed] *مَغَازَةٌ*: (M:) said to be from *سَافَ* meaning “he smelled the thing;” for the guide smells the dust of the place wherein he is; and if he smell the odour of urine and dung of camels, he knows that he [or some other] has traversed it; but otherwise, not: (Mḡb:) or because the guide, when he is in a desert, (S, M, K,) and has lost his way therein, (M,) smells its dust, (S, M, K,) in order that he may know, (S, K,) or and thus knows, (M,) whether he be in the right way, (S, M, K,) or not: (S, K:) then, by reason of frequency of usage of this word [as meaning “a place of smelling of the guides”] it became a term for “distance:” (S, K:) pl. *مَسَافٍ* (A, TA) and *مَسَافَاتٌ*. (Mḡb.) One says, *كَمْ سَيْفَتِهَا* † [*How long is the distance, or how much is the extent, of this land?*]. (TA.) And *بَيْنَهُمَا مَسَافَةٌ بَعِيدَةٌ* † [*Between them is a far-extending distance or space*]. (Mḡb.) And *بَيْنَنَا مَسَافَةٌ عِشْرِينَ يَوْمًا* † [*Between us is the distance, or space, of twenty days*]. (TA.)—In the following saying of Dhu-r-Rummeh, it is doubly tropical:

- وَأَبْعَدُهُمْ مَسَافَةً غَوْرَ عَقْلٍ
- إِذَا مَا الْأَمْرُ ذُو الشُّبُهَاتِ عَلَا

†† [And the furthest of them in the extent of the depth of intelligence when the affair, or case, in which are dubiousnesses overcomes and is onerous]. (A, TA.)

مُسَوِّفٌ One who does what he will, [as though he said time after time *سَوِّفْ أَقْعَلْ*] whom no one will make to turn back. (K.)—And, with *ة*, A woman who will not comply with the desire of her husband when he calls her to his bed, and strives with him to repel him in respect of that which he desires of her, and says *سَوِّفْ أَقْعَلْ*: such is said, in a trad., to be cursed. (TA.)—Also, with *ة*, A well (*رَكِيَّةٌ*) of which one says, *Water will be found (سَوِّفْ يَوْجَدُ)* in it: or of which the water is smelt (*يُسَافٍ*), and disliked, and loathed. (Ibn-'Abbád, Z, K.)—And, without *ة*, *Very patient or enduring*. (TA.)

مُسْتَفٍ A place of smelling, or that is smelt. (O, K.)

مُسَيَّافٍ A mother having lost her child by death: see 4. (Ibn-'Abbád, K.)

إِنِّهَا لَمُسَاوِفَةٌ لِلْسَّيْرِ [app. referring to a she-camel] *Verily she is one that has ability for journeying*. (M.)

سوق

1. *سَاقُ الْبَاشَةِ*, (S, K,) or *الْثَعْمَرُ*, (Mgh,) or *الدَّابَّةُ*, (Mḡb,) aor. *يُسَوِّقُ*, (S, Mgh, Mḡb,) inf. n. *سَوَّقَ* (S, Mgh, Mḡb, K) and *سَيَّاقٌ*, (S, [so in both of my copies, but it is said in the JK that this latter is used in relation to death, and such is generally the case,]) or *سَيَّاقٌ*, like *سَحَابٌ*, (TA, [but this I have not found elsewhere, and I doubt its correctness,]) and *سَيَّاقَةٌ* and *مَسَاقٌ*, (O, K, TA,) *He drove the cattle [or the beast]; he urged the cattle [or the beast] to go*; (Mgh;) and *استاقها* signifies the same, (S, K,) as also *اساقها*, and *سَوَّقَهَا*; (TA;) or *تَسَوَّقَ*, the inf. n. [of this last], signifies the *driving well*: (KL:) [and accord. to Freytag, *استاق*, followed by an accus., signifies the same as *سَاقٌ* as expl. above; but for this he names no authority.] Hence, in the *Kur* [lxxv. 30], *إِنِّي رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ* (TA) i. e. *To thy Lord, and his judgment, on that day, shall be the driving*. (Bd, Jel.) And the saying, in a trad., *لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ*, *يَسُوقُ النَّاسَ بَعْضَهُ* [properly rendered *The resurrection, or the hour thereof, shall not come to pass until a man come forth from the tribe of Kaḥṭān driving the people with his staff*], allusive to his having the mastery over them, and their obeying him; the staff being mentioned only to indicate his tyrannical and rough treatment of them. (TA.) [And hence the saying, *سَاقٌ عَلَيَّ فَلَانًا*, *He urged such a one to intercede for him with me*.]—[Hence also,] *سَاقَهُ الْقَدَرُ إِلَى مَا قُدِّرَ لَهُ* † [*Destiny drove him, or impelled him, to that which was destined for him*]. (TA.) [And in like manner one says of desire, &c.]—And *إِنِّي سَاقٌ* (S, Mḡb,) or *صَدَاقَهَا*, (K,) or *الْمَرْأَةُ مَرْبَهَا*, (S, Mḡb,) inf. n. *سَيَّاقٌ*; (TA;) and *اساقه*; (Mḡb, K;) † *He sent to the woman her dowry*; (K, TA;) or conveyed it, or caused it to be conveyed, to her; (Mḡb;) though consisting of dirhems or deenārs; because the dowry, with the Arabs, originally consisted of camels, which are driven. (TA.) And hence, *مَا سَقَتْ إِيَّهَا*, meaning † *What didst thou give her as her dowry?* occurring in a trad.; or, as some related it, *مَا سَقَتْ مِنْهَا*, i. e. *What didst thou give for her, or in exchange for her?* (TA.) And *سَاقَ إِلَيْهِ الشَّيْءُ* † [*He made, or caused, the thing to go, pass, or be conveyed or transmitted, to him; he sent to him the thing*]. (M and K in art.) And *سَاقَ إِلَيْهِ خَيْرًا* † [*He caused good, or good fortune, to betide him*]. (TA.) And *سَاقَ لِأَرْضِهِ أَيْتًا* † [*He made a rivulet, or a channel for water, to run to his land*]. (M in art.)—[Hence likewise,] *سَاقَتْ الرِّيحُ السَّحَابَ* † [*The wind drove along the clouds*]. (S, TA.)—[And *سَوَّقَ* and *سَيَّاقٌ* and *سَوَّقَ* and *مَسَاقٌ*, † *He carried on the narrative, or discourse*.] You say, *فَلَانٌ يَسُوقُ الْحَدِيثَ أَحْسَنَ سَيَّاقٍ* † [*Such a one carries on the narrative, or discourse, in the best manner of doing so*]. (Mgh, TA.) And *إِنَّكَ يَسَاقُ الْحَدِيثُ* † [*To thee as its object the narrative, or discourse, is carried on*]. (TA.) And *كَلَامُهُ مَسَاقُهُ إِلَى كَذَا* † [*Speech whereof the*

carrying-on is pointed to such a thing]. (TA.) And جِئْتُكَ بِالْحَدِيثِ عَلَى سَوْفِهِ † [I uttered to thee the narrative, or discourse, after the proper manner of the carrying-on thereof]. (TA.) [In like manner also one says,] سَأَلَ الْأُمُورَ أَحْسَنَ † [He carried on, or prosecuted, affairs, or the affairs, in the best manner of doing so]. (A in art. حَوْدُ) — سَوَّقَ الْمَعْلُومَ مَسَاقَ غَيْرِهِ — (حَوْدُ in art.) [from سَأَلَ سَأَلًا مَسَاقًا expl. above] means † The asking respecting that which one knows in the manner of one's asking respecting that which he knows not: a mode of speech implying hyperbole: as when one says, أَوَجْهَكَ هَذَا أَمْ بَدْرٌ [Is this thy face or a full moon?]. (Kull p. 211.) — سَأَلَ سَأَلًا مَسَاقًا [app. thus said of a sick man, (K,) and سَأَلَ نَفْسَهُ, (TA,) originally,] (Ks, Mṣb, TA,) and سَأَلَ نَفْسَهُ (TA,) aor. يَسْأَلُ (Ks, S, O, Mṣb, TA,) inf. n. يَسْأَلُ (S, O, Mṣb, K,) originally, سَوَّأْتُ (TA,) and سَوَّأْتُ (O, K) and سَوَّأْتُ (TA,) † He cast forth, or vomited, his soul; (Ks, TA;) he gave up his spirit; or was at the point of death, in the agony of death, or at the point of having his soul drawn forth; (S, O, Mṣb, TA;) or he began to give up his spirit, or to have his soul drawn forth.

(K.) You say, رَأَيْتُ فُلَانًا يَسُوقُ † *I saw such a one giving up his spirit at death.* (S, O, TA.) And رَأَيْتُ فُلَانًا بِالسَّوْقِ [or فِي السَّيَاقِ, as in the Mṣb,] † *I saw such a one in the act [or agony] of death; and يَسَاقُ [having his soul expelled],* inf. n. سَوْقٌ: and إِنَّ نَفْسَهُ لَتَسَاقُ † [*Verily his soul is being expelled*]. (ISh, TA.) = سَاقَهُ (K,) first pers. سَقَّتهُ (S,) aor. as above, inf. n. سَوْقٌ (TA,) also signifies *He hit, or hurt, his* (another man's, S) سَاقَ [or *shank*]. (S, K.)

2. سَوَّقَ, inf. n. تَسْوِيقٌ: see 1, first sentence. — سَوَّقَ لَنَا أَمْرَهُ † *He made such a one to have the ruling, or ordering, of his affair, or case.* (Ibn-'Abbád, K.) — See also 5. = Said of a plant, (TA,) or of a tree, (K,) more properly of the former, (TA,) † *It had a سَاقَ [i. e. stem, stock, or trunk].* (K, TA.)

3. *سَاقَهُ* *He vied, or competed, with him, in driving*: (K: [in the CK, for *فِي السَّوْقِ*, is put *فِي السَّوْقِ*]) or *he vied, or competed, with him to decide which of them twain was the stronger*; from the phrase *قَامَتِ الْحَرْبُ عَلَى سَاقِي* (S.) [Hence,] one says *بَعِيرٌ يَسَاقُ الصَّيْدَ* [A camel that vies with the animals of the chase in driving on, or in strength]. (JK, Ibn-'Abbád, O, K, TA.) — *مُسَاوَقَةٌ* is also *syn. with مُتَابَعَةٌ* [app. as meaning † The making to be consecutive, or successive, for it is added], as though driving on one another, or as though one portion were driving on another. (TA. [See 6, its quasi-pass.].) — [Freytag also assigns to *سَاقٍ* the meaning of *He, or it, followed (secutus fuit)*, as on the authority of the Hamáseh; but without pointing out the page; and it is not in his index of words explained therein.]

4: see 1, in two places. — أَصْفَتْهُ إِبِلًا *I made him to drive camels: (K:) or I gave to him*

camels, to drive them : (S, TA :) or † I made him to possess camels. (TA.)

5. تَسَوَّقُ الْقَوْمُ *The people, or party, [trafficked in the سَوَق, or market; or] sold and bought: (S, TA:) the vulgar say سَوَّقُوا. (TA.)*

6. **تساوقت الإبل** † *The camels followed one another*; (Az, O, Msb, K, TA;) and in like manner one says **تَقَاوَدَت**; (O, K, TA;) *as though, by reason of their weakness and leanness, some of them held back from others.* (TA.) And **تساوقت الغنم** † *The sheep, or goats, pressed, one upon another, (K,) or followed one another, (O,) in going along, (O, K,) as though driving on one another.* (O.) [See also 7.] — The lawyers say, **تساوقت الخطبتان**, meaning † [The two demands of a woman in marriage] were simultaneous: but [Fei says] I have not found it in the books of lexicology in this sense. (Msb.)

7. **انْأَقَتِ الْبَآئِيَةُ** *The cattle went, or went along, being driven; [or as though driven; or drove along;] quasi-pass. of سَاقَى*. (S, TA.) And **انْأَقَتِ الْإِبِلُ** [has the like signification: or means] † *The camels became consecutive.* (TA. [See also 6.])

8: }
10: } see 1, first sentence.

سَاقُ The *shank*; i. e. the *part between the knee and the foot* of a human being; (Mṣb;) or the *part between the ankle and the knee* (K, TA) of a human being; (TA;) the سَاقُ of the human foot: (S, TA:) and [the *part properly corresponding thereto*, i. e. the *thigh commonly so called*, and also the *arm*, of a beast;] the *part above the وُظِف* of the horse and mule and ass and camel, and the *part above the خُرَاع* of the ox-kind and sheep or goat and antelope: (TA:) [it is also sometimes applied to the *shank commonly so called*, of the *hind leg*, and, less properly, of the *fore leg*, of a beast: and to the *bone of any of the parts above mentioned*: and sometimes, by synecdoche, to the *hind leg*, and, less properly, to the *fore leg* also, of a beast: it generally corresponds to ذِرَاعُ of a bird, it is the *thigh commonly so*

called: and sometimes the *shank* commonly so called: and, by synecdoche, the *leg*:] it is of the fem. gender: (Mṣb, TA:) and for this reason, (TA,) the dim. is سَوَيْفَةٌ: (Mṣb, TA:) the pl. [of mult.] is سَوَاقٌ (S, Mgh, O, Mṣb, K) and سَيْفَانٌ and [of pauc.] أَسْوَاقٌ (S, O, K,) the و in this last being with . in order that it may bear the dammeh. (O, K.) A poet says,

• لِفَتَى عَقْلٍ يَعْيشُ بِهِ •
• حَيْثُ تُهْدَى سَاقُهُ قَدَمُهُ •

meaning *The young man has intelligence whereby he lives when his foot directs aright his shank.* (IAqr, TA.) And one says of a man when difficulty, or calamity, befalls him, كَشَفَ عَنْ سَاقِهِ [lit. *He uncovered his shank*; meaning † *he prepared himself for difficulty*]: so says IAmb: and hence, he says, (TA, [in which a similar explanation is cited from ISd also,]) they mention the سَاقِ when they mean to express the difficulty of

a case or an event, and to tell of the terror occasioned thereby. (K, TA.) Thus, the saying سَاتِي يَوْمَ يُكْشَفُ عَنْ سَاتِي (S, K, TA,) in the Kur [lxviii. 42], (S, TA,) [lit. *On a day when a shank shall be uncovered,*] means † *on a day when difficulty, or calamity, shall be disclosed.* (I'Ab, Mujāhid, S, K, TA.) It is like the saying, قَامَتِ الْحَرْبُ عَلَى سَاتِي (S, TA,) which means † *The war, or battle, became vehement,* (Mṣb in this art. and in art. حَرْب,) so that *safety from destruction was difficult of attainment*: (Id. in art. حَرْب:) and كَشَفَتِ الْحَرْبُ عَنْ سَاتِي, [as also شَمَرَتْ عَنْ سَاتِي] i. e. † *The war, or battle, became vehement.* (Jel in lxviii. 42.) And in like manner, وَاتَّغَتِ السَّاقُ بِالسَّاتِي (K, TA,) in the Kur [lxxv. 20], (TA,) means † *And the affliction of the present state of existence shall be combined with that of the final state*: (K, TA:) or it means *when the [one] leg shall be invrapped with the other leg by means of the grave-clothes.* (TA.) One says also, قَامَ الْقَوْمُ عَلَى سَاتِي † *The people or party, became in a state of toil, and trouble, or distress.* (TA.) And قَرَعَ لِلْأَمْرِ سَاتَهُ, [originating from one's striking the shin of his camel in order to make him lie down to be mounted; lit. *He struck his shank for the affair*;] meaning † *he prepared himself for the thing, or affair*; syn. تَشَمَّرَ (JK:) or *he was, or became, light, or active, and he rose, or hastened, to do the thing*; or † *he applied himself vigorously, or diligently, or with energy, to the thing, or affair*; i. q. شَمَرَهُ [q. v.]; (TA;) or تَجَرَّدَ لَهُ. (A and TA in art. قَرَعَ [q. v.: see also طَنَبُوب, in several places].) [It is also said that] أَوْفَتِ بِسَاتِي means كَذَتْ أَفْعَلُ [i. e. *I nearly, or almost, did what I purposed*: but this explanation seems to have been derived only from what here, as in the TA, immediately follows]: Kurṭ says, describing the wolf,

• وَلَكِنِّي رَمَيْتُكَ مِنْ بَعِيدٍ •
• فَلَمْ أَفْعَلْ وَقَدْ أَوْهَتْ هَسَاقِ •

[i. e., app., *But I shot at thee from afar, and I did not what I purposed, though it* (the shot, الرَّمِيَّةُ, I suppose, being meant to be understood,) *maimed a shank* : which virtually means, *though I nearly did what I purposed* : the poet, I assume, says *أَوْهَتْ بِسَاقٍ* for the sake of the measure and rhyme, for *أَوْهَتْ سَاقًا* : see what is said, in the explanations of the preposition بِ, respecting the phrase *وَأَمْسَحُوا بِرُؤُوسِكُمْ*. (TA.) — By a secondary application, سَاقٌ signifies † [*A greave*; i. e.] *a thing that is worn on the سَاق [or shank] of the leg, made of iron or other material.* (Mgh.) — Also ‡ [*The stem, stock, or trunk*, i. e.] *the part between the أَصْل [here meaning root, or foot, (though it is also syn. with سَاق in the sense in which the latter is here explained,)] and the place where the branches shoot out*; (TA;) or *the support*; (Msb;) or the *جَذْع*; (S, K;) of a tree, or shrub: (S, Msb, K, TA:) pl. [of mult.] سَوَقٌ (Msb, TA) and سَوَقٌ and سَوَوَقٌ and سَوَوَقٌ

† [Man, or the man, is the impelled of destiny]; i. e. destiny drives him to that which is destined for him, and will not pass him by. (TA.) — سَيْفَةٌ signifies also *An animal by means of which* [in the O بها, for which فيها is erroneously put in the K,] *the sportsman conceals himself, and then shoots, or casts, at the wild animals*: (O, K:) like قَيْدَةٌ: (A in art. قود:) said by Th to be a she-camel [used for that purpose]: (TA:) [so called because driven towards the objects of the chase: see دَرَبَتُهُ:] pl. سَيَاتِي. (K.) [See also مَسْوَقٌ.]

أَسْوَقٌ A man (S, TA) long in the shanks: (S, K: [see also سَوَاقٌ:]) or thick in the shanks: (IDrd, TA:) or it signifies, (K,) or signifies also, (S,) *beautiful in the shank or shanks*, (S, K,) applied to a man: and so سَوَاقٌ applied to a woman: (S:) Lth explains the latter as meaning a woman having plump shanks, with hair. (TA.)

إِسَاقَةٌ (Lth, O, K, in the CK) *The strap of the horse's stirrup*. (Lth, O, K.)

بَعِيرٌ مَسْوَقٌ (JK, O, and TA as from the Tekmilch,) or مَسْوَقٌ, like مُخْسِنٌ, (K, [but this I think to be a mistake,]) means *الَّذِي يُسَاقُ الصَّيْدَ* [i. e. † A camel that vies with the animals of the chase in driving on, or in strength]; (JK, O, K:) so says Ibn-'Abbād: (O:) accord. to the L, a camel by means of which one conceals himself from the animals of the chase, to circumvent them. (TA.) [See also سَيْفَةٌ, last signification.]

مَسْوَقَةٌ A staff, or stick, with which cattle are driven: pl. مَسَاقٍ: perhaps post-classical.]

مُسَاقٌ i. q. تَابِعٌ [app. as meaning † A follower, or servant; as though driven]. (Ibn-'Abbād, O, K.) — And † A relation; سَم. قَرِيبٌ. (Ibn-'Abbād, O, K.) — And عَلَمٌ مُسَاقٌ † A mountain extending along the surface of the earth. (Ibn-'Abbād, O, K.)

سوك

1. سَوَكَ الشَّيْءَ, (IDrd, O, Mṣb, K,) aor. سَوَكٌ, inf. n. سَوَكٌ, (IDrd, O, Mṣb,) *He rubbed the thing, or rubbed it well*. (IDrd, O, Mṣb, K.) — See also 2. = And see 6.

2. سَوَكَ فَمَهُ بِالْعُودِ, (S, O, Mṣb,) or سَوَكَ فَاهُ, (K,) inf. n. سَوَكٌ; (S, O, Mṣb, K;) and سَاكُهُ, (O, K,) aor. and inf. n. as in the first paragraph, (O,) or inf. n. سَوَاكٌ; (M:) [there said to be an inf. n., as well as a subst. syn. with مَسْوَاكٌ, but without the mention of its verb;] and سَوَاكٌ and سَوَاكٌ, these two used without the mention of the mouth (S, O, Mṣb, K) or the stick; (K;) [He rubbed and cleaned his teeth with the سَوَاكُ, or مَسْوَاكُ.]

5: see the next preceding paragraph.

6. سَوَاكٌ and سَوَاكٌ [each an inf. n., the verb of the latter, if it have one, being app. سَوَاكٌ,] *A weak manner of going: or a bad manner of going, resulting from slowness or emaciation*:

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(K, TA:) so says ISk. (TA.) One says, جَاءَتْ الْإِبِلُ تَسَاوُكٌ, [for تَسَاوُكٌ] i. e. *The camels came inclining from side to side, in consequence of weakness, in their going along*. (S, O.) [Or] تَسَاوُكٌ means *The camels had an agitation of their necks in consequence of leanness*. (IF, Mṣb.) In the M it is said that جَاءَتْ الْغَنَمُ تَسَاوُكٌ means *The sheep, or goats, came, not moving their heads, in consequence of weakness*. (TA.)

8: see 2.

سَوَاكٌ and مَسْوَاكٌ signify the same; (S, Mṣb, O, Mṣb, K;) i. e. *A tooth-stick; a piece of stick with which the teeth are rubbed [and cleaned, the end being made like a brush by heating or churning it so as to separate the fibres]; (K, TA:) [commonly] a piece of stick of the [kind of tree called] أَرَاكٌ: (Mṣb:) accord. to IDrd, derived from سَوَكَ الشَّيْءَ meaning "I rubbed, or rubbed well, the thing;" (O, Mṣb;) accord. to IF, from تَسَاوُكٌ [expl. above]: (Mṣb:) accord. to Lth, (T, TA,) سَوَاكٌ is masc. and fem., (IDrd, T, M, O, K,) though it is the more approvable way to make it masc.; (O;) but Az holds this to be a mistake, and the word to be masc. [only]; and Hr says that this assertion of Lth is one of his foul mistakes: (TA:) its pl. is سَوَاكٌ (S, O, Mṣb, K) and سَوَاكٌ (Az, TA) and سَوَاكٌ (AHn, TA,) and [of pauc.] أَسْوَاكٌ; and the pl. of مَسْوَاكٌ is مَسَاوِيكٌ. (TA.) In the saying, in a trad., خَيْرٌ مَسَاوِيكٌ, a prefixed n. is [said to be] suppressed [so that the meaning is *The best of the habits, or customs, of the faster is the use of the tooth-stick*: but see 2, where سَوَاكٌ is said, on the authority of the Mṣb, to be also an inf. n.].*

مَسْوَاكٌ: see سَوَاكٌ, in two places.

سول

1. سَالَ, aor. سَالٌ, (Akh, and S, M, Mṣb, K, all in art. سَالٌ,) like خَافَ, aor. يَخَافُ, (Mṣb and K ibid.,) first pers. pret. سَلْتُ, [like خَفْتُ,] (Sb, M in the present art., [in the K in this art., erroneously, سَلْتُ,]) and aor. سَالَ, (Sb, M and K in this art.,) imperative سَلْ, (S, Mṣb, K, TA, all in art. سَالٌ,) dual سَلَا, and pl. سَلُوا, these two being irregular, (Mṣb in that art.,) inf. n. سَوْلٌ, (M and K in the present art.,) mentioned by Sb and by Th, (M ibid.,) and سَوْلٌ, (M and K ibid.,) mentioned by Th, (M ibid.,) i. q. سَأَلَ [He asked, &c.], (Akh, and S, M, Mṣb, K, all in art. سَالٌ,) and سَأَلْتُ; a dial. var. of the verb with ل, (Sb, M and K in the present art.,) the medial radical being originally و, (M and K ibid.,) not a substitute for ل, (M ibid.,) as is shown by the phrase هُمَا يَسْأَلَانِ, (M and K ibid.,) mentioned by AZ: (M ibid.:) it is of the dial. of Hudheyl. (TA in art. سَالٌ.) [For the pass. (سِيلَ &c.), see سَالٌ.] A certain elegant scholar says,

سَأَلْتُ هَذَيْلَ رَسُولَ اللَّهِ فَاجْتَنَى

i. e. [Hudheyl] asked of the Apostle of God as a thing wished for [something beyond measure evil]: it is not from سَأَلَ, [i. e. it is originally سَوَلَ, not formed from سَأَلَ by the substitution of ل for ا,] as many of the elegant scholars say. (Er-Rāghib, TA.) = سَوَلَ, (M, K,) [aor. يَسْوُلُ,] inf. n. سَوْلٌ, (M,) *He, or it, was, or became, lax, flaccid, or uncompact; or it hung down loosely; was, or became, pendent, or pendulous*: (M, K:) [or, said of a man, *he was, or became, flaccid, or pendulous, in the belly, or in the part of the belly below the navel; as appears from an explanation of سَوْلٌ and from what here follows:*] سَوْلٌ, (S, TA,) in the K, erroneously, سَوْلَةٌ, (TA,) signifies *flaccidity, or uncompactness, or pendulousness*, (S, K, TA,) of the belly, (K,) and so سَوْلٌ and سَوْلٌ, (TA,) or of the part of the belly below the navel; (S, TA;) and of other things, (K, TA,) as, for instance, (TA,) of a cloud also. (S, TA.)

2. سَوَّلَتْ لَهُ نَفْسُهُ أَمْرًا, (S,) or كَذَا, (M, K,) or سَوَّلَتْ لَهُ, (Mṣb,) inf. n. تَسْوِيلٌ, (TA,) *His soul embellished [or commended] to him* (S, M, Mṣb, K) *a thing, or an affair*, (S,) or *such a thing*, (M, K,) or *the thing*: (Mṣb:) or *made it [to appear] easy to him, and a light matter in his eyes*; from سَوَّلَ signifying "laxness" or the like: (Bd in xii. 18:) the inf. n. signifies the *embellishing*, a thing, and *making it to be loved or approved*, in order that one may do it or say it: (TA:) or the soul's *embellishing* a thing that is eagerly desired, and *picturing what is foul thereof as goodly*: (Er-Rāghib, TA:) and it is said to be from سَوَّلَ signifying "an object of a man's desire, which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world." (TA.) — You say also, سَوَّلَتْ لِي كَذَا *Such a thing is imaged in the mind to me; is an object of fancy to me; or seems to me*. (L in art. هَد.) — And سَوَّلَ لَهُ said of the Devil, *He led him into error; or made him to err*: (M, K:) or *facilitated to him the commission of great sins*; from سَوَّلَ meaning as expl. above in this paragraph: or *incited him to indulgence in appetences, or lusts*; from السَّوْلُ meaning [by implication] التَّهْمِي: (Bd in xlvii. 27:) or [as though meaning] *let down his rope [to him to aid in the accomplishment of his desire]*. (Hām p. 748.)

5: see 5 in art. سَالٌ: = and 1, last sentence, in the present art.

6. هُمَا يَسْأَلَانِ [They two ask, or beg, each other; i. q. يَسْأَلَانِ, q. v.]: (M, K:) a phrase mentioned by AZ. (M.)

سَوْلٌ i. q. مَسْأَلَةٌ [as signifying *A petition; or a request; meaning a thing that is, or has been, asked, or begged*; see سَوَّلَ]; (TA;) as also سَوْلَةٌ, (K, TA;) each, (TA,) a dial. var. of the word with و: (K, TA:) [but it is also said in the latter that سَوْلٌ is the original of سَوْلٌ because the readers of the Kur-ān read the word with و in chap. xx. verse 36:] or *an object of desire or wish* (أُشْبِيَّة), which one asks: (TA:) or *an object*

of want, which the soul eagerly desires: (Er-Rāghib, TA:) or an object of a man's desire (أُمْنِيَّة), which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world: but there is a difference between سُول and سَوْلَة on the one hand and أُمْنِيَّة on the other hand, in that the former relate to what is sought, or demanded, and أُمْنِيَّة relates to what is meditated (يَقْدَرُ); (TA:) [for] this last primarily signifies "a thing that a man meditates (يَقْدَرُ) in his mind," from مَنَى signifying قَدَر; (Bd in ii. 73:) so that the سُول seems to be after the أُمْنِيَّة: (TA:) سُول may be from سَوَّلَتْ لَهُ نَفْسُهُ كَذَا in the first of the senses assigned to it above, and [from] سَوَّلَ said of the Devil in the last of the senses assigned to it above. (Ham p. 748.) [See also سَوَّلَ, below.]

سَوْلَة: see 1, last sentence.

سَوْلَة: see سُول, in three places.

سَوْلَة (M, K,) applied to a man, (M,) One who asks, or begs, much; (K;) i. q. [سَوْلَة and سَوَّلَ. (M.)]

سَوَّلَ inf. n. of سَال as syn. with سَأَلَ (Sb, Th, M, K:) [and used as a simple subst., like سَوَّلَ and سَوْلَة, for] IJ mentions أَسَوَّلَ as its pl. (M, TA.)

سَوَّلَ An equal. (M, K.) So in the saying, أَنَا سَوَّلُكَ فِي هَذَا الْأَمْرِ [I am thy equal in this affair]. (M.)

سَوَّلَ Laz, flaccid, or uncompact; or hanging down loosely; or pendent, or pendulous; in the lower part: (M, K:) or a man flaccid, or pendulous, in the part of the belly below the navel: fem. سَوَّلَا: and pl. سَوَّلَ. (S.) And سَحَابٌ أَسَوَّلَ Clouds that are uncompact, (S, TA,) their skirts, or fringes, hanging down; and in like manner, سَحَابَةٌ سَوَّلَا: sing. سَحَابَةٌ سَوَّلَا. (TA.) And دَلْوٌ سَوَّلَا A large bucket. (M, K.)

سوم

1. سَوْمَ, inf. n. of سَامَ, primarily signifies The going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: and sometimes it is used as meaning the going, or going away; as when it is said of camels [or the like]: and sometimes, as meaning the seeking, or seeking for or after, or seeking to find and take or to get; as when it relates to selling or buying. (Er-Rāghib, TA.) — You say, سَامَتِ الْهَائِيَّةُ (S, Mgh, Mgh, TA) or النَعْمَرُ (M) or الْهَالُ (K,) aor. تَسَوْمُ (S, M, Mgh, TA) inf. n. سَوْمَ (S, M, Mgh, TA) The cattle pastured (S, M, Mgh, Mgh, TA) by themselves (Mgh) where they pleased; and in like manner, الْغَنَمُ [the sheep or goats]: or went away at random, or roved, pasturing where they pleased. (TA.) — [Hence, سَامَ, inf. n. as above, He did as he pleased.] You say, خَلَّتْهُ

وَسَوْمَهُ I left him to do as he pleased. (S, M, K.) [In the CK, خَلَّاهُ وَسَوْمَهُ لَهَا يُرِيدُهُ is put for خَلَّاهُ وَسَوْمَهُ لَهَا يُرِيدُهُ; and the like is done in one of my copies of the S. See also 2.] — And سَامَ (S,) or سَامَتِ الْإِبِلُ, and الرِّيحُ (M, K,) or سَامَتِ (S,) inf. n. as above, (S, M,) He, or it, (S,) or the camels, and the wind, (M, K,) or the winds, (S,) passed, went, or went on or along: (S, M, K:) or سَوْمَ signifies the passing, &c., quickly; one says of a she camel, سَامَتِ, aor. and inf. n. as above, she passed, &c., quickly; (As, TA:) and hence the saying of Dhū-l-Bijādeyn cited in art. عَرَضَ, voce تَعَرَّضَ: or the passing, &c., quickly, with the desire of making a sound in going along. (TA.) — And سَامَتِ الطَّيْرُ عَلَى الشَّيْءِ (M, K,) aor. and inf. n. as above, (M,) The birds went, [or hovered,] or circled, round about the thing: (M, K:) or, as some say, سَوْمَ signifies any going, [or hovering,] or circling, round about. (M.) — [As mentioned in the first sentence of this art.,] سَوْمَ is also in selling and buying. (S.) You say, سَامَ السَّلْعَةَ (Mgh, Mgh,) aor. and inf. n. as above, (Mgh,) He (the seller) offered the commodity, or article of merchandise, (Mgh, Mgh,) for sale, (Mgh,) and mentioned the price: (Mgh:) and it is also said of the purchaser, like سَامَتَا (Mgh, Mgh,) meaning he sought to obtain the sale of the commodity, or article of merchandise: and one says also of the seller, and of the purchaser, سَامَ بِالسَّلْعَةِ, meaning he mentioned the price of the commodity [in offering it for sale, and in offering to purchase it]: (Mgh:) and in like manner, سَمْتُ فَلَانًا سَلْعَتِي, inf. n. as above, I said to such a one, "Wilt thou take [or purchase] my commodity for such a price?" (TA:) and سَامَنِي بِسَلْعَتِهِ he (the seller, Mgh) mentioned to me the price of his commodity [in offering it for sale]: (Mgh, TA:) [and, agreeably with these explanations,] Kr says that السَوْمُ signifies [i. e. the act of offering, &c.]: (M, TA:) or سَمْتُ بِالسَّلْعَةِ, inf. n. سَوْمَ (M, K) and سَوْمًا, with damm; (K, TK;) [in the former only said to be syn. with سَوْمَ in selling and buying:] and سَوَامْتُ (M, K,) inf. n. سَوَامَ (TA:) and غَالَيْتُ عَلَيْهَا and اسْتَمْتُ بِهَا [which means I offered the commodity for sale, mentioning its price, and was exorbitant in my demand: and also I purchased the commodity for a dear, or an excessive, price: and both these meanings are app. here intended]: (M, K, TA:) and in like manner, اسْتَمْتُ عَلَى السَّلْعَةِ [I offered to him the commodity for sale, &c.]: and I purchased of him the commodity, &c.]: (TA:) or, as some say, (so in the TA, but in the M and K "and,") this last, as also اسْتَمْتُ عَلَى السَّلْعَةِ, means سَأَلْتُهُ سَوْمَهَا [i. e. I asked him the price at which the commodity was to be sold]: (M, K, TA:) and سَامَنِيهَا (M,) or سَوَامَنِيهَا (TA, [but the former is app. the right,]) means ذَكَرَنِي سَوْمَهَا [i. e. he mentioned to me the price at which it was to be sold]: (M, TA:) you say also, اسْتَمْتُ عَلَيْهِ when you mention the price of the commodity [i. e. it means I mentioned to him the

price at which I would sell my commodity]: and you say, اسْتَمَّ مِنِّي بِلْعَتِي when he is the person who offers to thee the price [i. e. it means he offered to me a price for my commodity; or he sought to obtain from me the sale of my commodity by offering a price for it]: (TA:) and اسْتَمَّ عَلَيَّ he contended [by bidding] against me in a sale: (S, PS:) or اسْتَمَّ عَلَيَّ السَّلْعَةَ, which means اسْتَمَّ عَلَيَّ سَوْمِي [i. e. he sought to obtain the sale of the commodity in opposition to me, or to my seeking it]. (Mgh. [See also 3.]) Hence, [Moḥammad is related to have said,] لَا يَسُومُ الرَّجُلُ عَلَيَّ لَا يَسُومُ أَخِيهِ (Mgh,) or سَوْمَ أَخِيهِ (Mgh,) i. e. [The man, or any one of you,] shall not purchase [in opposition to his brother]: (Mgh, Mgh:) and it may mean shall not sell; the case being that of a man's offering to the purchaser his commodity for a certain price, and another's then saying, "I have the like thereof for less than this price:" so that the prohibition relates in common to the seller and the buyer: (M:) and the saying is also related otherwise, i. e. لَا يَسْتَمُّ, meaning shall not purchase. (Mgh.) And it is said in a trad., نَبِيٌّ عَنِ السَّوْمِ قَبْلَ طُلُوعِ الشَّمْسِ, meaning, accord. to Abū-Is-hāq, أَن يَسَاوِمَ [i. e. He (Moḥammad) forbade the offering a commodity for sale before the rising of the sun]; because that is a time in which God is to be praised, and one should not be diverted by other occupation: or, he says, it may mean the pasturing of camels; because, before sunrise, when the pasturage is moist with dew, it occasions a fatal disease. (TA.) You say also, سَمْتُكَ بِعَيْرِكَ سِمَةً حَسَنَةً [I have mentioned to thee a good price for thy camel]. (S.) And اسْتَمَّ فِيهِ [He demanded for it a dear price]. (TA in art. حَشَرَ.) And سَامَهُ بِعَمَلٍ [He made to him an offer of working, mentioning the rate of payment; or bargained, or contracted, with him for work]. (K in art. عَمِلَ. [See also 3.]) — The Arabs also say, عَرَضَ عَلَيَّ سَوْمَ عَالَةٍ [He offered to me in the manner of offering water to camels taking a second draught]; meaning like the saying of the vulgar, عَرَضَ سَابِرَتِي (Ks, TA: [see art. سَبَر]) a prov. applied to him who offers to thee that of which thou hast no need. (Sh, TA. [See also art. عَلَ and see Freytag's Arab. Prov. ii. 84.]) — And you say, سَامَهُ الْأَمْرَ (M, K,) aor. as above, (TA,) inf. n. سَوْمَ (M, TA,) He imposed upon him, or made him to undertake, the affair, as a task, or in spite of difficulty or trouble or inconvenience; or he ordered, required, or constrained, him to do the thing, it being difficult or troublesome or inconvenient: (M, K, TA:) or he brought upon him the affair, or event; (Zj, M, K, TA;) as also سَوْمَهُ (K,) inf. n. تَسْوِمُهُ (TA:) or he endeavoured to induce him, or incited him, or made him, to do, or to incur, the affair, or event: (Sh, TA:) it is mostly used in relation to punishment, and evil, (Zj, M, K, TA,) and wrong-doing: and hence the saying in the Kur [ii. 46 and vii. 137 and xiv. 6], يَسُومُونَكَ سُوءَ الْعَذَابِ They bringing upon you evil punish-

ment or torment: (Zj, M, TA:) or seeking, or desiring, for you evil punishment: (Ksh and Bd in ii. 46:) or endeavouring to induce you to incur it: (Ksh ibid.): from سَامَهُ خَسَفًا [expl. by what here follows]. (Ksh and Bd ibid.) You say, سَامَهُ خَسَفًا I brought upon him خَسَفًا [i. e. wrong, or wrong treatment, as expl. in the Ksh and by Bd ubi suprâ]: or I endeavoured to induce him to incur it (أَرَدْتُهُ عَلَيْهِ): (S:) [see also خَسَفَ: and سَمَتُهُ خَطَّةٌ خَسَفَ; expl. in art. خَطَ:] and سَمَرُ الْخَسَفِ He was constrained to incur, or to do, what is termed الْخَسَفُ [meaning abasement or ignominy, or that which was difficult]: (TA:) and سَمَتُهُ لَأَا I abased him. (Msb.) — سَامَهُ, aor. as above, also signifies He kept, or clave, to it, not quitting it. (M, TA.) — See also 4.

2. سَوْمُ الْخَيْلِ, (S, K,) or الْإِبِلِ, (M,) [inf. n. تَسْوِمٌ] He sent forth (S, M, K) the horses, (S, K,) or the camels, (M,) [sometimes meaning] to the pasturage, to pasture where they would. (TA.) [See also 4.] — [Hence,] سَوْمُهُ means وَسَوْمُهُ, (AZ, S, M, K,) i. e. [He left him] to do as he pleased; namely, a man. (AZ, S, K. [In the CK is a mistranscription in this place, before mentioned: see 1, fourth sentence.] Whence the prov., عَبْدٌ وَسَوْمٌ A slave, and he has been left to do as he pleases. (TA.) — And سَوْمْتُ فَلَانًا فِي مَالِي I gave such a one authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (AO, S: and in like manner سَوْمُهُ فِي مَالِهِ is expl. in the M and K.) And سَوْمَتُهُ أَمْرِي I made him to have the ordering and deciding of my affair, or case, to do what he would; like سَوْمَتُهُ أَمْرِي. (TA in art. سَوَف.) — And سَوْمَ عَلَى الْقَوْمِ He urged his horses [خَيْلُهُ being understood] against the people, or party, and made havoc among them. (S, K.) — And تَسْوِيمٌ signifies also The making a horse to sweat well. (KL.) — See also 1, in the last quarter of the paragraph. — And سَوْمُ الْفَرَسِ, (M, K,) inf. n. تَسْوِيمٌ, (K,) He put a mark upon the horse: (M, K:) he marked the horse with a piece of silk (بَحْدِيدَةٍ [perhaps a mistranscription for بَحْدِيدَةٍ i. e. with an iron such as is used for branding]), or with something whereby he should be known. (Lth, TA.) See also 5. [And see 4.]

3. سَاوَمْتُهُ (S, Msb) بِالسَّلْعَةِ (MA) [and فِي السَّلْعَةِ agreeably with what here follows and with an ex. in art. بَكَر], inf. n. سَوَامٌ (S, Msb) and سَاوَمْتُ, (TA,) [I bargained, or chaffered, with him, or] I contended with him in bargaining, or chaffering, for the commodity, or article of merchandise, (MA, Msb, TA,) and in deciding the price: (TA:) and سَاوَمْنَا (S, Msb, TA) فِي السَّلْعَةِ (TA) [and بِالسَّلْعَةِ agreeably with what here precedes] We bargained, or chaffered, for the commodity, or article of merchandise, [or contended in doing so,] one offering it for a certain price, and another demanding it for a lower price. (Msb.) See also 1, in three places.

4. اسَامَ الْبَاشِيَةَ, (S, Mgh, Msb,) or الْإِبِلِ, (M, K,) inf. n. إِسَامَةٌ, (Mgh,) He pastured the cattle,

or the camels: (M, Mgh, K, TA:) or he sent forth, or took forth, the cattle, or the camels, to pasture: (S, TA:) or he made the cattle [or the camels] to pasture by themselves [where they pleased (see 1)]: (Msb:) and [in like manner] فِي الْإِبِلِ نَسَمْتُ I left the camels to pasture [by themselves where they pleased]. (Th, TA. [See also 2.]) Hence, in the Kur [xvi. 10], فِيهِ تَسِيمُونَ, (S) Upon which ye pasture your beasts. (Jel.) — [And accord. to Freytag, اسَامَ occurs in the Deewân of Jcreer as meaning He urged a horse to run: or, as some say, he marked a horse with some sign. See also 2.] — اسَامَ إِلَيْهِ بِبَصَرِهِ He cast his eye, or eyes, at him, or it. (K.) — See also سَامَةٌ.

5. تَسْوِمٌ He set a mark, token, or badge, upon himself, whereby he might be known [in war &c.]. (S.) In a trad. (S, TA) respecting [the battle of] Bedr, (TA,) occur the words, تَسْوِمُوا فَإِنَّ الْمَلَائِكَةَ سَوْمُوا فَإِنَّ الْمَلَائِكَةَ قَدْ تَسْوِمْتُ, accord. to different relations; i. e. Make ye a mark, token, or badge, for yourselves, whereby ye may know one another [in the fight, for the angels that are assisting you have done so]. (TA.)

6: see 3.

8. مُسْتَامَةٌ (M,) or تَسْتَامُ فِيهَا الْإِبِلُ, (TA,) means A land in which the camels pasture by themselves where they please (تَسْوِمُ فِيهَا): (M:) or a land into which they go away [to pasture]. (TA.) [See also مَسَامٌ.] — اسَامَ السَّلْعَةَ &c.: see 1, in ten places.

سَامٌ Death: (IAqr, S, M, Mgh:) and سَامَةٌ [as its n. un.] a death: (IAqr, TA:) but the former [signifies the same in Pers., and] is said to be not Arabic. (TA.) It is related in a trad., respecting the salutation of the Jews, that they used to say, السَّامُ عَلَيْكُمْ [Death come upon you, instead of السَّلَامُ عَلَيْكُمْ]; and that he [i. e. Mo-hammad] used to reply, وَعَلَيْكُمْ; accord. to the generality of the relaters, وَعَلَيْكُمْ, but correctly without the و, because the و implies participation: and it is related of 'Aishah that she used to say to them, عَلَيْكُمْ السَّامُ وَالْذَّامُ وَاللَّعْنَةُ, as mentioned in art. سَامٌ: (TA:) the Jews are also related to have said [to the Muslims], عَلَيْكُمْ السَّامُ الدَّامُ, meaning الموت الدائم. (TA in art. دَوْمٌ: see 4 in that art.) — Also A kind of tree, of which are made the masts (أَذْقَالُ [pl. of أَذْقَلُ] of ships: (Kr, M, TA:) accord. to Sh, (TA,) the [tree called] خَيْرَزَان. (K, TA. [And accord. to some copies of the K, سَامَةٌ also has this signification, and the signification expl. in the sentence here next following: but accord. to the text of the K as given in the TA, السَّامَةُ has been erroneously substituted in the copies above referred to for السَّافَةُ, which, by reason of what precedes it, means that سَامَةٌ also signifies the same as سَافَةٌ; and if the former reading were right, the context in the K would imply that السَامَةُ is also the name of a son of Noah, which is incorrect; the name of that son being only سَامَر.]) — Also A [hollow, or cavity, in the ground, such as is called] ثُقْرَةٌ, in which

water remains, or stagnates, and collects. (K. [For the verb in this explanation, which is written يَنْتَعٍ in the CK and in my MS. copy of the K, I read يَنْتَعٍ.]) — Also a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is سَامَةٌ: (M, K:) the former signifies Veins of gold: and the latter, a single vein the roof: (S:) or the latter, a vein in a mountain, differing from its [general] nature; (M, K;) if running from east to west, not failing of its promise to yield silver: (M:) or the former, (M,) or latter, (K, TA,) gold, and silver; (M, K, TA;) accord. to As and IAqr: (M, TA:) or, as some say, an ingot of gold, and of silver: (TA:) or veins of gold, and of silver, in the stone [or rock]: (M, K:) En-Nâbighah El-Jaadee, (M,) or Edh-Dhubyânec, (TA,) uses السَّامَ as meaning silver; for he likens thereto a woman's front teeth in respect of their whiteness: (M, TA:) and Abou-Sn'eed says that silver is called in Pers. سِيمَر, and in Ar. سَامَر: (TA:) but the meaning most commonly known is gold. (M, TA.) A poet says, (M,) namely, Keys Ibn-El-Khatem, (S),

• لَوْ أَنَّكَ تَلَقَى حَنْظَلًا فَوْقَ بَيْضَا •
• تَدَخَّرَجَ عَنْ دِي سَامِهِ الْمُتَقَارِبِ •

(S, M,) [i. e. If thou throwest colocynths upon our helmets, they would roll along from what is gilded thereof, they being near together: لَوْ أَنَّكَ is for لَوْ أَنَّكَ: and] the • in سَامِهِ relates to the بَيْض [which are described as] gilded therewith: (S:) the poet is describing the party as being close together in fight, so that colocynths, notwithstanding their smoothness and the evenness of their parts, if they fell upon their heads, would not reach the ground. (Th, S, M.)

سَوْمٌ [is originally an inf. n.: see 1, passim: — and is also used as a subst. signifying The price of any commodity, or article of merchandise; like سَوْمَةٌ and سِيمَةٌ. You say, سَاوَمْتُ سَوْمًا, and سَاوَمْتُ سَوْمًا, referring to a سِلْعَةٌ [or commodity]: see 1, in the former half of the paragraph. And سَمَتَكَ بِعَيْرِكَ سِيمَةً, and اسَامَ فِيهِ سِيمَةً: see again 1, in the latter half of the paragraph. And إِنَّهُ لَغَالِي السَّيْمَةِ (S, M, K) and السَّوْمَةِ, meaning السَّوْمُ [i. e. Verily it is dear in price]. (M, K.) — سَوْمَةٌ and سِيمَةٌ are both substs. from سَامٌ as used in the phrase سَامِنِي سَامِنِي الرَّجُلِ [and the like]; (TA;) syn. with قِيمَةٌ. (Har p. 435 in explanation of the former.)

سَامَةٌ [as n. un. of سَامَر: see the latter, first sentence, and last but one. — Also] حَفْرٌ (M, and so in copies of the K,) or حَفْرَةٌ, (K accord. to the TA,) [i. e. hollow dug in the ground, app. to be filled with water for cattle,] by a well (رَكْبَةٌ): its pl. is سِيمَر [originally سَوْمَر]: and you say, اسَامَهَا (M, K, TA,) inf. n. إِسَامَةٌ, meaning He dug it [i. e. the سَامَةُ]. (TA.) — Also i. q. سَافَةٌ [q. v.], (K, accord. to the TA, [as mentioned above, see سَامَر,]) on the authority of IAqr. (TA.)

سَوْمَةٌ: see سَوْمٌ, in three places. — Also, (S,

M, K,) and **سِيْمَة** (M, K) and **سِيْمَى**, also written **سِيْمَا** (S, M, K, TA, but omitted in some copies of the K,) and **سِيْمَاء** and **سِيْمَاءَة** (S, M, K,) the last mentioned by Ag, (TA,) [and it occurs with tenween by poetic license, being properly like **كَبْرِيَاءَة**, a rare form, q. v.,] *A mark, sign, token, or badge, by which a thing is known, (S, M, K,) or by which the good is known from the bad: (TA:) accord. to J, (TA,) the سُوْمَة is a mark, &c., that is put upon a sheep or goat, and such as is used in war or battle; (S, TA;) whence the verb تَسْوِمُ [q. v.]: (S:) and accord. to IAg the **سِيْمَة** is a mark upon the wool of sheep; and its pl. is **سِيْمَر**: [see also **سِيْمَة**, in art. **وَسِيْر**]; accord. to IDrd, one says, **عَلَيْهِ سِيْمَى**, meaning *Upon him, or it, is a good mark &c.*; and it is from **وَسَمْتُ**, aor. **أَسَمَر**; being originally **وَسَمَى**; the **و** being transposed, and changed into **ي** because of the kesreh before it: (TA:) this form occurs in the Kur [xlvi. 29], where it is said, **سِيْمَاهُمْ فِي وَجُوْهِهِمْ** [Their mark is upon their faces; and in several other places thereof]. (S.)*

سِيْمَة: see **سُوْمَر**, in five places: — and see also **سُوْمَة**, in two places. [For the meanings “pactus” and “pastum missus,” assigned to it by Golius, as from the S, and copied by Freytag, I find no foundation.]

سِيْمَى, also written **سِيْمَا**: see **سُوْمَة**, in two places.

سِيْمَاء: see **سُوْمَة**.

سِيْمَاءَة: see **سُوْمَة**. — [In the present day it is applied to *Natural magic*: from the Pers. **سِيْمَا**.]

سُوَامِر: see **سَائِر**. — Also *Two small hollows (نُقْرَتَان) beneath the eye of the horse. (K.)* — [And accord. to Freytag, it occurs in the Deewán el-Hudhaleeyeen in a sense which he explains by “*Mahum*” (an evil, &c.).]

سُوَامِر [The offering a commodity for sale, &c.: see 1. — Also] *A certain bird. (K.)*

سَوَى: see art. **سَوَى**.

سَائِر [Going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: (see 1, first sentence:)] *going away at random, or roving, wherever he will. (TA.)* And [particularly], (S,) as also **سُوَامِر** (Ag, S, M, K) and **سَائِمَة** (Ag, S, M, Mgh, Mqb, K,) Cattle, (M, S, TA, or **مَاشِيَة**, Mgh, Mqb,) or camels, (Ag, M, K, TA,) and sheep or goats, (TA,) *pasturing (S, M, Mgh, Mqb, K, TA) by themselves (Mqb) where they please; (TA;) or sent forth to pasture, and not fed with fodder among the family [to whom they belong]; (Ag, Mgh, TA;) or pasturing in the deserts, left to go and pasture where they will: (TA:) the pl. of سَائِر and of سَائِمَة is سَوَائِر: (S:) the pass. part. n. سَائِم is not used. (Mqb.)* It is said in a trad., **فِي سَائِمَةِ الْغَنَمِ رِكَاءَة** [In the case

of pasturing sheep or goats, there is a poor-rate]. (TA.) And in another trad., **السَّائِمَةُ جَبَار**, i. e. *The beast (دَابَّة) that is sent away into its place of pasture, if it hurt a human being, the injury committed by it is a thing for which no mulct is exacted. (TA.)* And it is related in a trad. respecting the emigration to Abyssinia, that the Nejáshee said to those who had emigrated to his country, **أَمْكُوا قَائِمَر سُوْمَر بَارِقِي**, i. e. [Tarry ye, and ye will be] secure [in my land]: IAg says that thus it is explained: and **سُوْمَر** is [said to be] an Abyssinian word: it is related also with **فَت-ه** to the **س**: and some say that **سُوْمَر** is pl. of **سَائِر** [like as **شُؤْد** is said to be of **شَاهِد**]; i. e., *ye shall rove (تَسُوْمُونَ) in my country like the sheep, or goats, pasturing where they please (كَالْغَنَمِ السَّائِمَةِ)*, no one opposing you: (TA:) or, as some relate the trad., it is **شُؤْمَر**. (TA in art. **شِير**.)

مَسَامَر *A place where cattle pasture by themselves where they please; a place where they rove about, pasturing: like مَسَامَرَة*. — Freytag explains it as meaning *A place of passage: — and A quick passage: from the Deewán el-Hudhaleeyeen.*

مَسَامَة *A wide and thick piece of wood at the bottom of the قَاعِدَتَان [or two side-posts] of the door. (K.)* — And *A staff in the fore part of the [women's camel-vehicle called] هَوْدَج. (K.)*

الْخَيْلُ الْمُسَوَّمَة means *The pastured horses: (S, Mqb, TA:) or the horses sent forth with their riders upon them: (AZ, Az, Mqb, TA:) or it means, (TA,) or means also, (S, Mqb,) the marked horses; (S, Mqb, TA;) marked by a colour differing from the rest of the colour; or by branding: (TA:) or the horses of goodly make. (Ham p. 62, and TA. [See the Kur iii. 12.]* —

مُسَوِّمِينَ, in the Kur [iii. 121], may mean, accord. to Akh, either *Marked [by the colours, or the like, of their horses, so as to be distinguished from others], or sent forth; and is thus with ي and ن [because applied to rational beings, namely, angels, and] because the horses were marked, or sent forth, and upon them were their riders. (S.)* — And **حِجَارَة مِنْ طِينِ مُسَوَّمَة عِنْدَ رَبِّكَ** (S, M, K,*) in the Kur [li. 33 and 34], (S, M,) means [Stones of baked clay] having upon them the semblance of seals [impressed in the presence of thy Lord], (S, K, Er-Rághib,) in order that they may be known to be from God: (Er-Rághib:) or marked (Zj, M, Bd, K, Jel) with whiteness and redness, (Zj, M, K,) as is related on the authority of El-Hasan, (Zj, M,) or with a mark whereby it shall be known that they are not of the stones of this world (M, K) but of the things wherewith God inflicts punishment, (M,) or [each] with the name of him upon whom it is to be cast: (Jel:) or sent forth: (Bd, TA:) but Er-Rághib says that the first is the proper way of explaining it. (TA.)

مُسَامَة, applied to a land (أَرْض): see 8.

سَوَى

5. **تَسَوَّى**: see 1 in art. **سَوَى**, last sentence.

سَوَى

1. **سَوَى**, aor. **يَسَوَّى**: see 3, in two places. — [Accord. to Golius, **سَوَى**, inf. n. **سَوَى**, signifies *He intended, or proposed to himself: this he says as on the authority of the KL, in which only the inf. n. is mentioned with the explanation قصد کردن*: and to this, Freytag adds the authority of Meyd; and also that the verb governs the thing which is its objective complement in the accus. case. In the S and other lexicons of good repute, I find the meaning of **قَصَدَ** assigned to **سَوَى** followed by **إِنَى**; but in none to **سَوَى**.]

2. **سَوَاه** (S, M, &c.) inf. n. **تَسْوِيَة** (K,) *He made it equal, equable, uniform, even, level, flat, plane or plain; (S, M, MA, Mqb, K;) or equal in respect of elevation or of depression; (Er-Rághib, TA;) [and straight, right, direct, or rightly directed; (see its quasi-pass. 8;)] and سَوَاهُ signifies the same; (M, K;) namely, a place, (Mqb, K,) or a thing, (S, M, Er-Rághib, TA,) or an uneven, or a crooked, thing. (Mgh.)* It is said in a trad., **فَأَمَرَ بِالْخَرْبِ قَسَوَيْتَ** [And he gave orders respecting the ruins, and they were levelled]. (TA in art. **خَرْب**.) And in another trad., **سَوَيْنَا عَلَى رُقِيَة**, meaning *We buried Ru-keiyeh, and made the earth of the grave even, or level, over her. (Mgh.)* [Hence also,] **سَوَيْتَ** **عَلَيْهِ الْأَرْضَ**: see 8. And hence the saying in the Kur [iv. 45], **لَوْ تَسَوَّى بِهِمُ الْأَرْضُ** (TA,) i. e. *That they were buried, and that the ground were made level over them; (S, Bd;) being here syn. with عَلَى: (TA in art. ب:) or the meaning is, that they became like the dust of the earth; (M, Jel;) thus expl. by Th; (M;) or that they had not been created, and that they and the earth were alike. (Bd.)* [Hence also,] **بَنَى قَادِرِينَ** **عَلَى أَنْ تَسَوَّى بَنَانُهُ**, in the same [lxxv. 4], is said to mean [Yea: we are able] to make his hand like the foot of the camel, without fingers: or to make his fingers uniform, of one measure or size: (TA:) or the meaning is, we are able to put together the bones of his fingers [consistently] as they were. (Bd, Jel.) And **بَيْنَ سَوَاوَى** **بَيْنَ** **سَوَى** **الْصَّدْفَيْنِ**, in the Kur [xviii. 95], means **سَوَى** [i. e. Until, when he had made the space between the two sides of the mountains even, or level, by filling it up]. (TA.) — [Also *He made it uniform, equal, or consimilar, with another thing.*] One says, **سَوَيْتُهُ بِهِ** (M, K,) inf. n. as above; (K;) and **سَوَايْتُهُ بِهِ** (M, TA, TK,) and **أَسَوَيْتُهُ بِهِ**; *I made it uniform, or equal, with it; or like it: (M, K, TA:) and سَوَيْتُ سَوَايْتَهُ* *I raised this so as to make it equal in measure, or quantity, or amount, with that. (TA.)* And **سَوَيْتُ بَيْنَهُمَا**, and **سَوَايْتُ** (S, M, K,) *I made them uniform, or equal, each with the other; or like each other. (M, K, TA.)* — [And *He made it symmetrical or symmetrically, by, or with, a just adaptation of its component parts; made it congruous or consistent in its several parts, or with congruity or consistency in its several parts: he made it, formed it, or fashioned*

it, in a suitable manner: he made it to be adapted, or so as to be adapted, to the exigencies, or requirements, of its case, or of wisdom: he made it complete, or in a complete manner; completed it, or completed its make: he made it right or good, or in a right or good manner; rectified it; adjusted it; or put it into a right, or good, state.] In the Kur xxxii. 8, it means *He made him symmetrical* [or *symmetrically*], by the fit, or suitable, formation of his members. (Bd.) And *سَوَّيْتُهُ* in the same, xv. 29 and xxxviii. 72, *I made his creation symmetrical*: (Bd:) or *I completed him, or made him complete*. (Jel.) And *سَوَّى* in the same, lxxxvii. 2, *He made what He created congruous or consistent in the several parts*. (Jel.) And *أَلَّذِي خَلَقَكَ فَسَوَّاكَ*, in the same [lxxxii. 7], means [*Who created thee,*] and *made thy creation to be adapted to the exigencies, or requirements, of wisdom*. (TA.) *وَنَفْسٍ وَمَا سَوَّاهَا*, in the same, [xci. 7, means *By a soul and what made it to be adapted to its exigencies*, i. e., to the performance of its functions, for it] is indicative of the faculties of the soul: this explanation is more proper than that which makes *مَا* to mean [*Him who*, i. c.] God. (TA.) And *رَفَعَ سَمَكَهَا فَسَوَّاهَا*, in the same, lxxix. 28, means *He hath raised high [its canopy, or] the measure of its elevation from the earth, or its thickness upwards, and made it symmetrical, or even*, (Bd,) or *completed it by adorning it with the stars*, (Bd, TA,*) agreeably with what is said in the Kur xxxvii. 6, (TA,) and *by means of the revolvings [thereof]*, &c.: from the saying next following. (Bd.) *سَوَّى* Such a one rectified, or adjusted, his affair; or put it into a right, or good, state. (Bd in lxxix. 28.) [Hence,] one says, *سَوِّ وَلَا تُسَوِّ* Rectify thou, and do not corrupt, or mar. (A and TA in art. سَوَّى.) [One says also, *سَوَّى* *He cooked the food thoroughly*: see 8 as its quasi-pass.] And *سَوَّى فَلَانٌ مَنُصُوبَةً* [Such a one framed a stratagem, or plot]. (TA in art. نصب.) *سَوَّى* [as an intrans. verb, if not a mistranscription for *سَوَّى*], inf. n. as above: see 8. And *سَوَّى*, [app. for *سَوَّى*], inf. n. as above, signifies *It was, or became, altered [for the worse]*; syn. *خَبِرَ*. (TA.)

3. *سَوَّى* (S, M, * Məb,) inf. n. *مَسَاوَةً* (M, Er-Rāghib, Məb, TA) and *سَوَّاهُ* (M,) *It was, or became, equal to it*, (S, Er-Rāghib, Məb, TA,) and *like it, in measure, extent, size, bulk, quantity, or amount, and in value*, (Məb, TA,) or *in linear measure, and in weight, and in the measure of capacity, [as well as in value:]* one says *هَذَا الثَّوبُ مَسَاوٌ لِذَلِكَ الثَّوبِ* [This garment, or piece of cloth, is equal in length and breadth to that garment, or piece of cloth]; and *هَذَا الثَّوبُ مَسَاوٌ لِذَلِكَ الدِّرْهِمِ* [This garment, or piece of cloth, is equivalent to that dirhem]: and sometimes it means *in mode, or manner of being*: one says, *هَذَا السَّوَادُ مَسَاوٌ لِذَلِكَ السَّوَادِ* [This blackness is equal in quality to this blackness]. Er-Rāghib, TA.) It is said in a trad., *سَادَى الظِّلِّ* The shade, or shadow, was like, in its

extent, to the mounds, in their height. (TA.) [And *سَادَى الشَّيْءُ رَأْسَهُ* means *The thing equalled in height his head*: see an ex. of the verb tropically used in this sense voce سَادَى.] One says also; *هَذَا ثِيَابِي مَسَاوِي دِرْهَمًا* This is worth, or equal in its value to, a dirhem: and in a rare dial., one says, *دِرْهَمًا سَوَّى*, or. *سَوَّاهُ*; (Məb, TA;) which AZ disallows, saying, one says *سَوَّاهُ*, but not *سَوَّاهُ*. (Məb.) And *هَذَا الشَّيْءُ لَا يَسَاوِي كَذَا* This thing is not equivalent to [or is not worth] such a thing: (Fr, S:) or *لَا يَسَاوِي شَيْئًا* [It (a garment, or some other thing, M) is not worth anything]: (M, K:) *لَا يَسَوَّى* is of a rare dial., (K,) unknown to Fr, (S,) disallowed by A'Obeid, but mentioned by others: (M:) Az says that it is not of the language of the Arabs [of pure speech], (Məb, TA,) but is post-classical; and in like manner *لَا يَسَوَّى* is not correct Arabic: this last is with damm to the [first] ي: MF says that the generality of authorities disallow it, and the Fə expressly disallows it, but the expositors thereof say that it is correct and chaste, of the dial. of the people of El-Hijáz, though an instance of a verb of which the nor. only is used. (TA.) One says likewise, *سَاوَى الرَّجُلُ قَرْنَهُ* The man equalled his opponent, or competitor, in knowledge, or in courage. (TA.) — See also 6. — And see 2, in four places, in the former half of the paragraph.

4. *اسْوَى* as a trans. verb: see 2, in two places, in the former half of the paragraph. — *لَا يَسَوَّى* in the sense of *لَا يَسَاوِي* is not correct Arabic: see 3, in the latter part of the paragraph. — As an intrans. verb: see 8. — Also *He was like his son, or offspring*, [in some copies of the K his father, which, as is said in the TA, is a mistake,] in make, (M, K,) or in symmetry, or justness of proportion; (Fr, TA;) or simply *he was like his son, or offspring*. (M.) [In this instance, and in all the senses here following that are mentioned in the K, the verb is erroneously written in the CK *اسْوَى* — *أَوْعَبَ* q. *اسْوَى فِي الْمَرْأَةِ* — *ذَكَرَ* (K, TA,) i. e. *He inserted the whole of his penis into the vagina [of the woman]*. (TA.) — Also, [as though originally *أَسْوَأَ*], *He was, or became, base, abased, abject, vile, despicable, or ignominious*; syn. *خَزِيَ*; (M, K;) from *السَّوْءَةُ*. (TA.) — And *He voided his ordure*; syn. *أَحْدَثَ*; (Az, M, K;) [likewise] from *السَّوْءَةُ*, as meaning “the anus.” (Az, TA.) — And hence, in the opinion of Az, and thought by J to be originally *أَسْوَأَ* [as he says in the S], (TA,) [though trans.,] *He dropped, left out, omitted, or neglected*, (S, M, K,) and *did so through inadvertence*, (S, K,) a thing, (S,) or a letter, or word, of the Kur-án, (M, K,) or a verse thereof: (M:) mentioned by A'Obeid: (S:) and in like manner, accord. to I'ath, in reckoning, and in shooting, or casting: and Hr says that *أَشْوَى*, with ش, is allowable, as meaning *أَسْقَطَ*. (TA.) — Also *He was, or became, affected with بَرَصٌ* [or leprosy, which is sometimes termed *السَّوْءُ*]; so that the verb in this sense also seems to be originally *أَسْوَأَ*. (TA.) — And *He was, or became, restored to health*, [or

free from *سَوْءٌ* as meaning an evil affection, (as though the verb were in this sense likewise originally *أَسْوَأَ*, the incipient ا being privative, as it is in many other instances, like the Greek privative α,) after a disease, or malady. (TA.) — *أَسْوَيْتُهُ بِهِ*: see Q. Q. 1 in art. اسو.

5: see 8.

6. *تَسَاوَيَا* They two were, or became, equal, like each other, or alike; as also *أَسْتَوَيَا*. (M, K.) *أَسْتَوَى* has two and more agents assigned to it: one says, *أَسْتَوَى زَيْدٌ وَعَمْرُو وَخَالِدٌ فِي هَذَا* [Zeyd and 'Amr and Khālid were equal, or alike, in this]; i. e. *تَسَاوَوْا*: whence the saying in the Kur [ix. 19], *لَا يَسْتَوُونَ عِنْدَ اللَّهِ* [They will not be equal, or alike, in the sight of God]. (TA.) And one says, *تَسَاوَوْا فِي الْمَالِ* They were, or became, equal in respect of the property, none of them exceeding another; as also *فِيهِ*. (Məb.) It is said in a trad., as some relate it, *مَنْ سَاوَى* *مَنْ سَاوَى*, in which the meaning is said to be *تَسَاوَى* [i. e. *He whose two days are alike, neither being distinguished above the other by any good done by him, is weak-minded*]. (TA.) And in another it is said, *لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا تَفَاضَلُوا فَإِذَا تَسَاوَوْا هَلَكُوا* [Men will not cease to be in a good state while they vie in excellence,] but when they cease from vying in excellent qualities and are content with defect [and thus become alike, they perish]: or when they become equal in ignorance: or when they form themselves into parties and divisions, and every one is alone in his opinion, and they do not agree to acknowledge one exemplar or chief or leader [so that they are all alike]: or, accord. to Az, when they are alike in evil, there being none among them possessed of good. (TA.)

8. *اسْتَوَى* [seems, accord. to Bd, to signify primarily *He sought, or desired, what was equal, equable, uniform, even, or the like*: for he says (in ii. 27) that the primary meaning of *الِاسْتَوَاءُ* is *طَلَبُ السَّوَاءِ*; app. indicating the sense in which *السَّوَاءُ* is here used by what follows. — And hence, accord. to him, but I would rather say primarily, as being quasi-pass. of *سَوَّاهُ*,] *It was, or became, equal, equable, uniform, even, level, flat, plane or plain, [or equal in respect of elevation or of depression, (see 2, first sentence,)] straight, right, direct, or rightly directed*; syn. *اِغْتَدَلَ* (S, M, Məb, K, TA, and Ksh and Bd in ii. 27) *فِي ذَاتِهِ*, (TA,) said of a place, (Məb,) and *اسْتَقَامَ*, said of a stick, or piece of wood, &c. (Ksh ubi suprā.) And *سَوَّى*, [if not a mistranscription for *سَوَّى*], inf. n. *تَسْوِيَةٌ*, signifies the same as *اسْتَوَى* [app. meaning as above], accord. to I'āq; and so does *أَسْوَى*, as also *أَوَسَى*, formed from it by transposition. (TA.) One says, *اسْتَوَتْ بِهِ الْأَرْضُ* [lit. The earth, or ground, became equable, uniform, even, &c., with him, he having been buried in it], meaning *he perished in the earth*; as also *سَوَّتْ عَلَيْهِ*, and *سَوَّتْ*. (M, K.) And *اسْتَوَتْ* *أَرْضُهُمْ* Their land became [even in its surface, being] affected with drought, or barrenness. (M, *

TA.) And **الْمَاءُ وَالْحَبَّةُ** اسْتَوَى meaning **مَعَ** **الْحَبَّةِ** [i. e. *The water became even, or level, with the piece of wood*]. (TA.) See also 6, in four places. One says also, **اسْتَوَى الْمَوْجُ** [or **الْمَوْجُ**] (as in the MA) i. e. *The crooked, or uneven, became straight, or even*: (Mgh:) and **اسْتَوَى** **مِنْ أَعْوَجَاجٍ** [It became even from a state of unevenness]. (S.) **فَاسْتَوَى عَلَى سَوْفِهِ**, in the *Kur* xlviii. last verse, means *And has stood straight, or erect, (Bd,) or become strong, and stood straight, or erect, (Jel,) upon its stems. (Bd, Jel. [Golius erroneously assigns a similar meaning to استوى, a verb which I do not anywhere find.])* And **فَاسْتَوَى** in the same, liii. 6, *And he stood straight, or erect, in his proper form in which God created him: or was endowed by his strength with power over the affair appointed to him: (Bd:) or became firm, or steady. (Jel.)* استوى said of a stick &c. means *It stood up or erect: and was, or became, even, or straight: hence one says, استوى إليه كالمشهر المؤنسل, or it, went towards him, or it, with an undeviating, a direct, or a straight, course, like the arrow shot forth: and hence, ثُمَّ اسْتَوَى إِلَى السَّمَاءِ is metaphorically said of God, in the Kur ii. 27 [and xli. 10]; (Ksh;) meaning † Then He directed himself by his will to the [heaven, or] elevated regions, (Ksh, Bd,) or upwards, (Ksh,) or to the heavenly bodies; (Bd;) syn. عَمِدَ, (Zj, M, K,) and قَصَدَ (Zj, S, M, K, and Ksh and Bd) بِإِرَادَتِهِ (Ksh, Bd;) for when **الِاسْتَوَاءُ** is trans. by means of **إِلَى**, it imports the meaning of the directing of oneself, or, as in this case, of one's design: (TA;) you say of any one who has finished a work and has directed himself to another, **وَقَدْ اسْتَوَى لَهُ**, (Har p. 631:) or the meaning here is **صَعَدَ**, (Zj, M, K,) or **صَعَدَ أَمْرُهُ** [i. e. *his command ascended*]; (M;) and this is what is intended here by **صَعَدَ**: (TA:) or **أَقْبَلَ عَلَيْهِ** [i. e. *He advanced to it, namely, the heaven*]; (Fr, Th, M, K;) like as one says, **كَانَ فُلَانٌ مُقْبِلًا عَلَى فُلَانٍ ثُمَّ اسْتَوَى عَلَيْهِ**, namely, the heaven]; (Fr, Th, M, K;) like as one says, **كَانَ فُلَانٌ مُقْبِلًا عَلَى فُلَانٍ ثُمَّ اسْتَوَى عَلَيْهِ** [i. e. *Such a one was advancing against such a one, then he advanced against me, and to me, reviling me, or contending with me in reviling*]: (TA:) or it means **اسْتَوَى**, (M, K,) as some say: (M:) J says, [in the S,] but not explaining thereby the verse above cited, that it signifies also **اسْتَوَى** and **ظَهَرَ** [as meaning *He had, or gained, the mastery, or victory*]: and hence the saying of El-Akhtal, cited by him [in the S,]*

- قَدْ اسْتَوَى بِشَرِّ عَلَى الْعِرَاقِ
- مِنْ غَيْرِ سَيْفٍ وَدَمٍ مُهْرَاقِ

[*Bishr has gained the mastery over El-'Irâh without sword and without shed blood*]: Er-Râghib says that when this verb is trans. by means of **عَلَى**, it imports the meaning of **الِاسْتِبْلَاقُ**; as in the saying in the *Kur* [xx. 4], **الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى** [which may be rendered, *The Compassionate hath ascendancy over the empyrean so as to have everything in the universe equally*

within his grasp; agreeably with what here follows]: he then adds, it is said to mean that everything is alike in relation to Him in such manner that no one thing is nearer to Him than another thing, since He is not like the bodies that abide in one place exclusively of another place. (TA.) The saying **لَمَّا اسْتَوَى بِهِ رَاحِلَتُهُ عَلَى الْبَيْدَاءِ** means [When his riding-camel] *ascended with him upon the desert: or stood up with him straight upon its legs. (Mgh.)* And one says, **اسْتَوَى عَلَى ظَهْرِ دَابَّتِهِ**, (S, TA,) or **عَلَى الْفَرْسِ**, (Mgh,) *He was, or became, firm, or steady, [or he settled himself, or became firmly seated, or sat firmly,] upon the back of his beast, or upon the horse: (S, Mgh, TA:)* and **اسْتَوَى جَالِسًا** [He became firm, or steady, sitting; or he settled himself in his sitting place; or sat firmly]. (Mgh.) [استوى as quasi-pass. of سَوَّى also signifies *It was made, or became, symmetrical; congruous, or consistent in its several parts: was made, formed, or fashioned, in a suitable manner: was made, or became, adapted to the exigencies, or requirements, of its case, or of wisdom: was made, or became, complete: was made, or became, right, or good; became rectified, adjusted, or put into a right or good state. And hence,] استوى الرَّجُلُ* i. q. **بَلَغَ أَشَدَّهُ** [q. v.]; (M, K;) [generally meaning] *The man [became full-grown, of full vigour, or mature, in body, or in body and intellect; i. e.] attained the utmost limit of [the period termed] his شَبَابٍ* (S;) or *attained the utmost limit of his شَبَابٍ, and the completion of his make and of his intellect, by the completion of from twenty-eight to thirty [years]: (T, TA:) or attained to forty (T, M, K) years. (K.)* And **اسْتَوَى الطَّعَامُ** *The food became thoroughly cooked. (Mgh.)* **خَطُّ الْإِسْتَوَاءِ** means *The equinoctial line.*

لَا سِيَّهَا, [app. a dial. var. of **سَيِّ**]: see **سَيِّهَا** in the next paragraph.

سَوَّى, originally **سَوَّى**; and its dual: see **سَوَّى**, in ten places, all except one in the latter half of the paragraph. — [Hence,] of him who is, or has become, in a state of wealth, or welfare, [or rather, of abundant wealth or welfare,] one says, **وَقَعَ رَأْسُهُ**, (Fr, S,) or **سَوَّى رَأْسُهُ** and **هُوَ فِي سَيِّ رَأْسِهِ** [in the CK (erroneously) **سَيِّ**] and **وَقَعَ رَأْسُهُ**, (K,) or **سَوَّى رَأْسُهُ**, (M, K,) and **رَأْسُهُ** [i. e. † *He is in, or has lighted upon, or come upon,] what is in the predicament of his head (حُتْمُ رَأْسِهِ) [in point of eminence, of wealth, or welfare]: or what covers his head [thereof]: (M, K:) or what equals his head [in eminence], of wealth, or welfare: (T, TA:) or what has equalled his head [in eminence], of wealth, or welfare; i. e. what has accumulated upon him, and filled [or satisfied] him: (M:) or [what equals] the number of the hairs of his head, of wealth, or good; (A'Obeid, S, K;) as some explain it. (A'Obeid, S.) See also **سَيْنٌ**, last sentence but one. —*

[Hence likewise,] **لَا سِيَّهَا**, (S, M, Mgh, K,) also pronounced **لَا سِيَّهَا**, without tashdeed, (Mgh,

Mughnee, K,) and **لَا سِيَّهَا** is a dial. var. thereof, (Mgh,) a compound of **سَيِّ** and **مَا**, denoting exception: (S:) one says, **لَا سِيَّهَا زَيْدٌ**, i. e. *مِثْلُ زَيْدٍ* [lit. *There is not the like of Zeyd; virtually, and generally, meaning above all Zeyd, or especially Zeyd*]; **مَا** being redundant: and **لَا سِيَّهَا** also; like as one says, **دَعَّ مَا زَيْدٌ**, (M, K:) [J says,] with respect to the case of the noun following **مَا**, there are two ways: you may make **مَا** to be in the place of **الَّذِي**, and mean that an inchoative is to be understood, [namely, **هُوَ** or the like,] and put the noun that you mention in the nom. case as the enunciative; thus you may say, **لَا سَيِّ الْاِذَى قَوْمٌ لَا سِيَّهَا اُخُوكَ**, meaning *الَّذِي هُوَ اُخُوكَ* [i. e. *The people, or party, came to me, and there was not the like of him who is thy brother; or above all, or especially, he who is thy brother*]: (S, TA: [thus in a copy of the S: in other copies of the same, and in the TA, for **سَيِّهَا**]) but this rendering is invalidated in such a phrase as **وَلَا سِيَّهَا زَيْدٌ** by the suppresion of the correlative of the noun in the nom. case where there is no lengthiness, and by the applying **مَا** to denote a rational being: (Mughnee:) or you may put the noun after it in the gen. case, making **مَا** redundant, and making **سَيِّ** to govern the noun in that case because the meaning of **سَيِّ** is **مِثْلُ**: [and this is the preferable way:] (Mughnee:) in both of these ways is recited the saying of Imra-el-Keys,

- لَا رَبَّ يَوْمُكَ مِنْهُمْ صَالِحٌ
- وَلَا سِيَّهَا يَوْمٌ بِدَارَةِ جُلُجُلٍ

[*Verily many a good day was there to thee by reason of them; but there was not the like of a day, or above all a day, or especially a day, at Dûrat Juljul, a certain pool, where Imra-el-Keys surprised his beloved, 'Oneyzeh, with others, her companions, bathing: see EM pp. 9 and 10*]: you say also, **أَضْرِبُ الْقَوْمَ وَلَا سِيَّهَا اُخِيكَ**, meaning **وَلَا مِثْلُ ضَرْبِ اُخِيكَ** [i. e. *I will beat the people, or party, but there shall not be the like of the beating of thy brother*]: and if you say, **وَلَا سِيَّهَا اُخُوكَ**, [and there shall not be the like of him who is thy brother]: in the saying **إِنْ فُلَانًا كَرِيمٌ وَلَا سِيَّهَا إِنْ أَتَيْتَهُ قَاعِدًا**, accord. to Akh, **مَا** is a substitute for the affixed pronoun **هُ**, which is suppressed; the meaning being, **وَلَا مِثْلُهُ إِنْ أَتَيْتَهُ قَاعِدًا** [i. e. *Verily such a one is generous, and there is not the like of him if thou come to him sitting*]: (S, TA:) it is said in the Mgh, [after explaining that **مَا** in **سَيَّهَا** may be redundant, and the noun after it governed in the gen. case as the complement of a prefixed noun; and that **مَا** may be used in the sense of **الَّذِي**, and the noun following put in the nom. case as the enunciative of the inchoative **هُوَ** which is suppressed;] that, accord. to some, the noun following may be in the accus. case, as being preceded by an exceptive; [or, as a speculative; (Mughnee:)] in which case we must regard **مَا** as a substitute for the affixed pronoun **هُ**;

but that this is not a good way; [and in this case, accord. to the generality of the authorities, it must be an indeterminate noun, not, like زَيْدٌ, determinate: (Mughnee:)] also that سَيِّئًا should not be used without لَا preceding it: and that it denotes the predominance of what follows it over what precedes it: but it is added that لَا is sometimes suppressed [as is said in the Mughnee] because known to be meant, though this is rare. (TA.) One says also, لَا يَسِي لَهَا فُلَانٌ (Lh, M, K) i. e. *There is not the like of such a one*: (TA:) and لَا يَسِيكَ مَا فُلَانٌ (Lh, M, K) i. e. *Such a one is not the like of thee*. (TA.) [In both of these instances, مَا is obviously redundant. Other (similar) usages of يَسِي are mentioned voce سَوَاءٌ, to which reference has been made above.] — سَوَاءٌ also signifies *A [desert such as is termed] مَفَازَةٌ*; (S, M, K;) because of the evenness of its routes, and its uniformity. (TA.) [Hence السَّيِّئُ is the name of a particular tract, said in the M to be a certain smooth place in the بَادِيَّةُ.] — See also art. سَوِي.

سَيِّئَةً: see سَوَاءٌ, near the end of the paragraph.

سَوِيٌّ: see سَوَاءٌ, in seven places: — and see also سَوِيٌّ, in two places.

سَوِيٌّ: see سَوَاءٌ, in seven places. — Also, and likewise سَوِيٌّ (Akh, S, Mgh, Mughnee, K,) and سَوَاءٌ (Akh, S, M, Mughnee, K,) and سَوَاءٌ (Mughnee,) i. q. مَكَانٌ (Mughnee,) or غَيْرٌ (Akh, S, M, Mgh, Mughnee, K,) accord. to different authorities: each used as an epithet, and as denoting exception, like غَيْرٌ; accord. to Ez-Zejjajee and Ibn-Malik, used in the same sense and manner as غَيْرٌ: but accord. to Sb and the generality of authorities, an adv. n. of place, always in the accus. case, except in instances of necessity: (Mughnee:) one says, عِنْدِي رَجُلٌ سَوِيٌّ زَيْدٌ, meaning *I have with me a man instead of Zeyd and in the place of Zeyd*: (Ham p. 570, and TA:) [but] one says [also], سَوَانِكَ and سَوَاكَ and مَرَرْتُ بِرَجُلٍ سَوَاكَ, meaning *I passed by a man other than thee*: (S:) and جَاءَنِي سَوَاكَ [and سَوَاكَ &c. *Other than thou came to me*], using it as an agent; and رَأَيْتُ سَوَاكَ [and سَوَاكَ &c. *I saw other than thee*], using it as an objective complement: and مَا جَاءَنِي أَحَدٌ سَوَاكَ, meaning *None except thou came to me*: and مَا جَاءَنِي سَوَاكَ [and سَوَاكَ &c. *None other than thou came to me*]: (Mughnee:) and قَصَدْتُ الْقَوْمَ سَوِيٌّ, meaning *I betook myself to, or towards, the people, or party, others than Zeyd, which is virtually the same as except Zeyd*: (Mgh:) and لَنْ تَقْعَلَ ذَاكَ وَأَنَا سَوَاكَ لَيَّا تَيْتِكَ مَتَى (Mgh:) meaning *If thou do that when I am in a land other than thy land, [what thou dislikest, or hatest, shall assuredly come to thee from me]*. (Ibn-Buzurj, TA.) — The Arabs also said, عَقْلُكَ سَوَاكَ, meaning *Thine intellect has departed from*

thee. (IAar, M.) — The strangest of the meanings of سَوِيٌّ, in this sense with the short alif and with kesr, is قَصْدٌ. (Mughnee.) سَوِيٌّ الشَّيْءُ means قَصْدُهُ [i. e. *The tendency, or direction, of the thing*]. (M.) And one says, قَصَدْتُ سَوِيٌّ فُلَانٌ, meaning *I tended, or betook myself, in the direction of, or towards, such a one*. (S, K.) [In the CK, and in my MS. copy of the K, سَوَاءٌ is erroneously put for سَوِيٌّ.] And hence, (Mughnee,) a poet says, (namely, Keys Ibn-El-Khaṭeem, TA.)

وَلَا تُصِرُّنَّ سَوِيٌّ حَذِيفَةً مَذْحِيَّتِي
[And I will surely turn towards Hodheyfeh my eulogy]. (S, Mughnee.)

سَوَاءٌ [in some copies of the K erroneously written without ء] in its primary acceptation is an inf. n., [but without a proper verb, used as a simple subst.,] meaning *Equality, equability, uniformity, or evenness*; syn. اِسْتَوَاءٌ (Mughnee;) as also سَوِيَّةٌ (M, K;) or [rather] it is a subst., (S, and Ksh and Bd in ii. 5,) meaning اِسْتَوَاءٌ (Ksh and Bd ibid.) from اِسْتَوَى in the sense of اِعْتَدَلَ (S;) and signifies [as above: and] *equity, justice, or rectitude*; syn. عَدْلٌ (S, M, K;) as also سَوِيَّةٌ (M;) and سَوِيٌّ and سَوِيٌّ, as well as سَوَاءٌ, accord. to Fr, are syn. with نَصَفٌ; and accord. to him, (TA,) and to Akh, (S, TA,) syn. with عَدْلٌ (S, K, TA;) [but app., only syn. with عَدْلٌ and نَصَفٌ not as a subst. but as an epithet, like وَسَطٌ thus used, as will be shown by what follows, although] each said by Er-Rāghib to be originally an inf. n. (TA.) One says, هُنَا سَوَاءٌ, meaning *They two are on an equality, or on a par, in respect of this affair, or case*: (S, TA:) and هُنَا عَلَى سَوِيَّةٍ, meaning [likewise] اِسْتَوَاءٌ [i. e. *They are on an equality, or on a par*], (M, K,) and هُنَا فِي هَذَا الْأَمْرِ, meaning *I divided the thing between them two with equity, justice, or rectitude*. (TA.) And it is said in the Kur [viii. 60], قَانِذِ إِنْهَمَ عَلَى سَوَاءٍ, meaning *as expl. in art. نِزْد, q. v.* (S, TA.) [Hence,] ثَلَاثَةُ السَّوَاءِ *The night of the thirteenth [of the lunar month; the first being that on which the new moon is first seen]*; (Aq, S, K, TA;) in which the moon becomes equable or uniform (يَسْتَوِي) [in illumination]: (TA:) or the night of the fourteenth. (M, K.) — And i. q. وَسَطٌ [as meaning *The middle, or midst, of a thing*]; (S, M, Mughnee, K;) as also سَوِيٌّ and سَوِيٌّ (Lh, M, K.) Hence, سَوَاءُ الشَّيْءِ *The middle, or midst, of the thing*; (S, M;) as also سَوَاءٌ (Lh, M.) It is said in the Kur [xxxvii. 53], قَرَأَ فِي سَوَاءِ النَّجْمِ, meaning *And he shall see him in the middle or midst [of the fire of Hell]*. (S, Mughnee, TA.) In like manner also one says سَوَاءُ السَّبِيلِ *The middle of the road*: or, accord. to Fr, it means *the right direction of the road or way*. (TA.) And one says, انْقَطَعَ

سَوَانِي, meaning *My waist [broke], or my middle*. (TA.) And سَوَاءُ النَّهَارِ means *The middle of the day*. (M, K.) [In some copies of the K, مُتَسَوِّفَةٌ is erroneously put for مُتَسَوِّفَةٌ.] — [Hence, perhaps, as being generally the middle or nearly so,] *The summit of a mountain*. (M, K.) And *An [eminence, or a hill, or the like, such as is termed] حَرَّةٌ*: or *a [stony tract such as is termed] حَرَّةٌ*: or the head of a حَرَّة. (M.) — It is also used as an epithet; (Mughnee;) and signifies *Equal, equable, uniform, or even*; syn. مُتَسَوِّفٌ (M, Mughnee, K;) applied in this sense to a place; (Mughnee;) as also, thus applied, سَوِيٌّ, and سَوِيٌّ (M, K;) or these two signify, thus applied, [like سَوَاءٌ as expl. hereafter,] *equidistant in respect of its two extremities*. (TA.) And as syn. with مُتَسَوِّفٌ, it is applied [to a fem. noun as well as to a sing., and] to one and more than one, because it is originally an inf. n.; whence the phrase لَيْسُوا سَوَاءً [They are not equal; in the Kur iii. 109]. (Mughnee.) Using it in this sense, one says أَرْضٌ سَوَاءٌ [An even land]: and دَارٌ سَوَاءٌ *A house uniform [مُسَوِّفَةٌ] in respect of the [appertenances termed] مَوَافِقُ*: and ثَوْبٌ سَوَاءٌ *A garment, or piece of cloth, equal, or uniform, in its breadth and its length and its two lateral edges*: but one does not say ثَوْبٌ سَوَاءٌ, nor حِمَارٌ سَوَاءٌ, nor رَجُلٌ سَوَاءٌ (M, TA:) though one says رَجُلٌ سَوَاءٌ الْبَطْنِ *A man whose belly is even with the breast*: and سَوَاءُ الْقَدَمِ *having no hollow to the sole of his foot*. (TA.) One says also رَجُلٌ سَوِيٌّ الْخَلْقِ (S, M,) meaning مُتَسَوِّفٌ [i. e. *A man uniform in make, or symmetrical; or full-grown, of full vigour, or mature in body, or in body and intellect*: see 8]: (S:) and رَجُلٌ سَوِيٌّ *A man equally free from excess and deficiency in his dispositions and his make*: (Er-Rāghib, TA:) or *sound in limbs*: (TA voce مَرَّة, q. v.) and غُلَامٌ سَوِيٌّ *A boy, or young man, uniform in make, or symmetrical, without disease, and without fault, or defect*: (Mgh:) and the fem. is سَوِيَّةٌ. (M.) Accord. to Er-Rāghib, سَوِيٌّ الشَّيْءِ signifies *That which is preserved from excess and deficiency*: and hence الصَّرَاطُ السَّوِيٌّ [in Kur xx. last verse, as though meaning *The road, or way that neither exceeds, nor falls short of, that which is right*]; (Er-Rāghib, TA;) the right, or direct, road: (Bd, Jel:) and some read السَّوَاءُ, meaning *the middle, good, road*: and السَّوَاءُ (Ksh, Bd) i. e. *the evil, or bad, road*: (Bd:) and السَّوِيٌّ [i. e. *most evil, or worst*; fem. of أَسْوَأُ; for الصَّرَاطُ is fem. as well as masc.]: (Ksh, Bd:) [and] السَّوِيٌّ, of the measure نُعْلَى from السَّوَاءِ, [with which it is syn.,] or originally السَّوِيٌّ [mentioned above]: (K:) and السَّوَاءُ (Ksh, Bd,) which is dim. of السَّوَاءِ (Lth, TA,) [or] as dim. of السَّوَاءِ [in which case it is for السَّوِيٌّ]. (Ksh, Bd.) — [Hence,] it signifies also *Complete*: (Mughnee:) you say, هَذَا

دَوَهْرٌ سَوَاءٌ (M, Mughnee) *This is a complete dirhem*; (Mughnee;) using the last word as an epithet: and سَوَاءٌ also, using it as an inf. n., as though you said اِسْتَوَاءٌ: and in like manner in the Kur xli. 9, some road سَوَاءٌ; and others, سَوَاءٌ. (M.) — And *Equitable, just, or right*; syn. عَدْلٌ: used in this sense in the saying in the Kur [iii. 57], تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكَم [Come ye to an equitable, or a just, or right, sentence, or proposition, between us and you]. (Az, TA.) — And *Equidistant, or midway*, (عَدْلٌ, and وَسَطٌ, S, or نَصْفٌ, Mughnee,) *between two parties*, (S,) or *between two places*; (Mughnee;) applied as an epithet to a place; as also سَوِيٌّ and سَوِيٌّ; (S, Mughnee;) of which three words the second (سَوِيٌّ) is the most chaste; (Mughnee;) or the last two signify *equal* (مُسَوًّى) *in respect of its two extremities*; and are used as epithets and as adv. ns.; originally, inf. ns. (Er-Raghib, TA.) سَوِيٌّ and مَكَانٌ سَوِيٌّ (M, K,) in the Kur xx. 60, accord. to different readings, means *A place equidistant, or midway*, (Ksh, Bd, Jel,) *between us and thee*, (Ksh, Bd,) or *to the corner from each of the two extremities*: (Jel:) or مَعْلَمٌ سَوِيٌّ and مَكَانٌ سَوِيٌّ [i. e. *a place marked*], (so in a copy of the M and in one of the K,) or مَعْلَمٌ, (so in other copies of the K and in the TA,) which is *for مَعْلَمٌ*, meaning *having a mark, or sign, by which one is guided, or directed, thereto*. (MF, TA.) — [Also *Equal, or alike, in any respect*.] One says, مَرَّتْ بِرَجُلٍ سَوَاءٍ وَالْعَدَمُ (M, Mughnee, K,) and سَوِيٌّ وَالْعَدَمُ (K,) and سَوِيٌّ وَالْعَدَمُ (M, K,) meaning *I passed by a man whose existence and whose non-existence are equal, or alike, to me, or in my opinion*: (M, K:*) and Sb mentions the phrase, سَوَاءٌ هُوَ وَالْعَدَمُ [as meaning *His existence and his non-existence are equal, or alike, to me*]. (M.) And سَوَاءٌ عَلَيَّ قُمْتُ أَوْ قَعَدْتُ [It is equal, or alike, to me, that thou stand or that thou sit, or whether thou stand or sit; or that thou stand or that thou sit is equal, or alike, to me: see Kur ii. 5, and the expositions thereof]. (S.) [And سَوِيٌّ is used as an adv. n., or as an inf. n. adverbially, meaning *Alike*: see an ex. in a verse cited voce سَبَبٌ. — Also *A like; a similar person or thing*; (S, M, K;) and so سَوِيٌّ: [each used as masc. and fem.; and the former as sing. and dual and pl., though having proper dual and pl. forms:] the pl. of the former is اَسْوَاءٌ, (S, M, K,) and also, (S, K,) but anomalous, (S,) or [rather] quasi-pl. ns., all anomalous, (M,) سَوَاسِيَةٌ (S, M, K) and سَوَاسِيَةٌ and سَوَاسِيَةٌ: (M, K:) and اَسْوَاءٌ is also pl. of سَوِيٌّ: (TA:) as to سَوَاسِيَةٌ, Akh says, سَوَاءٌ is of the measure فَعَالٌ, and سَيَّةٌ may be of the measure فَعْلَةٌ or فَعْلَةٌ, the former of which is the more agreeable with analogy, the و being changed into ي because of the kaser before it, for it is originally سَوِيَّةٌ; and it is from اَسْوَيْتُ الشَّيْءَ meaning “I neglected the thing:” [see 4:] (S:) accord. to Aboo-Alee, the ي in سَوَاسِيَةٌ is changed

from the و in سَوَاسِيَةٌ, in which latter some preserve it to show that it is the final radical: (M:) accord. to Fr, سَوَاسِيَةٌ has no sing., and relates only to equality in evil: (T, TA:) so in the saying,

سَوَاسِيَةٌ كَأَسْنَانِ الْجَمَارِ

[*Equals like the teeth of the ass*]. (TA.) It requires two [or more nouns for its subjects]: you say, سَوَاسِيَةٌ زَيْدٌ وَعَمْرُو, meaning ذَوَا سَوَاسِيَةٍ [i. e., lit., *Two possessors of equality, or likeness, are Zeyd and 'Amr*], (M, K,) because it is [originally] an inf. n.: (M:) and هُمَا فِي هَذَا الْأَمْرِ سَوَاءٌ [They two are in this affair, or case, likes]: (S:) and هُمَا سَوَاءٌ (S, M, K) and سَيَّانٌ i. e. *They two are likes*: (S, M, Mgh, Mab, K:) and هُمَا سَوَاءٌ and اَسْوَاءٌ i. e. *They are likes*; (S;) [the first and last of these three are mentioned in the Mgh as identical in meaning:] or, accord. to Fr, the last means *they are equals in evil, not in good*: (T, TA:) and مَا هُوَ لَكَ بِيَّيْ سَوَاءٌ [They are not persons like to thee]: (Lh, M:) and مَا هِيَ لَكَ بِيَّيْ سَوَاءٌ (Lh, M, K*) i. e. *She is not a person like to thee*: (TA:) and مَا هُنَّ لَكَ بِأَسْوَاءٍ [They (females) are not persons like to thee]: and لَا سَيِّئٌ لَكَ إِذَا فَعَلْتَ ذَلِكَ [There is not a like to him who did that]: and لَا سَيِّئٌ لَكَ إِذَا فَعَلْتَ ذَلِكَ [There is not the like of thee when thou doest that]: (Lh, M, K:) and فَلَانٌ لَا سَيِّئٌ لَكَ [There is not the like of such a one: in the CK, perhaps the right reading is فَلَانٌ لَا سَيِّئٌ لَكَ]: (Lh, M, K:) and سَوَاءٌ and سَوَاءٌ should not be used with أَوْ in the place of وَ except by poetic license: one of the exceptions to this rule is the saying of Aboo-Dhu-cyb,

وَكَانَ سَيَّانٌ إِلَّا يَسْرَحُوا نَعْمًا
أَوْ يَسْرَحُوهُ بِهَا وَاعْبَرْتَ السُّوحَ

[And they were two like cases that they should not send forth cattle to pasture or send him forth with them when the tracts were very dusty by reason of drought]. (M.) For two other exs. of سَوَاءٌ, [as well as of its syn. سَوِيٌّ, and for سَيَّانٌ also,] see سَوِيٌّ. — See also سَوِيٌّ in six places.

سَوَاءٌ: see سَوِيٌّ, second sentence, in two places: and سَوَاءٌ also, in the latter half of the paragraph: — and see سَوِيٌّ. — سَوَاءٌ بَعَثُوا بِاللَّوَاءِ وَاللَّوَاءُ means † *They sent seching, or demanding, aid, or succour*. (K in art. لَوِي.) [The proper signification of سَوَاءٌ in this instance I do not find explained.] سَوِيٌّ: see سَوَاءٌ, in the former half of the paragraph, in six places.

سَوِيٌّ: see سَوَاءٌ, in the middle of the paragraph. سَوِيَّةٌ: see سَوَاءٌ, in five places. — [Also fem. of سَوِيٌّ. — And hence, as a subst.,] *A kind of vehicle of female slaves and of necessitous persons*: (K:) or *a [garment of the kind called] كِسَاءٌ, stuffed with panic grass* (لُجَامٌ), (S, M, K, and

L in art. كَرْب,) or *palm-fibres* (لُف), (M,) or *the like*, (S, M, and L ubi suprà,) *resembling the برْدَعَةُ* [q. v.], (S, and L ubi suprà,) *which is put on the back of the camel*, (M,) or *on the back of the ass &c.*, (L ubi suprà,) *and which is one of the vehicles of female slaves and of necessitous persons*: (M:) and likewise *such as is put upon the back of the camel, but in the form of a ring because of the hump, and [also] called حَوِيَّةٌ* [q. v.]: pl. سَوَايَا. (S.)

سَوَاءٌ: see سَوَاءٌ and سَوَاسِيَةٌ and سَوَاسِيَةٌ: see سَوَاءٌ, in the latter half of the paragraph; the last of them in three places.

سَوَاءٌ لَوَاءٌ, each of the measure فَعَالٌ, irregularly derived from اِسْتَوَى and اِتَّوَى; a prov., applied to women, meaning *Straight and bending, and collecting together and separating; not remaining in one state, or condition*. (Meyd.) — And اَرْضٌ سَوَاءٌ *Land of which the earth, or dust, is like sand*. (IAth, TA.)

سَايَةٌ is [held by some to be] of the measure اِسْتَوَى [inf. n. of سَوَى]; (K:) mentioned by Az on the authority of Fr; but in copies of the T, اِسْتَوَى from اِسْتَوَى. (TA.) One says, ضَرَبَ لِي سَايَةً, meaning *He prepared for me a speech*: (K:) or *an evil speech, which he framed (سَوَاهَا) against me to deceive me*: mentioned by Az on the authority of Fr. (TA.) [See the same word in art. سَوَا.]

اَسْوَى [More, and most, equal, equable, uniform, or even: and more, or most, equitable, &c.]. One says, هَذَا الْمَكَانُ اَسْوَى هَذِهِ الْأَمْكَنَةِ, i. e. [This place is] *the most even [of these places]*. (M.)

اَسْوَاءٌ *An even place*; occurring in a trad.: the ت is augmentative. (TA.)

مُسَوًّى [act. part. n. of 4]. One says in answer to him who asks, “How have ye entered upon the morning?” (S,) or “How have ye entered upon the evening?” (M, TA,) مُسَوًّى صَالِحُونَ [as enunciatives of نَحْنُ understood], (S, M,) or مُسَوًّى صَالِحِينَ [as enunciatives of اَمْسَحْنَا or اَمْسَحْنَا understood, but I think that مُسَوًّى is a mistranscription for مُسَوًّى], meaning *In a good, right, state, with respect to our children and our cattle*. (S, M, TA.)

مُسَاوٍ: see 3, in three places.

مُسَوًّى: see سَوَاءٌ, in the former half of the paragraph, in six places: and see also مُسَوًّى. [أَدَقُّ: see مُسَوًّى.]

سَيِّئٌ

سَوِيٌّ, q. v. i. سَوِيٌّ.

سَوِيٌّ and سَوِيٌّ: see art. سَوِيٌّ; and see the latter in art. سَوِيٌّ.

سَيِّئٌ

سَيِّئٌ, (K,) or سَيِّئًا, (M,) or both,

(TA,) *He drew forth the she-camel's milk that descended before the full flow:* (M, K:) from El-Hejeree. (M.)

5: see above. — سَبَات (S, M, and so in copies of the K,) or سَبَات, [a variation of the former,] (TA, ss from the K,) *She (a camel) emitted her milk,* (Fr, S, K,) i. e., *what is termed سَبَات* (M,) *without its being drawn forth.* (Fr, S, K.) — Hence, *إِن لَّنَا تَبَاتًا لِّي بَشَى قَلِيلٌ* [Verily such a one yields me, or gives me, little]. (TA.) — *تَبَاتًا عَلَيَّ* + *He acknowledged my right, or due, after he had denied it.* (K.) — *تَبَاتَاتُ الْأُمُورُ* + *The affairs have become discordant, or diverse, to me,* (K, TA,) *so that I know not which of them to pursue;* (TA;) as also تَبَاتَاتُ. (TA in art. سَأ.)

7. *انْسَاء اللَّبَنُ* The milk, such as is termed سَبَات, issued without being drawn forth. (Fr, S.)

سَبَات (Fr, S, M, K) and سَبَات (M, K) The milk that issues without being drawn forth; (Fr, S;) the milk (S, M, K) that is in the extremities of the camel's teats, (S, K,) or in the fore part of the udder, (IAth, TA,) descending (K) before, (قَبْلُ, so in copies of the S and M and K,) or at the first of, (قَبْلُ, so in the TA as from the K,) the full flow. (S, M, K.) — See also the former word in art. سَوَا.

سَبَات: see the next preceding paragraph.

سَوَا: and سَبَات: see art. سَوَا.

سَبَات, occurring in a trad., is expl. as meaning *One who sells grave-clothes, and [therefore] wishes for people's death:* it may be from السَوَا and السَّاءَة: or from السَّبَات meaning "the milk that is in the fore part of the udder:" or it may be from سَبَات meaning "I milked her." (IAth, TA.)

سَب

1. سَب (S, M, A, Mgh, Mgh, K,) aor. سَبَّ (S, A,) inf. n. سَبَّ (S, M, A, K,) *It ran;* (S, M, A, Mgh, Mgh, K;) said of water: (S, M, A, Mgh,) and سَبَّ, likewise said of water, *it ran of itself.* (Mgh.) — [Hence,] سَبَّ الحَيَّة (M,) aor. as above; (M, A;) and سَبَّ (S, M, A, Mgh;) *The serpent ran:* (S, A, Mgh;) or *went along* (M, TA) *in a uniform, or continuous, course,* (M,) or *quickly.* (TA.) سَبَّ and سَبَّ both signify *He, or it, walked, or went along, quickly:* (K, TA:) [or] so the former verb. (M.) It is said in a trad., respecting a man who drank from the mouth of a skin, *أَنَابَتْ فِي بَطْنِهِ حَيَّةٌ* *A serpent entered and ran into his belly with the running of the water:* wherefore it was forbidden to drink from the mouth of a skin. (TA.) El-Hareere, in [his first Makameh, entitled] the San'aneeyeh, [p. 20,] uses the phrase, *أَنَابَتْ فِيهَا عَلَى غَرَارَةٍ* meaning *He entered into it as the serpent enters into its lurking place.* (TA.) And you say of a viper, سَبَّ and سَبَّ, meaning *It came forth from its lurking-place.* (TA.) And *أَنَابَتْ نَحْوَكُمُ* + *He re-*

turned towards you. (S.) — سَبَّ (Mgh, Mgh,) aor. as above, inf. n. سَبَّ, said of a horse and the like, *He went away at random:* (Mgh:) or *he [app. a horse or the like] went any, or every, way:* (Mgh:) or سَبَّ الدَّابَّةُ *The beast was left alone, or by itself, to pasture, without a pastor.* (S, A, TA.) — And سَبَّ فِي مَنْطِقِهِ *He took every way [or roved at large] in his speech:* (TA:) or *he dilated, or was profuse, without consideration, in his speech.* (A, TA.) And سَبَّ فِي الْكَلَامِ *He entered into talk, or discourse, with loquacity, or irrationality.* (TA.) It is said in a trad., *إِنَّ الْحَبْلَةَ بِالْمَنْطِقِ أَتْلَعُ مِنَ السُّبُوبِ فِي الْكَلَامِ*, meaning *[Verily art, or skill, in speech is more eloquent, or effective,] than what is loose, or unrestrained, [or rambling,] in words; i. e. elegance of speech, with paucity, [is more eloquent, or effective,] than profusion.* (L, TA. [السُّبُوبِ is here an inf. n.]

2. سَبَّ *He left, left alone, or neglected, a thing.* (M.) — *He left a beast, (S, A,) or a she-camel, (Mgh,) alone, or by itself, to pasture where it would, without a pastor.* (S, A, Mgh.) — *He emancipated a slave so that he (the emancipator) had no claim to inherit from him, and no control over his property; he made him to be such as is termed سَابِيَةٌ.* (Mgh.) — See also what next follows.

4. سَبَّ, said of a horse, [and جَرْدَانَهُ] has the same or a similar meaning, i. q. رَفَضَ, q. v. (TA in art. رَفَضَ.)

7: see 1, in seven places.

سَبَّ [is an inf. n. of 1, used in the sense of سَابَ (q. v.), as will be shown in what follows in this paragraph. — And hence,] *A gift:* (S, M, A, Mgh, Mgh, K:) and *a voluntary gift, by way of alms, or as a good work:* (TA:) and *a benefaction, an act of beneficence or kindness, a favour, or a benefit:* (M, K:) pl. سَبَبَات. (L, TA.) It is said in a trad. respecting a prayer for rain, *وَأَجْعَلْهُ سَبَبًا نَافِعًا* *And make Thou it to be a beneficial gift:* or the meaning in this instance may be, *a flowing rain.* (TA.) And one says, *فَاضَ سَبَبُهُ عَلَى النَّاسِ* *His gifts flowed abundantly upon the people.* (A, TA.) [See also an ex. in a verse cited voce رَكَّاز.] — Also i. q. رَكَّاز, [i. e. Metal, or mineral; or pieces of gold or silver, that are extracted from the earth; or any metals or other minerals; or buried treasure of the people of the Time of Ignorance]: (A, Mgh:) or so سَبَبَات; (A'Obeyd, S, M, Mgh, K;) which is the pl.: (A, Mgh:) the latter signifies, accord. to Th, *metals, or minerals:* (M, TA:) accord. to Aboo-Sa'eed, *veins of gold and of silver, that come into existence, and appear, in the mines:* so called because of their running (لَا تَسْبَابُهَا) in the earth: accord. to Z, *treasure buried in the Time of Ignorance:* or *metal, or mineral:* (TA:) because of the gift of God, (M, Z, Mgh, TA,) to him who finds it. (Z, TA.) The Prophet said, (Mgh, TA,) *فِي السُّبُوبِ الْخُمْسُ*, i. e. *In the case of رَكَّاز, the fifth part [is for the government-treasury].* (A, Mgh, TA.) — Also The hair of the tail of a

horse. (M, K.) — And *A pole with which a ship or boat is propelled.* (M, K.)

سَبَّ A place, or channel, in which water runs: (S, M, K:) or so سَبَبَات: (A:) pl. سَبَبَات. (M.) — And The apple: in this sense a Pers. word [arabicized]: and hence the name of [the celebrated grammarian] سَبَبَات; as though meaning "the scent of apples;" (M, K, TA;) accord. to Abu-l-'Ala, (M, TA,) and Seer: (TA:) by some, [app. such as mispronounce it,] this name is said to be from the Pers. سَبَبَات signifying "thirty" and سَبَبَات signifying "odour;" as though meaning "thirty odours:" (MF, TA:) and some say that سَبَبَات is an ejaculation; and that the relaters of traditions dislike pronouncing this name therewith, as also other similar names, and therefore say سَبَبَات, changing the ة into ا, but pausing upon it [so as to pronounce it ة]. (TA.)

سَبَبَات (S, M, K) and سَبَبَات (K) [Unripe dates in the state in which they are called] سَبَبَات: (S, M, K:) or [in the state in which they are called] سَبَبَات: (K:) or green سَبَبَات: (AHn, M:) As says that the flowers of the palm-tree when they have become سَبَبَات are termed سَبَبَات, without tesheed: (TA:) [but see سَبَبَات:] the n. un. is سَبَبَات (S, M) and سَبَبَات (S) [and سَبَبَات]: Sh says that they are called سَبَبَات in the dial. of El-Medeenah, and one is called سَبَبَات in the dial. of Wadi-l-Kura: and he adds, I have heard the Bahranees say سَبَبَات and سَبَبَات. (TA.)

سَبَبَات n. un. of سَبَبَات; (S, M;) like as سَبَبَات is of سَبَبَات. (S.) — Also Wine. (K.)

سَبَبَات and سَبَبَات: see سَبَبَات, in three places.

سَبَبَات Running water. (Mgh.) [See also سَبَبَات, first sentence.]

سَبَبَات Any beast that is left to pasture where it will, without a pastor: (M, A, K:) pl. سَبَبَاتَات. (A.) + *A camel that has lived until his offspring have had offspring, and is therefore set at liberty, and not ridden, (M, K,) nor laden with a burden.* (M.) In the Kur v. 102, (TA,) + *A she-camel that was set at liberty to pasture where it would, (S, Mgh, Mgh, K,) in the Time of Ignorance, (S, K,) on account of a vow (S, Mgh, Mgh, K) and the like: (S, K:) or the mother of a بَحِيرَة; (S, Mgh; [in the Mgh, said to be a بَحِيرَة (itself); and in one place in the TA, said to be a she-camel of which the dam is a بَحِيرَة; but both of these explanations require consideration, as will be seen from what follows;]) or (K) a she-camel which, having brought forth females at ten successive births, was set at liberty to pasture where she would, (S, K,) and not ridden, nor was her milk drunk except by her young one or a guest, until she died, when the men and the women ate her together; and the ear of her last female young one was slit, and she was [therefore] called بَحِيرَة, and was a سَبَبَات like her mother: (S:) or a she-camel of which a man, (M, IAth, K,) in the Time of Ignorance, (M,) when he came from a fur journey, (M, IAth, K,) or re-*

covered from a disease, (IAth, TA,) or had been saved by his beast from difficulty or trouble, (M, IAth,) or when his beast had been saved therefrom, (K,) or from war, said, هِيَ سَائِبَةٌ; (M, IAth, K;) i. e. she was left to pasture where she would, without a pastor, and no use was made of her back, nor was she debarred from water, nor from herbage, nor ridden: (IAth, TA:) thus it signifies in the Kur: (M:) or a she-camel from whose back a vertebra or [some other] bone was taken forth, (M, K,) so that she became known thereby, (M,) and which was not debarred from water nor from herbage, nor ridden, (M, K,) nor milked: (TA:) the pl. is سَائِبَاتٌ, like نَوَاحٍ pl. of نَائِحَةٌ, and نَوَاحٍ pl. of نَائِحَةٌ; (S;) and سَوَائِبٌ. (TA.) It is said in a trad., "I saw 'Amr Ibn-Lohel dragging his intestines in the fire [of Hell]:" and he was the first who set at liberty سَوَائِبُ: the doing of which is forbidden in the Kur v. 102. (TA.) And it is related that a hostile attack was made upon a certain man of the Arabs, and he found not any [other] beast to ride, so he rode a سَائِبَةٌ: whereupon it was said to him, "Dost thou ride what is forbidden?" and he replied, يَرْكَبُ الْحَرَامَ مَنْ لَا حَلَالَ لَهُ [He rides what is forbidden who has not what is allowed]: and this saying became a proverb. (M.) السَّائِبَتَانِ means *The بَدَتَانِ* [i. e. two camels, or cows or bulls, for sacrifice,] which the Prophet brought as offerings to the House [of God at Mekkeh], and which one of the believers in a plurality of gods took away: they are thus called because he gave them up (سَبَّهَهُنَّ) to God. (TA.) — Also † A slave emancipated so that the emancipator has no claim to inherit from him, (S, M, A, Mgh, Mṣb, K,) except, accord. to Esh-Shāfi'ee, in the case of the slave's dying without appointing any heir, in which case his inheritance belongs to his emancipator, (TA,) [for] such an emancipated slave may bestow his property where [or on whom] he pleases, (S, Mgh, Mṣb, TA,) agreeably with a trad.: (Mgh, TA:) [in the S, and in the Mṣb as on the authority of IF, it is added, that "this is what is related to have been forbidden:" but from what has been stated above, this appears to be a mistake; and I think that these words have been misplaced in the S and Mṣb, and that they relate only to the she-camel termed سَائِبَةٌ: a slave is thus emancipated by his owner's saying to him, أَنْتَ سَائِبَةٌ. (S.) 'Omar said, السَّائِبَةُ وَالصَّدَقَةُ لِيَوْمِهَا [The sāibeh and alms are for their day]: i. e., for the day of resurrection; so that one may not return to the deriving of any advantage from them in the present world. (AO, Mgh, TA.)

سج

2. سَجَّ: } see art. سوج.
سَجَّجَ:

سج

1. سَاحَ عَلَى وَجْهِ الْأَرْضِ (S, Mgh, K,) or سَاحَ (A,) aor. سَاحَ (S, K,) inf. n. سَاحٌ (S, A, Mgh, K) and سَاحَانٌ (K,) It (water) ran upon the

surface of the earth. (S, A, Mgh, K.) — And hence, (TA,) سَاحَ فِي الْأَرْضِ (S, A, Mṣb,) aor. as above, (S, Mṣb,) inf. n. سَيَاحَةٌ (A,) or سَيَّحَ (Mṣb,) or both, and سَيَّحَانٌ and سَيَّحٌ (S, K,) said of a man, (A,) † He went, or journeyed, through the land, or earth, (S, L, K, &c.,) for the purpose of devoting himself to religious services or exercises: (L, K:) or in this restricted sense, which MF asserts to be unmentioned in most of the older books, and thinks to be conventional, the verb has only the first of the inf. ns. above, and in the absolute sense it has the second and third and fourth. (TA.) It is said in a trad., لَا سَيَاحَةَ فِي الْإِسْلَامِ (S, A, TA) i. e. † [There shall be no going about through the land, or earth, in the way of devotees, in El-Islām: or] no quitting of the cities, or towns, and going, or journeying, through the land, or earth: (TA:) or no quitting of the cities, or towns, and dwelling in the deserts, and forsaking the being present at the congregational prayers and at assemblies: or no going about through the land, or earth, doing evil, or mischief, and calumniating and corrupting. (IAth, TA.) The سَيَاحَةُ of the Muslims [in a religious sense, and such as is approvable,] is † Fasting. (TA.) — [Hence also,] سَاحَ الظِّلُّ The shade changed, or turned, or moved, from side to side, or from place to place. (S, K.)

2. سَجَّ is said by Golius, as on the authority of the K, to signify He made water to flow: and this is probably its primary and proper signification, whence other meanings, which are tropical: but it is not in the K. — See 4. — سَجَّ فَلَانٌ, [app. for سَجَّ كَلَامَهُ,] inf. n. سَجَّجَ, † Such a one talked much. (A, TA.) — And سَجَّجَ, inf. n. as above, † It (a garment, or piece of cloth,) had in it [or was diversified with] various stripes. (L.) [And in like manner it is said of other things: see its part. n., سَجَّجَ.]

4. اسَاحَ نَهْرًا He made a river, or rivulet, to flow, or run. (A, K.) [See also 2.] — اسَاحَ الْفَرَسُ جُرْدَانَهُ (A) or ذَكَرَهُ (L) † The horse put forth his veretrum from its prepuce; (L;) and † signifies the same: (A, L:) or both of these verbs, said of a horse, are syn. with رَفَضَ [q. v.]. (TA in art. رَفَضَ.) — And اسَاحَ بِذَنَبِهِ, said of a horse, † He let his tail hang down loosely: (K:) accord. to the K, J is in error in writing this verb اسَاحَ; and Az says that اسَاحَ is right, and that اسَاحَ is a mistranscription: the like is also said in the TṢ: but اسَاحَ is asserted by more than one to be the right word. (TA.)

7. اسَاحَ بَطْنُهُ † His belly became large (K, TA) and wide, (TA,) and approached [the ground] by reason of fatness. (K, TA.) One says of a she-ass, اسَاحَ بَطْنُهَا, meaning † Her belly became big, and approached the ground. (IAth, T.) — اسَاحَ بَالَهُ † [His, or its, state, or condition,] became free from straitness, or unstraitened. (S, O, K.) A poet says, (S,) namely, Dhu-r-Rummeh, (O.)

أَمَّنِي ضَمِيرَ أَنْفْسِي إِتْيَاكَ بَعْدَمَا
بُرَاجِعُنِي بَنَى فَيَسَّاحَ بَالَهَا

† [I make the secret thoughts of the soul to wish for thee after my grief, or sorrow, returns to me; and then the state, or condition, thereof, becomes free from straitness]. (S, O.) — اسَاحَ said of a garment, or piece of cloth, (K, TA,) &c., (TA,) † It became much rent, or rent in several places. (K, TA.) In like manner it is said of the dawn [as meaning † It broke]. (TA.) And it is said in the trad. relating to the cave قَاتَسَاحَتِ الْغَارُ [mentioned in the Kur ix. 40] الصَّخْرَةُ, meaning † [And the mass of rock] became impelled and riven: and hence, [accord. to some,] the سَاحَةُ of a house [expl. in art. سَوْحَ]: but as some relate it, the verb in this instance is [انصاحت,] with ص and سَجَّ. (TA.)

سَجَّجَ Running water; (S, Mṣb;) an inf. n. used as a subst.: (Mṣb;) or running external water: (K:) or external water running upon the surface of the earth: (T, TA:) the water of rivers and valleys: (Mgh:) pl. سَجَّجَاتٌ. (T, TA.) [And it is used as an epithet:] you say also (TA) مَاءٌ سَجَّجٌ (A, TA) and سَائِجٌ (A) Water running upon the surface of the earth: (A, TA:) pl. of the former سَجَّجَاتٌ. (TA.) — Also † A striped [garment of the kind called] كَسَا, (K, TA,) with which one covers himself, and which one spreads: (TA:) or a striped [garment such as is called] عَيَّاقَةٌ: and a sort of [the garments called] بُرُودٌ: (S:) pl. سَجَّجَاتٌ. (TA.) See also سَجَّجَ.

سَاحَةٌ: see 7; and see also art. سَوْحَ.

سَيَّحٌ † An itinerant, a roamer, or frequent traveller: (A, MA:) from سَاحَ فِي الْأَرْضِ (A.)

سَائِجٌ: see سَجَّجَ. — [Hence,] † A man going, or journeying, [as a devotee, or otherwise,] through the land or earth. (A.) — And, as being likened thereto, † Fasting, or a faster: (A:) or a faster who keeps to the mosques: (K:) the faster is said to be thus called because he who journeys as a devotee does so without having any provision with him, and eats only when he finds provision: therefore the faster is likened to him. (TA.) السَّائِجُونَ in the Kur ix. 113 means † The fasters: (Bd, Jel, TA:) so say Zj and I'Ab and Ibn-Mes'ood: (TA:) or those who observe the obligatory fasts: or those who fast constantly: (TA:) or those who journey to war against unbelievers, or to seek knowledge. (Bd.) And سَائِجَاتٌ in the Kur lxvi. 5 means † Women who fast: or who forsake their country or homes [for the sake of God]. (Bd, Jel.) — This last سَائِجَاتٌ [if not a mistranscription for سَائِبَاتٌ] also means † Swift horses: — and † The planets. (KL.)

سَاحٌ or سَاحَةٌ, the latter of the measure مَفْعَلَةٌ, from السَّيَّاحَةُ, [each app. meaning † A place of سَيَّاحَةٍ, or journeying,] is sing. of سَاحَاتٍ, in which the ي is like that in مَعَارِشٍ, as in other similar words of which the medial radical is an

infirm letter, except مَصَابِيح, by rule مَصَابُوب. (Har p. 15.) — [The pl. مَصَابِيح is also expl. by Freytag as applied in the Deewān of Jereer to † The part of the head between the temples as far as the forehead (where the hairs are).]

مُسَبَّح † Striped; applied in this sense to a [garment of the kind called] بُرْد; (S, K;) and also, with ة, to a [garment such as is called] عِمَامَة: (S;) or applied to [the garments called] عِمَامَة as meaning having alternate stripes of white and black, the latter not intensely black: every عِمَامَة also is termed مَسْبُوح and مَسْبُوحَة: but that which has not stripes is a كَمَاء, not an عِمَامَة. (ISh, TA.) So too applied to locusts (جَرَاد); (K;) and with ة applied to a single locust [i. e. جَرَادَة]: (TA:) or, applied to locusts, it means marked with black and yellow and white stripes or streaks. (As, TA.) It is also applied as an epithet to the [bird called] حَقِيقَان. (S.) — † The wild ass: so called because of his streak that makes a division between the belly and the side. (K, TA.) مَسْبُوح العَجِيزَة † [He that has the rump streaked] is an epithet applied to the [wild] ass because of the whiteness on his rump. (A, TA.) — † A road of which the tracks (شُرُك or شُرُك in different copies of the K) are rendered apparent: (K, TA:) likened to the عِمَامَة thus termed. (TA.)

مُسَبِّح † One who goes about calumniating, and making mischief, in the land: (S, A, K:) pl. مَسْبُوحِين: so in the trad., وَلَا تَسْبُحُوا بِالسَّابِّحِينَ وَلَا تَسْبُحُوا بِالسَّابِّحِينَ [They are not of those who go about calumniating, &c., nor of the babblers who cannot keep secrets.] (S, TA.) Sh derives it, not from السَّابِّحَة, but, from التَّوْبِيع. (L, TA.)

سِج

سَيَخَان and سَيَخ, inf. n. سَيَخ, aor. سَاخ, 1. سَاخ, and رَسَخ and رَسَخ [both app. as signifying It sank into the ground: or by the former may here be meant it was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established]. (K.) See also 1 in art. سَوَخ, in two places.

سَيَاخ A building of clay, (JK, TK,) of any kind: (JK:) pl. سَيَاخ. (JK, TK.) In the copies of the K, بِنَاء الطِّين is erroneously put for بِنَاء الطِّين. (TK.)

سِيد

سَيِّد a contraction of سَيِّد, q. v. in art. سَوَد.

سَيِّد A wolf: (S, M, A, K: mentioned in the K in art. سَوَد; and in the S, at the close of that art.): accord. to Sb, its medial radical letter is ي; its dim. being سَيِّدَة: not like رِيح [of which the dim. is رَوِيحَة], nor like دِيمة: (M:) and سَيِّدَة signifies the same: (K:) or so سَيِّدَان; (M;) which is the pl. (S, M, A) also: (M:) and سَيِّدَة signifies a she-wolf; (M, A,

and Ham p. 274;) [and] so سَيِّدَة; (Ks, S;) or this is not allowable. (Ham ubi supr.) One says سَيِّد رَمْلٍ [A wolf of sands; i. e., that frequents the sands; meaning a savage wolf]. (S.) Hence, سَيِّدَة امْرَأَة † A bold woman, (M, A,) like the she-wolf. (A.) — And A lion (S, M, K) is sometimes thus called, (S,) in the dial. of Hudhcy. (M.) The former is the primary signification accord. to J and others; though the contr. seems to be indicated in the K. (TA.)

سَيِّدَة fem. of سَيِّد, q. v., accord. to Ks: (S:) but said to be not allowable. (Ham p. 274.)

سَيِّدَان: see سَيِّد.

سَيِّدَانَة: see سَيِّد, in three places.

سَيِّدَة dim. of سَيِّد, q. v. (Sb, M.)

سَيِّد: and سَيِّد: see art. سَوَد.

سَيِّدَة mentioned by Ez-Zarkashee as a dial. var.

of مَسْبُوح [q. v.]: thought by MF to be post-classical: and in the [classical] language of the Arabs i. q. مَكْتَب [A place where the art of writing is taught]. (TA.)

سِير

1. سَار, aor. سِير, inf. n. سِير and مَسِير, (S, M, A, Mgh, Msh, K,) which latter is extr., for by rule it should be of the measure مَفْعَل, with fet-h [to the ع], (S,) and مَسِيرَة (M, K) and مَسِيرَة (M, Mgh, K) like قِيلُونَة, but [Mtr says] we have not heard it, (Mgh,) and سَار, (S, M, K,) which last denotes repetition or frequency of the action, (M,) He, or it, went [in any manner, or any pace]; went, or passed, along; marched, journeyed, or proceeded; went away, passed away, or departed; (M, K, TA;) by night and by day. (Mgh, TA.) You say, سَارَت الدَّابَّةُ [The beast went, went along, &c.]. (S.) [And سَارًا شَدِيدًا He (a camel or other beast, and a man,) went a vehement pace, or vehemently. And سَارَ العَنَقُ He (a camel, or a horse,) went the pace, or in the manner, termed العَنَق: and the like.] And سَارُوا [They went, or journeyed, from town to town, or from country to country]: (A:) or سَارَ مِنْ بَلَدٍ إِلَى بَلَدٍ [he went, &c.]. (Mgh.) And سَارَ فِي مَسِيرِهِ i. e. سَارَ [May God bless thy journeying]. (S.) And سَارَ عَنْكَ Go thou from thy place; pass thou from it: (L in art. نَفَذ:) or † feign thou heedlessness, and bear, or endure, or be forbearing; an elliptical phrase; as though it were originally سَارَ عَنْكَ الِجْرَاءَ وَالشَّكَّ [go thou, and leave wrangling and doubt]. (S.) — [Hence, سَارَت السَّفِينَة † The ship went, or sailed: for سِير السَّفِينَة is a tropical phrase. (Mgh.) — And سَارَ سِيرَةً حَسَنَةً † [He pursued a good way, course, mode, or manner, of acting, or conduct, or the like], (S, A, Msh,) and سِيرَة سَارٍ فِي قَبِيحَةٍ [a bad way, &c.]. (Msh.) — And سَارَ فِي النَّاسِ † It became current, or commonly known,

among the people; [as also سَارَ, alone; (see Har p. 318;)] i. e. a proverb, and a saying. (M.) — And سَارَت سُنَّةٌ † [A way, course, mode, or manner, of acting, or conduct, or the like, obtained, or was usual, among people]. (M.) — سَار is also trans., syn. with سِير. (S, M, Msh, K.) See the latter, in five places. — [Hence,] سَارَ † He made, or caused, a way, course, mode, or manner, of acting, or conduct, or the like, to obtain, or became usual, among people. (S, M, TA.) The Hudhalee (Khálid Ibn-Zuhey, M) says,

• فَلَا تَجْزَعَنَّ مِنْ سُنَّةٍ أَنْتَ سَرْتَهَا
• فَأَوَّلُ رَاضٍ سُنَّةً مَنْ يَسِيرُهَا

[Then by no means be thou impatient of a way of acting which thou hast made usual; for the first who should be content with a way of acting is he who makes it usual]. (S, M, L, TA: but in the M and TA, in the place of تَجْزَعَنَّ, we find تَغَضُّبَنَّ.)

2. سِيرَة, (M, A, Msh, K,) inf. n. سِير; (TA;) and سَارَ; (M, A, K;) and سَارَ; (K,) inf. n. سِير and مَسِيرَة and مَسَار and مَسِيرَة [or مَسِير, as below]; (TA;) and سَارَ بِهِ; (IJ, M, K;) He made him (a man, A, Msh) to go [in any manner, or any pace]; to go, or pass, along; to march, journey, or proceed; to go away, pass away, or depart: (M, A, Msh, K, TA:) and سَارَ بِهِ [for سَارَ بِهِ, the reg. pass. form of سَارَ بِهِ, is mentioned; like هَوَّبَ and كَوَّلَ. (M.) And سِيرَ الدَّابَّةَ; (M, A, Msh;) and سَارَهَا; (M;) and مَسَارَ and سِيرَة and سِيرَ; (S, M, Msh,) inf. n. سِير and مَسِيرَة [or مَسِير, as above]; (M;) He made the beast to go &c.: (S, M, A, Msh:) or سَرَتْ الدَّابَّةَ signifies I rode the beast [and thus made it to go &c.]: (Ibn-Buzurj, TA:) but when you ride it to pasture, you say, سَارَتْهَا, (Msh,) or إِلَى الْمَرْعَى (Ibn-Buzurj, TA) or إِلَى الْبَلَدِ. (A.) And سَارَ مِنْ بَلَدِهِ He made him to go, or depart, from his town, or country; expelled, or banished, him from it. (S, A.) — [Hence] سَارَ † He removed, or put off, or took off, the horse-cloth, or covering, (S, A, K,) from the horse, (K,) or beast, (A,) or from the back of the beast. (S.) — And † He made a proverb, (K,) and a saying, (TA,) to become current; (K;) he published it among the people. (TA.) — And سَارَ سِيرَةً † He related stories of the ancients. (M, K.) — سِيرَة [from سِير meaning “a thong”] He made stripes upon it; namely, a garment, or piece of cloth, and an arrow. (M.) And سَارَتْ خَصَائِهَا She (a woman) made her dye to have the form of stripes, like thongs. (K, A, TA.)

3. سَارَ, (S, M, A,) inf. n. سَارَ, (A,) He went, went along, &c., (سَارَ,) with him: (M:) he went at an equal rate, or kept pace, with him: (PS:) he ran with him; syn. جَارَاهُ. (S, A.) — [And He ried, contended, or competed, with him in going, or in running: and hence, † in any affair; like جَارَاهُ.] See also 6.

4: see 2, in three places.

5: see 8: — and see also 1, in the latter half of the paragraph. — **تَسِير** [from **سِير** meaning “a thong”] said of a man’s skin, *It peeled off*, (A, K, TA,) and became like thongs. (TA.)

6. **تَايَرَا** *They two [went, or went along, (see 3,) or] went at an equal rate, or kept pace, each with the other: (PS:) or ran, each with the other. (S, A.)* — One says of a great, or frequent, liar, **لَا تَايَرُ خِيَلَهُ** [lit. *His two troops of horses will not run together, each troop with the other: meaning † his assertions will not be found to agree together*]: (so in a copy of the M:) or **لَا تَسَايَرُ خِيَلَهُ**. (So in the K and TA voce **خَيْل**, q. v.; and so in the TA in the present art. [See also 6 in art. **سَلِم**.]) — [And *They two vied, contended, or competed, each with the other, in going, or in running: and hence, † in any affair.*] — One says also, **لَا تَسَايَرُ عَنْ وَجْهِهِ الْغَضَبُ** *Anger went [or disappeared by degrees] from his face.* (TA, from a trad.)

8. **تَسِيرُهُ بِسِيرَتِهِ**, (O, K, TA,) or **تَسِيرُهُ بِسِيرَتِهِ**, (as in the CK,) + *He pursued his way, course, mode, or manner, of acting, or conduct, or the like.* (O, K, TA.) — And **اِسْتَارَ** [from **سِيرَة** in the last of the senses assigned to this word below] *He procured for himself wheat, or other provision, from a place, to be laid up in store.* (S, O, K.)

سَارَ: see **سَارَ**.

سِير an inf. n. of 1 [q. v.]. (S, M, A, &c.) [Used as a simple subst., *A going, in any manner, or any pace; passage, march, journey, progress, or course: a pace: pace as meaning degree of celerity, or rate of going: departure: see also سِيرَة*.] — Also *A thong, or strap, or strip of skin or leather*; (S, Mgh, K;) i. q. **شَرَاك**: (M:) pl. [of mult.] **سَيُور** (S, M, A, Mgh) and **سَيُورَة** and [pl. of pane.] **أَسْيَار**. (M.) It is said in a prov., **قُدَّتْ سَيُورُهُ**, [i. e. *His thongs have been cut from thy hide*]: applied to two things exactly resembling each other. (AHeyth, Meyd.) And **لَيْسَ فِي الْعَصَا سِيرٌ** is a post-classical prov., (Meyd.) meaning *There is not in the staff, or stick, a thong*: the **سِير** in this case being the thong that is inserted into the perforation of the head of the staff, or stick, and whereof a ring is tied, into which the hand is put: the prov. is applied to him who is unable to perform that which he desires to do. (Hār p. 232.)

سِيرَة: see the next paragraph, in two places.

سِيرَة [i. q. **سِير** as meaning *A going, in any manner, or any pace; &c.*: see above:] a subst. from 1 in the first of the senses assigned to it above. (M, K.) Lh mentions the saying, **إِنَّهُ لَحَسَنُ السَّيْرِ** [Verily he is good in going, &c.]. (M: in the TA, **السَّيْرَة**, as having the meaning here next following.) — Also, (M,) or **سِيرَة**, (K,) [but the former seems to be the right, being agreeable with analogy, whereas the latter is anomalous,] *A mode, or manner, of going, &c.* (M, K.) — And the former, † *A way, course, rule, mode, or manner, of acting or conduct or life or the like*; syn. **طَرِيقَة** (S, M, Mgh, Msh, K)

and **سُنَّة** (M, K) and **مَذْهَب**: (Mgh:) pl. **سَيَر**. (Mgh, Mshb.) You say, **سَارَ بِهِيَ سِيرَة حَسَنَة** † [i. e. *He pursued with them a good way of acting*]. (S.) And **سَارَ الْوَالِي فِي الرِّعَايَةِ سِيرَة حَسَنَة** [The prefect, or governor, pursued among the subjects a good way of acting]; (A, Mshb;*) and in like manner, **سِيرَة قَبِيحَة** [a bad way of acting]. (Mgh.) — † The record of a man’s actions and pious works; the prefixed noun **صَحِيفَة** being understood. (Mgh.) — † Stories of the ancients: (M, K:) [or so **سِيرَة الْأَوَّلِينَ**:] you say, **هَذَا فِي سِيرَةِ الْأَوَّلِينَ** † [This is in the stories of the ancients]. (A.) — [Hence it is used in the present day as meaning † The mention of a person or thing: and † a matter, or subject, of discourse.] — Also, as a law term, (Mgh,) or so [the pl.] **سَيَر**, (Mgh, Mshb,) + *Military expeditions; or the memorable actions thereof*; (Mshb;) or the affairs thereof. (Mgh.) And they say **السَّيَرُ الْكَبِيرُ** [meaning † The great book of military expeditions; for **كِتَابُ السَّيَرِ الْكَبِيرِ**; using a masc. epithet in lieu of the [suppressed] prefixed noun **كِتَاب**. (Mgh.) — Also, the sing., † *Mode, or manner, of being; state, or condition*; syn. **هَيْئَة**, (M, O, Mshb, K,) and **حَالَة**. (O, Mshb.) So in the Kur xx. 22. (M, O, TA.) — Also *Wheat, or other provision, that is brought from a place to be laid up in store.* (S, O, K.)

سَيَرَة That goes, or journeys, much: or a great goer: (IJ, M, K:) and **سَيُور** is applied as an epithet [in the same sense] to a hackney, and to an ass. (Az, TA in art. **فَرَس**.)

سَيَرَة (S, M, K, &c.) and **سَيَرَة** (TA) [which latter, according to analogy, should be with tenween, but perhaps it is without tenween as being a contraction of the former,] *A sort of garment, or cloth, of the kind called بُرُود*, (Fr, S, M, Mgh, Mshb, K,) having yellow stripes; (S, Mgh, Mshb, K;) or mixed with silk; (K;) or mixed with [the silk termed] **قَز**: (AZ, A’Obeid, Mgh:) or a sort of **بُرُود** of silk: (A:) or a sort of garment, or cloth, having stripes, made of **قَز**: or certain garments, or cloths, of El-Yemen; (M;) which are now commonly known by the name of **مَضَف**: (TA:) or a sort of **بُرُود** mixed with silk like thongs; and hence its appellation, from **سِير**, “a thong”: it is asserted by certain of the later writers that it is a subst., not an epithet; and he who says so cites Sh as asserting that a word of the measure **فَعْلَة** is not an epithet, but is a subst.: hence, he says, it is used with a prefixed noun, as in the ex. **حُلَّةٌ سَيَرَة**; and is expl. as signifying *clear silk*. (IAth, TA.) — Also † The diaphragm, or midriff: (M, K:*) metaphorically used in this sense by a poet. (M.) — And † The peel [or pellicle] adhering to the stone of a date. (M, K.) — And *A palm branch stripped of its leaves*. (M, K.) — And *Gold*: (M:) or *clear, pure, gold*. (K, TA.) — And *A certain plant*, (M, K, TA,) not described by Ed-Deenawaree [i. e. AHn]; as some say, (TA,) resembling the **خَلَّة** [q. v.]: (K, TA:) so in the Tekmilch. (TA.) **سَيُور**: see **سِيرَة**.

سَيَار *A journeyer, or traveller*: (A:) and **سَيَارَة**, (S, M, Mgh, Mshb, K,) for **جَمَاعَة سَيَارَة**, (Mgh,) or **قَوْمٌ سَيَارَة**, (A,) *a company of persons journeying*: (S, M, A, Mgh, Mshb, K:) [accord. to ISd,] **سَيَارَة** is made fem. because meaning **رَقَقَة**, or **جَمَاعَة**. (M.) — **السَّيَارَاتُ** [and **السَّيَارَاتُ**] + *The five planets; Mercury, Venus, Mars, Jupiter, and Saturn.* (TA in art. **كُنَس**.)

سَائِر [part. n. of 1, *Going, &c.* — Hence,] + *A proverb [and a saying] current, or commonly known.* (TA.) — Also, and **سَار**, (S, M, K,) both are syn., (K,) signifying *The rest, or remainder, of a thing*: (M:) [and accord. to some,] *the whole, or all, of a thing or of people.* (S, TA.) [See the former word in art. **سَار**.]

مَسُور: see the next paragraph.

سَار an inf. n. of 1. (S, M, A, &c.) — [Also *A place, and a time, of going, or journeying.*] — And pass. part. n. of **سَارَ**; (Mshb, MF;) [and so **طَرِيقٌ مَسُورٌ**, for] you say **طَرِيقٌ مَسُورٌ**, (K,) or **رَجُلٌ مَسُورٌ فِيهِ**, (IJ, M,) [i. e. *A travelled road*,] and **مَسُورٌ بِهِ** [i. e. *A man made to go, or journey, &c.*]: (IJ, M, K:) accord. to Kh, in this case, and in others like it, the **ي** is changed into **و** [so that **مَسُورٌ**, the original form of **مَسِيرٌ** and of **مَسُورٌ**, becomes **مَسُورٌ**, and is then contracted into **مَسُورٌ**: (M:) or, accord. to Kh, the **ي** is rejected: but accord. to Akl, it is the **و** that is rejected [so that **مَسُورٌ** becomes **مَسِيرٌ**; and then, **مَسِيرٌ**; and then **مَسُورٌ**]. (TA.)

مَسِيرَة *A space which one traverses in journeying; a journey as measured by the time that it occupies; as in the phrase, مَسِيرَة شَهْرٍ a month’s journey; (TA;) and بَيْنَهُمَا مَسِيرَة يَوْمٍ [Between them two is the space of a day’s journey]. (S, TA.)* — **مَسِيرَة يَوْمٍ** [i. e. *A day’s journey*] is twenty-four miles. (MF in art. **قَرُطَش**.)

مَسِيرٌ *A garment, or piece of cloth, figured with stripes* (S, M, A, K) *like thongs*, (S, M, A,) *made of silk*: or *a بُرُود mixed with silk*. (TA.) [See also **سَيَرَة**.] — And **عُقَابٌ مَسِيرَة** *A striped eagle*. (M.) — And **الْمَسِيرُ**, (K,) or **مَسِيرُ الْقَرَعِ**, (TA, [but the orthography of the latter word I think doubtful,]) *A certain sweetmeat*, (K, TA,) well-known. (TA.)

مُسْتَارٌ [i. e. *A place whence one procures wheat, or other provision, for subsistence, to be laid up in store*: from **اِسْتَارَ** in the latter of the senses assigned to it above, agreeably with analogy, and as is indicated in the S]. A rājiz says, [namely, Abou-Wejzeh, as in a copy of the S,]

• اُنْكُرْ إِلَى اللَّهِ الْعَزِيزِ الْغَفَّارِ
• ثُمَّ إِلَيْكَ الْيَوْمَ بَعْدَ الْمُسْتَارِ

[I complain unto God, the Mighty, the Very Forgiving, then unto thee, this day, the remoteness of the place whence I have to procure provision for subsistence]: or, accord. to some, **الْمُسْتَار**, in this verse, is of the measure **مُقْتَعَلٌ** from **السَّيَر** [and, like it, meaning *the journey*]. (S.)

سيع

1. سَاع, nor. يَسِيع, inf. n. سَيَّع and سَيَّوع, *It* (water, and the سَرَاب [or mirage],) ran, and was in a state of commotion, upon the surface of the ground; (S, O, K;) as also سَاع: (S:) or the latter, said of water, it ran upon the surface of the ground; as also سَاع: and سَاع, said of a thing in a congealed or solid state, signifies also it melted; became fluid, or liquid. (TA.) — سَاعَتِ الإِبِلُ (Sh, K,) aor. as above, inf. n. سَيَّع, (Sh,) *The camels were left to themselves, without a pastor*; (Sh, K;) as also سَاعَت having سَيَّوع for its aor. and سَوَّع for its inf. n. (Sh, S* and K* in art. سَوَّع.) — And سَاعَ الشَّيْءُ, aor. as above, *The thing became left, or neglected, or lost; or it perished.* (TA.)

2. نَسِيعَ The act of plastering with mud [or with سِيَّاع]. (K.) You say, سَيَّعْتُ الْحَائِطَ I plastered the wall with mud and chopped straw. (S.) — And The act of anointing with fat and the like. (K.) You say, سَيَّعَتِ الْمَرْأَةُ مَزَادَتَهَا *The woman anointed [with fat, or the like, her leathern water-bag].* (TA.)

4. اسَاعَهُ *He left it, neglected it, lost it, or destroyed it.* (TA.) [See also art. سَوَّع.]

5: see 1. = نَسِيعَ الْبَقْلِ *The herbs, or leguminous plants, dried up; or became yellow.* (TA.)

7: see 1, in two places.

سَيَّعَ Water running upon the surface of the ground. (Lth, K.)

سَيَّاع, (K,) or سَيَّاع, (S,) or both, (MF, TA,) *Mud*: (TA:) or mud [mixed] with chopped straw, with which one plasters. (Kr, S, K.) The saying of the poet, (S, K,) namely El-Kutáme, (K,) describing his she-camel, (TA.)

• فَلَمَّا أَنْ جَرَى بِمَنْ عَلَيْهَا •
• كَمَا طَيَّنَتْ بِالْفَدَنِ السَّيَّاعَا •

presents an inversion, the meaning being كَمَا طَيَّنَتْ بِالْفَدَنِ السَّيَّاعَا [i. e. And when fatness extended upon her, as when thou plasterest with mud and chopped straw the pavilion]; الفَدَنُ signifying القَصْر. (S, K: [but in the former, only the latter hemistich is cited; and in some copies of the former, and in the O, we find طَيَّنَتْ in the place of طَيَّنَتْ.]) — Also *Fat with which a مَزَادَة [or leathern water-bag] is anointed.* (K.) — And Pitch, or tar; syn. زَفْت; as being likened to mud, because of its blackness. (TA.)

ضَائِعَ سَائِعَ, mentioned in this art. in the TA: see art. سَوَّع.

سَرَابٌ أَسِيعَ A mirage [running upon the surface of the ground, (see 1,) and] in a state of commotion: (S, TA:) or, as some say, [in a state of exceeding commotion; for] the form of the epithet in this case denotes مُغَاضَلَة. (TA.)

مَسِيعَة A plasterer's trowel; syn. مَالِجَة. (S:)

a piece of wood made smooth, used by skilful plasterers with mud. (Lth, K.)

مَسِيعَة A she-camel that goes away in the place of pasturing: (K:) mentioned by J in art. سَوَّع, q. v.: (TA:) or that bears, or suffers, neglect, or being left alone, [الَّتِي تَحْمِلُ الضَّيْعَةَ], [for the last of which words we find in some copies of the K الضَّيْعَة, but it is said in the TA that the former is the right reading, as is shown by its being added,] and bad superintendence or management; (K, TA:) thus expl. by أَص: (TA:) or upon which one journeys and returns; (K:) thus expl. by Sgh, but this is the explanation of مَرِيعَة, with which it is coupled. (TA.)

سيع

1. سَيَّعَ, aor. أَسِيعَهُ, inf. n. سَيَّع: see 4, in art. سَوَّع.

هَذَا سَيَّعَ هَذَا: see هَذَا سَوَّعَ, in art. سَوَّع, in two places.

سَائِعَ: see سَائِعَ, in art. سَوَّع.

سيف

1. سَافَهُ, (S, M, O, K,) first pers. سَفَيْتُهُ, (S, O, Mgh, K, [in the CK, erroneously, سَفَيْتُهُ,]) aor. سَفَيْتُ, (S, O, Mgh, K,) inf. n. سَفِيفَ, (M,) *He struck him, or smote him, with the سيف [or sword]*; (S, M, O, Mgh, K;) as also سَفَيْتُهُ. (TA.) — See also 3. = سَفِيفَ, inf. n. سَفِيفَ; and سَافَهُ; [app., as seems to be indicated by the context, said of palm-trees (نَخْل) or of palm-branches (سَعَف), as meaning *They had upon them what is termed سيف, q. v.:*] (M, TA:*) and سَفَيْتُ and سَافَتُ are said of a palm-tree (نَخْلَة) [app. as meaning *it had سيف upon it*]. (TA.)

3. مَسَافَة signifies *The contending with another in fight, or in smiting, with the sword.* (S, Mgh.) سَافَتْنِي فَسَفَيْتُهُ, a phrase mentioned, without his adding anything thereto, by Lh, app. means [He contended with me in smiting with the sword, and] I was more skilled in the use of the sword (كُنْتُ أَصْفَافًا) than he. (M.) — See also 6.

4. اسَافَ الْقَوْمَ The people, or party, came to the سيف [or sea-shore]. (AAF, M.) = اسَافَ الْخَرَزَ (S, K) i. q. خَرَمَهُ (S, TA) [expl. in art. سَوَّع] is said to belong to the present art., in which it is mentioned by IF as well as J. (TA.)

5: see 1. = [Accord. to Freytag, سَفَيْتُ signifies *He was slain with the sword*: but he mentions no authority for this. Perhaps the pass. form of this verb may have this meaning.]

6. تَسَافَوْا They contended, one with another, in smiting with swords; (S, M, K;) as also سَافَوْا; (K;) and so اسَافَوْا, (M, K,) as expl. by the lexicologists; but this last properly signifies *they took, or took hold of, the swords.* (IJ, M.)

7: see 1, in two places.

8. اسْتَيْفَ signifies *The act of [putting to the sword,] destroying, or killing.* (KL.) One says, اسْتَيْفَ الْقَوْمَ [app. meaning *The people, or party, were put to the sword*]: (K:) a phrase mentioned by Lth. (TA.) — See also 6.

سَيْفَ A sword; (MA, PS, &c.;) a certain thing with which one smites; (M;) well known: its names exceed a thousand: (K: in which it is added that its author has mentioned these names in [his book entitled] الرُّؤُوسُ الْمَسْلُوفُ [for the names of particular parts thereof, see دِيَابَ: pl. [of pauc.] أَسْيَافَ (S, M, O, Mgh, K) and أَسْيَافَ (Lh, M, O, K) and [of mult.] سَيُوفَ (S, M, O, Mgh, K) and [quasi-pl. n.] مَسِيْفَة, like مَسِيْفَة, (O, K, TA,) or مَسِيْفَة, like مَسِيْفَة. (CK.) [Hence,] سَيْفُ الْجَبَّارِ + [The sword of Orion;] the three stars [η, θ, κ, beneath the girdle] of the جَبَّار, in a sloping direction, near together, disposed in a row. (Kzw.) — + A certain fish, (Ibn-'Abbād, O, K,) resembling a سيف [or sword]; (Ibn-'Abbād, O;) as also سَيْفَ. (K.) — + The سَيْبِ, (M,) [i. e.] the hair of the tail, (K,) of a horse. (M, K.) — سَيْفُ الْغُرَابِ + i. q. الدَّبَّوْثُ; (K;) A certain plant, the stem (أَصْل) and leaves of which are exactly like those of the saffron, and the bulb of which is enclosed in a covering of [fibres of the kind called] لَيْف; (AHn;) so called because its leaves are slender at the extremity like the سيف [or sword]. (AHn, K.) — هُمُ أَسْيَافَ [lit. *They are swords*] means أَحْزَابَ [i. e. + they are bodies, or parties, of men prepared, or ready, for fighting, &c.]. (Ibn-'Abbād, O, K.) — And one says, بَيْنَ فَكَيْهِ سَيْفٌ صَارِمٌ [Between his two jaws is a sharp tongue; lit., a cleaving sword]. (TA.)

سَيْفَ The shore (سَاحِل) of the sea or of a great river: (S, M, O, Mgh, Mgh, K:) and the side (سَاحِل) of a valley: or [the margin of the shore of a sea or of a great river; for it is added,] every سَاحِل has a سيف: or السَيْفِ is applied only to the سيف [or sea-shore, or seaboard,] of 'Onān: (K:) [if otherwise applied,] its pl. is أَسْيَافَ. (S, M.) One says, هُمُ أَهْلُ أَسْيَافٍ وَأَرْيَافٍ [They are people of the shores of the sea or of a great river, and of the tracts of towns, or villages, and cultivated lands]. (TA.) = Also A thing that adheres to the lower parts, or roots, of palm-branches, like [the fibres called] لَيْف, but not the same as لَيْف: (S: in which is added, "this I have taken from a book, without having heard it:") or the [fibrous substance called] لَيْف, (K,) or the thick, or coarse, لَيْف, (M,) adhering to the lower parts, or roots, of palm-branches, which is the worst sort thereof, [i. e. of لَيْف,] (M, K,) and the hardest, and coarsest. (M.) [See سَيْفَ.] = See also سَيْفَ.

سَيْفَة: see art. سَوَّع.

سَيْفَانٌ, applied to a man, Tall and slender, (Ks, S, M, O, K,) like the سيف [or sword], (M,) lank in the belly: (Ks, S, O:) and with ة applied to a woman, (Ks, S, M, O, K,) meaning tall; resembling a sword-blade: (O:) or it is peculiar

to women; (K;) [i. e.] accord. to Kh, one does not apply to a man the epithet **سَيْفَان**. (O.)

سَيْف *An owner, or a possessor, of a سيف [or sword];* (S, M, O, K;) as also **مُسَيْف**: (M:) pl. [or rather coll. gen. n.] of the former **سَيْفَان**: (S, M, O, K:) or this last signifies a people, or party, whose **حُصُون** [or fortresses] are their **سُيُوف** [or swords; i. e. whose only means of defence are their swords]. (Lth, O, K.) — Also † A man who is a frequent shedder of blood; or who sheds much blood. (TA.) [An executioner who slays with the sword.] — And A maker of **سُيُوف** [or swords]. (TA.) [And A seller of swords.]

سَائِف *Striking, or smiting, with the سيف [or sword].* (S.) — And A man having a سيف [or sword]: (S, O, K:) or having with him a سيف. (Msb.)

أُسَيْف *More, and most, skilled in the use of the sword:* see 3.

مُسَيْف *One having upon him a سيف [or sword];* (S, O, K;) *having hung upon himself a سيف:* (Ks:) and (K) accord. to Ibn-'Abbád, a courageous man having with him a سيف. (O, K.) — See also **سَيْفَان**. — And see art. **سُوف**.

مُسَيْفَة, or **مُسَيْفَة**: see **سَيْف**.

مُسَيْف, applied to a [garment of the kind called] **بُرْد**, *Having upon it what resemble the forms of سُيُوف [or swords]:* (M, TA:) and, so applied, *having broad stripes, like the سيف [or sword].* (TA.) — And, applied to a dirhem, of which the sides are plain, or clear of any impress or the like. (IApr, O, K.)

سَيْف *A wind (رِيح) that cuts like the سيف [or sword].* (M.) — See also art. **سُوف**.

سِل

1. **سَال**, (S, M, Msb, K,) said of water, (S, Msb, TA,) or of a thing, (M,) aor. **يَسِيل**, (Msb, K,) inf. n. **سَيْلَان** (S, M, Msb, K, TA) and **مَسِيل** and **مَسَال**, (TA,) *It flowed, or ran:* (M, K, TA:) or, said of water, *it rose so as to become excessively copious, and flowed, or ran:* and **سَال** said of thing, *it was, or became, fluid, or liquid;* contr. of **جَمَد**. (Msb.) — The Arabs say, **سَالَ بَيْنَهُ السَّيْلُ وَجَاءَتْ بَنَاتُ الْبَحْرِ** [The torrent flowed with them, and the sea estuated with us so as to be unnavigable;] meaning, † they fell into a hard case, and we fell into one that was harder than it: (M, Meyd:) a proverb. (Meyd.) — And **سَالَتْ عَلَيْهِ الْخَيْلُ** † [The horsemen poured upon him]. (TA. [See also 6.]) — And **سَالَتِ الْغُرَّةُ** † [The blaze upon the face of a horse] extended, or spread, long and wide: (S:) [or, simply, extended down the face; as appears from an explanation of the word **شِمْرَان** in the S and K &c.: see also **سَائِلَة**, below. And in like manner **سَال** is often said of flowing, or defluent, hair.] — **سَال** &c. for **سَيْل**, pass. of **سَال**: see this last word, in art. **سَال**.

2: see 4.

3. **سَائِلَة**: see 3 in art. **سَال**.

4. **إِسَالَة**, (S, M, Msb, K,) inf. n. **إِسَالَة**, (Msb,) *He made it to flow, or run;* (S, M, Msb, K;) as also **سَيْلَة**, (S, TA,) inf. n. **تَسِيل**. (TA.) It is said in the Kur [xxxiv. 11], **وَأَسْلَنَّا لَهُ عَيْنَ الْقَطْرِ** (M, TA) i. e. *And we made [the source of copper, or of brass,] to flow, or run, for him.* (TA.) — And † *He made it long, (M, K,) and complete;* (M;) namely, the point of the iron head or blade of an arrow or of a spear &c. (M, K.)

6. **تَسَالَتِ الْكَتَائِبُ** † [The troops of horse] poured [together] from every quarter. (S, TA. [See also 1.]) — **هَمَّا يَتَسَالَتَانِ**: see 6 in art. **سَال**.

سَيْل *A torrent, or flow of water;* (MA;) [i. e.] much water, (M, K,) or a collection of rain-water, (Msb,) flowing, or running, (M, Msb, K,) in a valley, or water-course, or torrent-bed: (Msb.) or water that comes to one [from rain, in any case, or] from rain that has not fallen upon one: (TA:) originally an inf. n.: (Msb, TA:) pl. **سُيُول**: (S, M, Msb, K:) **سَائِلَة**, also, signifies the same as **سَيْل**; and its pl. is **سَوَائِل** [expl. in the M as meaning flowing, or running, waters]. (TA.) — And they said also, **سَيْل مَاءٍ**, meaning † **سَائِل** [i. e. *Flowing, or running, water*]; (M, K;) putting the inf. n. in the place of the epithet. (M.) **وَجَدْتُ بَقْلًا وَبَقْلًا وَمَاءً عَذْلًا سَيْلًا**, meaning *I found herbs full-grown and large and tall, and herbs not full-grown and therefore small, [and water among trees, flowing, or running,] is a saying of one sent to seek for herbage and water; mentioned by Th. (M.)*

سَيْلَة *A mode, or manner, of flowing or running of water.* (K.)

سَيْلَان *The سِنْخ [or tongue] of [meaning that enters into] the hilt, or handle, of a sword (M, K) and of a knife (M) and the like; (M, K;) the part, (S, TA,) in the A the tail, (TA,) that enters into the hilt, or handle, of a sword and of a knife: heard by A'Obeyd, though not from a learned man: (S, TA:) but AA cites the following ex. from Ez-Zibrikan Ibn-Bedr:*

- **وَلَنْ أَصَالِحَكُمَا دَامَ لِي قَرْنٌ**
- **وَأَشْتَدَّ قَبْضًا عَلَى السَّيْلَانِ إِبْنَامِي**

[And I will not make peace with you while I have a horse and my thumb grasps firmly upon the tongue of the sword]. (El-Jawūleekce, IB, TA.)

† **سَيْلَان** pl. of **سَائِلَة**, (K,) [or rather the former is a coll. gen. n. of which the latter is the n. un., applied in the present day to A species of mimosa, or acacia, mentioned by Forskāl in his Flora Egypt. Arab., pp. lvi. and exxiv., and by Delile in his Floræ Egypt. Illustr. (in the Deser. de l'Égypte), no. 965: and to a species of thistle; *carduus lacteus*; or wild artichoke:] a species of trees having thorns, of the kind called **عُضَاه**: (S:) certain trees having white thorns: (M:) or the [thorny plant called] **شَه**: (AA, M:) a certain plant; (K;) said to have white thorns, from

which, when these are plucked, there issues what resembles milk: (AA, M, K:*) certain trees having lank branches and white thorns of which the bases resemble the middle pairs of the teeth of virgins: (TA:) or, (K,) accord. to Abou-Ziyād, (AHn, M,) tall **سَمُر** [or gum-acacia-tree]: (AHn, M, K:) accord. to the A, the trees called **خَلَف** [now applied to the *salix Aegyptia* of Linn.] in the dial. of El-Yemen. (TA.)

سَيْال [Flowing, or running, much]. One says, **نَزَلْنَا بِوَادٍ نَبْتُهُ مَيْالٌ وَمَاؤُهُ سَيْالٌ** [We alighted in a valley the herbage whereof was inclining much, by reason of its luxuriant growth, and the water whereof was flowing, or running, much, by reason of its copiousness]. (TA.) — [And *Distilling much*: see **رَنَدٌ**.] — Also A certain mode of calculation. (O, K, TA. [In the CK, **الْحَبَاتَانِ** is erroneously put for **الْحَبَاب**.])

سَائِلَة: see **سَائِلَة**. — Also A bending in a sea or great river. (TA.)

سَائِل: see **سَيْل**. — Also Fluid, or liquid. (Msb.) — **سَائِلُ الْأَطْرَافِ**, in a description of the Prophet, means † *Extended in the fingers*: or, as some relate it, **سَائِن**, with ن, which has the same meaning. (O.) And **غُرَّةٌ سَائِلَةٌ** means † [A blaze upon the face of a horse] extending, or spreading, long and wide: (S:) or [extending so as to be] equable, or uniform, upon the bone of the nose: or that has extended upon the extremity of the nose so as to make it white: (M, K:) or that has spread widely upon the forehead and the bone of the nose: (TA:) if narrow, it is termed **شِمْرَان**. (S, TA.)

سَائِلَة [as a subst. formed from the epithet **سَائِل** by the affix ة]; pl. **سَوَائِل**: see **سَيْل**. — [Hence the saying,] **رَأَيْتُ سَائِلَةً مِنَ النَّاسِ** † *I saw a company of men that had poured from some quarter; and so* **سَيْلَة**. (TA.) — The pl. **سَوَائِل** also signifies *Valleys* [app. flowing with water, or because they flow with water]. (T in art. **ذَنْب**.)

مَسِيل: see **سَيْل**.

مَسَالُ الْخَدَّيْنِ [app. meaning † *Having expanded cheeks, not elevated in the balls thereof,* like **سَهْلُ الْخَدَّيْنِ**,] is a tropical phrase. (TA.) — **مَسَالُ الرَّجُلِ** † *The two sides of the beard of the man*: (O, and so in one of my copies of the S:) or, *of his jaws*: (so in the TA and in my other copy of the S; i. e. **لَحْيَتِهِ** instead of **لَحْيَتِهِ**;) sing. **مَسَال**: and pl. **مَسَالَت**. (S, O.) And also † *The two sides of the man [himself];* syn. **عِطْفَاهُ**. (S, O.)

مَسِيل *A place [or channel] in which a torrent flows:* (Msb:) or **مَسِيل مَاءٍ** and **مَسِيل مَاءٍ**, (S, K,) the latter anomalous, so much so that a parallel to it is scarcely, or in no wise, known, (MF,) a water-course; i. e. a place [or channel] in which water flows, or runs: pl. [of pauc., of the former,] **أَمْسِلَة**, (S, K,) and [of mult.] **مَسَائِل** and **مَسَل** and **مَسَلَان**; (S, Msb, K, TA;) the second

pl. regular, without ء, (TA, [though written in the CK with ء,]) and the rest irregular, (S, TA,) the sing. being likened to رَغِيفٌ, (S, Mḡb, TA,) which has for its pl. رَغَفَةٌ and رَغَفٌ (S, TA) and رَغَفَانٌ. (S, Mḡb, TA.)—It is also an inf. n. (TA. [See 1, first sentence.])—Also Rain *causing much flowing*; opposed to مَرَزَغٌ [q. v.]. (Ḥam p. 632.) [See also what follows.]

مُسَيْلٌ Rain *that causes the valleys and water-courses (تِلَاع) to flow*; opposed to مَرَزَغٌ [q. v.]. (S in art. رَزَغ, and Ḥam p. 632.) [See also what next precedes.]

Quasi سيمر

سِيمَةٌ and سِيمَى and سِيمَاءٌ and سِيمِيَّةٌ: see art. سوم.

سُومٌ: see سَائِمٌ [of which it is said to be pl.], in art. سوم.

سَوَى : لا سَيِّمًا and لا سَيِّمًا and لا سَيِّمًا: see art. سَوَى.

سين

سَيْنٌ One of the letters of the alphabet: (S, M, L, K:) [i. e., the name of that letter: (see art. س:) of the masc. gender as being supposed to be a حَرْفٌ [or letter], and fem. as being supposed to be a كَلِمَةٌ [or word]. (L.) The saying فَلَانٌ سَيْنُهُ لَا يُخَسِّنُ سَيْنَهُ means *Such a one will not form well one of the three شُعَب [i. e. teeth, or cusps,] of his مَس. (S, L.)*

سَيْنَاءٌ Certain stones, (M, L, K,) so says Zj, (M, L,) well-known: (K:) whence the name of a certain mountain in Syria. (M, L.)

سَيْنِيَّةٌ A certain tree; (M, L, K;) mentioned by AHn on the authority of Akh: (M, L:) pl. سَيْنِينٌ. (M, L, K.)

سيو

سِيَّةٌ The curved part of each of the two extremities of a bow: pl. سِيَّاتٌ: (S, K:) the س in the sing. is a substitute for و: AO says that Ru-beh used to pronounce it [سِيَّةٌ] with ء; and the rest of the Arabs, [سِيَّةٌ] without ء. (S, TA.) [See also art. سَأَو.]

سَيِّ: see art. سَوَى.

سَيِّ, with the compound سَيِّمًا: see art. سَوَى. —[Hence, perhaps, because of its uniformity, and, if so, belonging to art. سَوَى,] كَلَّا سَيِّ Much, or abundant, herbage: mentioned by Sgh. (TA.)

سِيَّةٌ: see art. سَوَى.

سَيَّوِيٌّ Of, or relating to, the سِيَّة of a bow. (S.)

ش

The thirteenth letter of the alphabet: called **شِين**. It is one of the letters termed **مَهْمُوسَة** [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed **شَجَرِيَّة** (TA,) from **الشَّجَر**, which means "the place of the opening of the mouth." (TA on the letter ج. See also **شِين** in art. **شِين**.) It is sometimes substituted for the affixed pronoun of the second pers. fem., **ك**; as in **رَأَيْتُكِ** for **رَأَيْتِ**, and as in the following verse,

- فَعَيْنَاش عَيْنَاهَا وَجِيدُش جِيدُهَا
- وَلَكِنَّ عَظْمَ السَّاقِ مِنْشِ رَقِيقٌ

[And thy two eyes are her two eyes, and thy neck is her neck; but the bone of thy shank is slender]; i. e. **عَيْنَاك** and **جِيدُكَ** and **مِنْكَ**: this substitution for the affixed pronoun of the second pers. fem. is of dial. of Benoo-Anir and Temcem; and is not restricted to cases of pausation, as is shown by the verse above cited, though some assert it to be so: it is also substituted for the **ك** of **دِيكَ**, when with **kesr**, so that they said **دِيش**: also for **ج**, as in **مُدْمَش** [or **مُدْمَش**], for **مُدْمَج** [or **مُدْمَج**]: and for **س**, as in **جَعَشُوش**, for **جَعْسُوش**. (MF. [See also De Saey's Chrest. Arabe, sec. ed., iii. 530-31.]) = [As a numeral, it denotes Three hundred.]

شَاب

شُؤْبُوبٌ A shower, or fall, or what pours forth at once or without intermission, of rain (S, A, O, K) &c.: (S, O:) or of rain with hail; for otherwise this term is not applied to rain: (ISd, TA:) pl. **شَائِبٌ**: (S, A, O, K:*) this is the pl. of **شُؤْبُوبٌ** (K, TA) in all its senses: (TA:) or rain that falls upon one place and misses another; like **نَجَاةٌ** and **نَجْوَةٌ**. (AZ, TA.) — [A thin, not wide, cloud, of which the rain falls with vehemence. (Freytag, from the Deewán of the Hudhalees.)] — A heat, or an unintermitted act, of running. (TA.) — Sharpness, vehemence, force, or strength, of anything: (K:) violence, or vehemence, of impetus or pushing or driving, (S, A, O, K,) of rain, (A,) or of anything. (K.) Kaab Ibn-Zuheyr says, speaking of a he-ass and she-asses,

- إِذَا مَا اتَّحَاظَنْ شُؤْبُوبُهُ
- رَأَيْتُ لِبَاعِرَتَيْهِ غَضُونا

i. e. When he runs vehemently [towards them, or rather when his vehemence of running is directed towards them], thou seest a wrinkling [or wrinkles] in his **جَاعِرَتَانِ** [dual of **جَاعِرَةٌ**, q. v.]. (S, O.) — The first appearance [or bloom] of beauty. (K.) One says of a girl, or young woman, **إِنَّا لَحَسَنَةٌ شَائِبَةٌ** Verily she is goodly in respect of the first appearances [or bloomings] of beauty of countenance in the eye of the beholder. (O.) — The vehemence of the heat of the sun. (K.) — And The **طَرِيقَةُ** of the sun: (K:) **شَائِبَةُ الشَّمْسِ** signifies the lines, or streaks, (**طَرَاتِقُ**) of the sun when it rises. (O.) — **شَائِبَةُ الصَّمْغِ** What flows, of the [manna, or gum, called] **مِغْفَر** [q. v.], and remains like strings, or threads, between the trees and the ground. (T, L.) [See also **سَعَائِبٌ**.]

شَات

شَتَبَتْ A horse that has a habit of stumbling; or that stumbles often: (S, K:) it has no corresponding verb: and accord. to As, it signifies (S) a horse whose hind hoofs fall short of reaching [the spots that have been trodden by] his fore hoofs: (S, K:) [but see **شُبُوبٌ**:] pl. **شُؤُوتٌ**. (TA.) [See also **أَحَشٌ**.]

شَاف

1. **شَتَفَتْ رِجْلَهُ** (S, O, K,) aor. **شَفَّ**, (K,) inf. n. **شَافٌ**; (S, O;) and **شَتَفَتْ رِجْلَهُ**; (O, K;) His foot became affected with an ulcer, or imposthume, such as is termed **شَافَةٌ**, breaking out in it. (S, O, K.) — Accord. to some, (O,) **شَافُ الْجُرُجِ** (O, K, [in my MS. copy of the K **شَافٌ**, and so accord. to the TK, and in the CK without **ش**, but I think that the right reading is **شَافٌ**, and that its verb is **شَتَفَ**, or it may be **شَافَ**, and inf. n. of **شَتَفَ**]) signifies The wound's becoming in a corrupt state, so that it will hardly, or not at all, be cured. (O, K.) — **شَتَفَ صَدْرَهُ عَلَيَّ** His bosom bore concealed enmity and violent hatred, or rancour, malevolence, malice, or spite, against me. (TA.) — **شَتَفَتْ أَصَابِعُهُ** (Az, O, K,) or **يَدُهُ** (M, TA,) His fingers, or his hand, became cracked, or disintegrated, in the parts around the nails; (Az, M, O, K;) as also **شَتَفَتْ**, (O, TA,) and **سَعَفَتْ**: so say AZ and IAg, and in

like manner says Th. (TA.) = **شَتَفَتْ**, (S, O, K,) and **شَتَفَتْ لَهُ**, (AZ, O, K,) aor. **شَفَّ**, (K,) inf. n. **شَافٌ**, (S, O, K,) in the Bári' **شَافٌ**, with fet-h to the **ش**, (TA,) and **شَافَةٌ**; (O, K;) and **شَتَفْتُ مِنْهُ**, inf. n. **شَافٌ**, omitted in the K [and S, and O], but correct, as Sgh has indicated in the Tekmileh; (TA;) I hated him; (S, O, K;) like **شَتَفْتُ لَهُ**; (S and O in art. **شَفَّ**;) namely, a man: (S, O:) or the first and second signify, (K,) or the first also signifies accord. to IAg, (O,) I feared, when I saw him, namely, a man, that I should smite him with an evil eye, or should guide against him one whom he disliked, or hated; (O;) or I feared that he would smite me with an evil eye, or I guided against him one whom he disliked, or hated. (K.) — And **شَتَفَ** He (a man, A'Obeyd, O) was frightened, or afraid. (A'Obeyd, O, K.)

10. **اِسْتَشَافْتُ**, said of a **قُرْصَة**, [so in the TA, an evident mistranscription, app. for **قَرَحَة**, and so in the next paragraph, i. e. an ulcer, or imposthume,] means **صَارَ لَهَا أَصْلٌ** [It had, or acquired, root, or rootedness, or permanence; as though it became a **شَافَةٌ**]. (TA.)

شَتَفَ [part. n. of **شَتَفَ**, and properly meaning Having an ulcer, or imposthume, such as is termed **شَافَةٌ**,] is applied as an epithet to a heart, in the following verse, cited by IKt,

- يَا أَيُّهَا الْجَاهِلُ إِلَّا تَنْصَرِفُ
- وَتَمَرُّ تَدَاوِ قُرْصَةِ الْقَلْبِ الشَّتَفِ

[in which **قُرْصَة** is doubtless a mistranscription (like that in the next preceding paragraph) for **قَرَحَة**; the obvious meaning of the verse being, † O thou ignorant one, wherefore wilt not thou revert, when thou hast not cured the sore of an ulcerated heart?]. (TA.)

شَافَةٌ An ulcer, or imposthume, (**قَرَحَة**) that breaks out in the bottom of the foot, and is characterized, (S, IATH, O, K,) or is cut, (Yaakoob, IATH, O,) and goes away; (Yaakoob, S, IATH, O, K;) and the word is also pronounced without **ش**. [i. e. **شَافَةٌ**]: (IATH, TA:) or an ulcer, or imposthume, in the foot of a person, who dies if it is cut: (O, K:) and it is also said to be a tumour in the hand, and foot, from the entering of a piece of wood, or stick, into the flesh of the foot, or the palm of the hand, and its remaining therein, so

that the place swells, and becomes large. (TA.) *اِسْتَأْصَلَ* (S, O, K) is a prov. (S, O) meaning † *May God cause him to go away like as the شاف above mentioned goes away*: (S, O, K:) or this means *may God extirpate him*: for — *شاف* is also syn. with *أَصْل* [i. e. *Root*, &c.]: (O, K:) so says Sh. (O.) [See also 10 in art. *أَصْل*: and see what here follows.] — It is also said to signify *The family and household of a man*: and hence the form of imprecation, *اِسْتَأْصَلَ* *الله شافقتهم*, [May God extirpate their family and household]. (TA.) — And † *Enmity*. (TA.)

شاف, thus with fet-h to the *ء*, is an epithet applied to a man, meaning *Mighty, potent, powerful, or strong; inaccessible, or difficult of access*. (TA.)

رجل مشؤونة *A foot affected with an ulcer, or imposthume, such as is termed شاف*, breaking out in it: (O, K:) from *شَفَّتْ رِجْلُهُ*. (O, *K, *TA.) — And *مشؤوف*, from *شَفَفَ*, *Frightened, or afraid*; (A'Obeyd, O, K;) applied to a man. (A'Obeyd, O.)

شام

1. *شؤم*, (S, MA, K,) inf. n. *شؤم*, (MA,) *He (a man, S) was, or became, unlucky, or inauspicious, (صار شؤمًا, S, K, in the MA شؤم شد, to them: (S, MA, K;) as also شؤمهم, and شؤمهم, and شؤمهم عليهم, (K:) or شؤمهم, (AZ, Ham p. 224,) or شؤمهم عليهم, (S,) or both of these, (TA,) aor. ء, (S, TA,) inf. n. شؤم, (TA,) he drew upon them ill luck, or evil fortune; (S, TA;) or caused ill luck, or evil fortune, to befall them from him: (AZ, Ham ubi supra, TA:) or شؤم as an inf. n. signifies the being unlucky: and the rendering unlucky: and so شؤم [as it is commonly pronounced: see شؤم below]. (KL.) = And شؤمهم, inf. n. شؤمهم, so in the L; in the K, شؤمهم, inf. n. شؤمهم; but the former is the right; (TA;) *He made them to go, or journey, to الشام* [i. e. *Syria*]. (K, TA.)*

2: see what next precedes.

3. *شام* *Take thou the direction of the left hand with thy companions*: (S, K, TA:) *شام* signifies “take thou the direction of the right hand.” (TA.) — And *شام* *He (a man) came to الشام* [i. e. *Syria*]: like *شام* *signifying “he came to El-Yemen.”* (TA. [See also 4.]])

4. *شام* *He desired the left*: like as *شام* *signifies “he desired the right.”* (TA in art. *شام*.) — And *He (a man, S) came to الشام* [i. e. *Syria*]: (S, K, TA: [see also 3:]) or *he went thither*: and *شام* *signifies “he came to El-Yemen.”* (TA.) = *ما أشأم* (S, K, TA) *How unlucky, or inauspicious, is he!* (TA:) the vulgar say, *ما أشأم*. (S, TA.)

5. *شام*, (MA, TA,) from *الشؤم*, (TA,) *He found him, or it, unlucky, or inauspicious*: and

he became unlucky by means of him, or it: (MA:) or *شام* signifies *he had ill luck, or evil fortune*. (KL.) See also 6. — And *شام* *He took the direction of his left hand*: (K, TA:) and in like manner *شام*, [whence it seems that *شام* in the sense expl. above may be a mistake for *شام*,] “he took the direction of his right hand.” (TA.) — And *He asserted his relationship to [the people of] الشام* [i. e. *Syria*]: (S, K:) a verb similar to *تكون* and *تقيم*. (S.)

6. *شام*, (S, Māb, K, TA, &c.,) in some of the copies of the K *شاموا*, (TA,) [and in like manner *شام*, which is often opposed to *شام*, (see an instance in Bd xvii. 14,) is used in the K in art. *عطس*, and *شام* in the TA in the same art. as on the authority of IKh, whence it seems that both these verbs are correct in the sense here following, though the former is probably preferable, and *شام* is used in the same manner in “Les Oiseaux et les Fleurs,” p. 93, as mentioned by Freytag, so that *شام* and *شام* are the contr. of *شام* and *شام*,] *They augured evil from him, or it; regarded him, or it, as an evil omen; (Māb, KL,*) like *شام*: (Māb:) deemed him, or it, unlucky, or inauspicious. (KL.) — *شام*, thus, with medd, also signifies *He took the direction of الشام* [i. e. *Syria*]. (TA.) — See also 5.*

10: see the next preceding paragraph.

الشام, the name of a certain country [i. e. *Syria*], is masc. and fem.; (S;) sometimes masc.: (K:) and may also be pronounced *الشام* [as it commonly is in the present day]. (Māb.) — [And as this country lies on the north of Arabia, *الشام* also signifies *The northern region*; opposed to *اليمن*.]

شؤم, (S, Māb, K, &c.,) thus, with *ء*, but always pronounced *شؤم*, without *ء*, (TA,) is an inf. n.: (MA, KL: [see 1, first sentence, in two places:]) and signifies [as a simple subst.] *Unluckiness, inauspiciousness, unfortunateness, unprosperousness, evil fortune, or ill luck; contr. of شام*; (S, K;) [i. e.] *شؤم*: (Har p. 158:) *evil [of any kind]*; syn. *شؤم*: (Māb:) [and particularly] *an evil omen*: (PS:) and *شؤم* signifies the same as *شؤم*: (TA:) [or, like *منحسة*, a cause of unluckiness, &c.:] *شؤم* is a pl. of *شؤم*, [or of *شؤم*: if of the former,] irreg., like as its syn. *شؤم* is [said to be] of *شؤم*. (TA in art. *شؤم*.) It is said in a trad., *إن كان الشؤم في ثلاث المرأة والدار والفرس*, meaning *If there be that whereof the consequence is disliked, or hated, and feared, [or if there be unluckiness,] it is in three things, the wife, and the house, and the horse*: i. e., if any of you have a wife whose companionship he dislikes, or a house in which he dislikes dwelling, or a horse that he dislikes taking for the purpose of keeping post on the enemies' frontier, let him separate himself therefrom, by divorcing the wife, and removing from

the house, and selling the horse: or, as some say, the *شؤم* of the wife is her not producing children; and that of the house, its straitness, and the badness of its neighbour; and that of the horse, one's not going to war upon it. (JM.) — See also *مشؤوم*. — Also *Black camels*: and *شام* signifies “white” camels, (K, TA,) and is also written and pronounced *شام*: (TA:) neither of these has a sing.: (K:) both occur in a verse of Abou-Dhu-eyb: but accord. to one reading thereof it is *شام*; pl. of *شام*: so says AA: and IJ says that *شؤم*, [without *ء*,] being originally *شؤم*, of the measure *فعل*, may also be pl. of *شؤم*. (TA.)

شام and *شام* *The left*, meaning the left side or direction or relative location or place; (S, K;) *شام* [and] *شام*; (S;) contr. of *شام* and *شام*. (K.) One says of a man, *شام* [He sat on the left]. (S.) And one says, *شام* *خذ بهم* i. e. [Take thou with them] the direction of the left hand. (S.) And *شام* *نظرت* [I looked in a right direction and in a left direction]. (TA.) And hence *أصحاب الشام*, in the Kur [lvi. 9 and xc. 19], (TA,) meaning [The occupants of the left: or] those who shall have their records given to them in their left hands: or the occupants of the low, or ignoble, place, or station: or the havers of unfortunateness (الشؤم): and *أصحاب الشام* is expl. as having the contr. senses. (Kali and Bd in lvi. 9.) = Also, the former, *شام* (شام) upon the person: thus, with *ء*, as mentioned by IATH: also mentioned without *ء* in art. *شام*. (TA.) — See also *شام* as meaning “a black she-camel,” in art. *شام*.

شام *Nature; natural, native, or innate, disposition, temper, or other quality or property*: (K, TA:) mentioned thus, as with *ء*, by AZ and Lh, and said by IJ to be sometimes thus pronounced; but the pronunciation thereof with *ء* is held by ISd to be extraordinary. (TA.) [See art. *شام*.]

شام, (S, Māb, K, TA,) without *ء*, (TA,) and *شام*, (S, Māb, K,) of the measure *فعل*, (S,) an allowable form, without *ء*, (Māb,) like *شام* and *شام*, (TA,) and *شام*, (Sb, S, K,) [Syrian;] of, or relating to, *الشام*: (S, Māb, K:) one should not say *شام*; any instance [of this] occurring by poetic license being accounted for as a case of the use of the name of the country for the rel. n.: (S:) the fem., applied to a woman, is *شام* and *شام*, the latter without *ء*: (S, TA:) the pl. of *شام*, like *شام* [in measure]. (TA.) — [And hence, *Northern*.]

شام, and *شام* the fem. of the former; and *شام*: see the next preceding paragraph.

شؤم: see *شؤم*.

أشأم [More, and most, unlucky, inauspicious, unfortunate, or unprosperous]. The Arabs say,

أَشْأَمَ كُلِّ أَمْرِي بَيْنَ لَحْيَيْهِ (Meyd, TA,) as some relate it, or, as others relate it, فَكَيْهِ, which means the same, (Meyd,) [app. meaning accord. to the TA, *The most unlucky thing of every man is between his two jaws, or the two lateral portions of his lower jaw*; but it is said that] أَشْأَمَ is here used in the sense of شُؤْمٌ [i. e. *the unluckiness, &c.*]; and in a similar manner [the contr.] أَيَمَنَ is used [in the sense of بَيْنَ]: so says AHeyth: (Meyd:) the prov. meaning the tongue. (AHeyth, TA.) The fem. is شُؤْمَى. (TA.) — Hence, (TA,) الْيَدُ الشُّؤْمَى *The left hand or arm; contr. of الْيَمْنَى*; (K, TA;) i. q. الشِّئَالُ. (TA.) It is said in a trad., respecting camels, لَا يَأْتِي خَيْرًا إِلَّا مِنْ جَانِبِ الْأَشْأَمِ [*Their goodness comes not save from their left side*]: i. e. they are milked and mounted only from the left side. (TA.) — See also مَشُؤْمٌ, in three places. — Zuheyr, in the following saying,

- فَتَنْتَجِ لَكُمْ غِلْمَانُ أَشْأَمَ كُلِّهِمْ
- كَأَحْمَرِ عَادٍ ثُمَّ تُرْضَعُ فَتَنْطَبِرُ

uses it in the sense of the inf. n. شُؤْمٌ; (S;) meaning غِلْمَانُ شُؤْمٌ (S, and EM p. 124:) he says, *And it, i. e. war, will bring forth for you boys of ill luck, or evil omen; all of them like Ahmar of 'Ad: then it will suckle these boys, and wean them: by Ahmar of 'Ad, he means Ahmar of Thamood, for Ahmar was the surname of him who hamstrung the she-camel of Sālih, and his name was Kudār: he says this for the sake of the measure: or, as some say, Thamood were called 'Ad-el-Ākhireh.* (EM.)

مَشْأَمَةٌ: see شُؤْمٌ, in two places: — and see also شَأْمَةٌ, likewise in two places.

مَشُؤْمٌ (S, MA, K, KL,) and مَشُؤْمٌ (S, K,) the latter like مَقُولٌ (TA,) [a contraction of the former.] *Unlucky, or inauspicious*, (S, MA, K, KL,) عَلَى قَوْمِهِ [to his people, or party], (S, MA, K,) and عَلَى نَفْسِهِ [to himself]: (Ksh and Bd in lvi. 9:) [and so شُؤْمٌ; (as in an ex. in the first sentence of this art.)] this being an epithet as well as a subst., like its syn. نَحْسٌ; syn. with مَشُؤْمٌ, like as نَحْسٌ is syn. with مَنَحُوسٌ; and app., like نَحْسٌ, used alike as sing. and pl., for it seems to be originally an inf. n.:] and so شَائِرٌ; (K;) or this signifies *drawing ill luck, or evil fortune, upon his people [and upon himself]*: (S, TA:) and أَشَائِرٌ, a pl., likewise signifies *unlucky, or inauspicious*; (KL;) *contr. of أَشْأَمٌ*; (S, K, TA;) these being pls. of أَشْأَمٌ and أَيَمَنٌ (TA:) the pl. of مَشُؤْمٌ is مَشَائِرٌ (S, KL, TA,) which is extr., for by rule it should be مَشُؤْمُونَ. (TA.) One says also طَائِرُ أَشْأَمٍ meaning [An omen] *happening, or occurring, with unluckiness, or inauspiciousness*; [i. e. *an unlucky, or inauspicious, omen*]; (K, TA;) and [in like manner] طَيْرُ أَشْأَمٍ: and the pl. is أَشَائِرٌ [as above]. (TA.)

شان

1. قَصَدْتُ قَصْدَهُ i. q. شَأْنَهُ [meaning *I pursued his (another's) way, or course, doing as he did*]; (S, L, K:*) in the K, شَأْنُ شَأْنِهِ and (قَصَدَ قَصْدَهُ;) and in like manner one says, شَأْنُ شَأْنِهِ. (K.) — And أَشَانُ شَأْنَكَ *Do thou what thou dost well.* (S, L, K:*) And كَفَى شَأْنُكَ *Keep thou to thy affair.* (IAar, L.) — And مَا شَأْنُ شَأْنِهِ *He did not know, or had not knowledge of, him, or his affair or case or state*: (Lh, IAar, L, K:) [from a passage in the L, imperfectly written, it seems, accord. to Lh, to be said of one who does what another likes or dislikes, app. without regard to his liking it or disliking it, agreeably with what here follows:] or (K) this means, (S, K,) or means also, (L,) *he did not care for, mind, heed, or regard, him.* (S, L, K. [In the S and L, the verb in the sense thus expl. is in the first pers.: and in one place in the L it is expl. by أَرَادَ, which often has this meaning.] One says also, لَا شَأْنَكَ شَأْنَهُ, meaning *I will assuredly know, or try, prove, or test, their affair or case or state*: (L:) or this means *I will assuredly corrupt, or pervert, or mar, their affair or case or state*: (S, L, K:*) and لَا شَأْنَكَ لَا شَأْنَكَ, (L,) or خَبَرَهُمْ, (K,) means *I will assuredly know, or try, prove, or test, [his, or their, state, or] him, or them.* (L, K. [In the CK and in my MS. copy of the K, لَا خَبَرْتَهُمْ, is erroneously put for لَا شَأْنَكَ شَأْنَهُ.]) — صَارَ لَهُ شَأْنٌ بَعْدَكَ [i. e., app., *He became a person to whom importance attached (accord. to the general meaning of لَهُ شَأْنٌ) after thou knewest, or sawest, or mettest, him; بَعْدَ بَعْدِكَ being for بَعْدَ عَهْدِكَ, agreeably with common usage*]. (K.)

[4. أَشَانُ شَأْنِهِ is mentioned by Golius as meaning "*Corrupt ac pervertit rem eorum*," as on the authority of the S, (the right reading in which has been given above,) and on that of the KL, in my copy of which I find nothing of the sort.]

8: see 1, first sentence.

شَأْنٌ *A thing, an affair, or a business*; syn. أَمْرٌ (S, L, K;) and خَطْبٌ [in the same sense, or in that next following]: (L, K:) *a great thing or affair*: (Har p. 274:) *state, condition, case, quality, or manner of being*; syn. حَالٌ (S, L:) [also *property, or nature: and importance attaching to a person or thing*]: pl. شُؤْنٌ and شَائِنٌ (L, K,) the latter mentioned by IJ on the authority of AAF, and شُؤْنٌ occurs in poetry for the former of these, or as another pl. originally شُؤْنٌ, of the measure فَعْلٌ. (L.) It is said in the Kur [lv. 29], كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ [*Every day He is employing Himself in an affair of some kind*]: expl. as meaning that, of his business (مِنْ شَأْنِهِ [which may also be rendered "of his property"]) it is to render mighty one who is brought low, and to bring low one who is mighty, and to enrich one who is poor, and to impoverish one who is rich; and no affair occupies him so as to divert him from an affair

(لَا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ). (L.) [And one says, *What is thy affair? or what is thy case?* And أَشَانُ شَأْنَكَ i. e. *Pursue thy way or course, or thy affair; or do what thou dost well; or keep to thy affair: or the like: and to this is often added, وَمَا تُرِيدُ i. e. and what thou wilt, or wishest, or desirest.* And مِنْ شَأْنِهِ أَنْ *It is of his business, or of his property, or nature, to do, or that he should do, such a thing.* And رَجُلٌ سَهْلُ الشَّيْءِ (a phrase occurring in the S and K in art. هَش) *A man of easy nature.* And لَهُ شَأْنٌ, sometimes meaning *There is for him, or he has, a great thing or affair to perform or transact: but more commonly, great importance attaches to him, or to it: see 1, last sentence.* And a grandee, or a prince, is said to be عَظِيمُ الشَّيْءِ i. e. *Of great importance or rank or dignity.* — Also [A suture of the skull; i. e.] the place of junction of the قَبَائِلِ [or principal bones, namely, the frontal, occipital, and two parietal, bones,] of the head: (K:) sing. of شُؤْنٌ (Mgh,) which signifies the places of junction, (As, S, Mgh, L,) and of meeting, (S, L,) of the قَبَائِلِ (As, S, Mgh, L,) of the head; (S, L;) *between every two of which قَبَائِلِ is a شَأْنٌ*: (As, L:) [it is fancifully said that] from them come the tears: (As, S, L:) the pl. is also expl. as meaning the سَلْسَلِ [i. e. sutures as being likened to the سَلْسَلِ (or lines) of writing] that unite the قَبَائِلِ: by Lth, as the نَتَائِزِ [likewise meaning sutures resembling lines of writing] of the skull; *between the قَبَائِلِ*: by AHat, as the شُعَبِ [meaning serrated edges] that unite the قَبَائِلِ of the head. (L.) — And The channel by which the tears flow, or run, to the eye: pl. [of pauc.] أَشْؤُنٌ and [of mult.] شُؤُونٌ (L, K:) [perhaps thus called because supposed to come from the sutures of the skull: but they may have been supposed to come thence because tears are called مَاءُ الشُّؤُونِ (as in a verse cited voce رَمَر); for this phrase may have been misunderstood as signifying "the water of the sutures of the skull," whereas it seems to be properly rendered "the water of the channels of the tears:"] it is said that the شُؤُونِ connect the قَبَائِلِ of the head [expl. above] to the eye: Lth says that they are the دُخُوقِ (عُرُوقِ) of the tears from [the interior of] the head to the eye: and Th, that they are certain ducts (عُرُوقِ) above the قَبَائِلِ, which become strong by degrees as the man advances in age: (L: [but it seems that Th has confounded explanations of شُؤُونِ in two different senses:]) accord. to ISk, (S,) or AA and others, (L,) the أَشَائِنِ are two ducts (عُرُوقَانِ) descending from [the upper part of] the head to the eyebrows and then to the eyes. (S, L.) — [The pl. شُؤُونِ is also expl. as though meaning *Tears themselves, in a phrase mentioned voce ذَبَرُ (q. v.), on the authority of the K.* — And شُؤُونُ الْخَمْرِ means † *The effluvia of wine that creep (مِنْ الْخَمْرِ) in the veins of the body.* (L.) — شَأْنٌ also signifies *A vein of earth in a mountain, (L, K,) i. e. a cleft therein, (L,) in which palm-trees are*

planted; (L, K;) or in which trees of the kind called *نَع* grow; or that produces plants, or herbage: (L:) pl. *شُؤُون*: (L, K:) which is said by ISd to mean *lines*, or *streaks*, in a mountain: or, as some say, *cracks*, or *clefts*: and to these cracks, or clefts, the poet *Ḳays Ibn-Kurāṣ* likens [imaginary] clefts in the liver, occasioned by love. (L.)

إِنَّهُ لَيْسَانُ شَانٍ أَنْ تُفْسِدَكَ is a saying mentioned by Lh, expl. [only] by the words *إِنْ أَنْ تَعْمَلُ فِي فُسَادِكَ* [i. e. *انْعَمَلْ فِي فُسَادِكَ*], app. meaning *Verily he is burying himself in the doing of a thing in order that we may labour in causing thee to be in a bad, or corrupt, state*. (L.)

شاهلوط

شَاهِلُوط [a Pers. word, and also used by the Arabs in the present day, applied to *The chestnut*]: also written *بَلُوط*. (TA voce *بَلُوط* and voce *جَمَل*.)

شاهين

شَاهِين A certain well-known bird, (K, TA,) of those that prey; (Mgh,* TA;) it is of the birds called *صُفُور* [pl. of *صُفْر*], as are also the *يُؤُوبُ* and the *بَازِي* and the *زُرَق* and the *بَشَق*; (AlḤit in "the Book of Birds," TA in art. *بَشَق*;) [said by Golius, on the authority of Dmr, to be the *white falcon*; and to this bird it is perhaps applied by some of the Arabs; but some of them, I believe most of them, and I believe also that they do so most properly, apply this appellation in the present day to the *gerfalcon*, which is not wholly white; and some, to the *falcon gentle*:] the word is [of Pers. origin,] not genuine Arabic; (TA;) it is an arabicized word: the pl. is *شَوَاهِين*, and sometimes *شَاهِين* is used in its stead, formed by substitution [of *ي* for *و*] for facilitating the pronunciation. (Mgh.) — Also † The *عمود* [meaning *beam*] of the balance. (K.) — And i. q. *صَنْجَة* [which signifies *A balance*, and a *steelyard*, and a *weight of a balance*]: so in the Expos. of the "Muwaṭṭa." (MF, TA.)

شَاو

1. *شَاوْتُ الْقَوْمَ*, (AZ, S,) aor. ʔ, (JM, PS,) or ʔ, (Ḥam p. 786,) inf. n. *شَاوُ*, (AZ, S, K,) *I preceded, or outwent, the people, or party*. (AZ, S, K.*) Accord. to [several of] the copies of the K, *شَاوَهُ* i. e. like *شَاعَهُ* in measure, which is incorrect, [in other copies *شَاوَهُ*, agreeably with what is said in the S,] signifies *He strove, or contended, with him to precede him, or outgo him*: or *he preceded him, or outwent him*: but in the S it is said, *شَاوَهُ*, of the measure *فَاعَلَهُ*, signifies *he strove, or contended, with him to precede him, or outgo him*: and *شَاوَهُ* like *شَاوَهُ*, [the former belonging to art. *شَاو* and] formed by transposition, signifies *he preceded him, or outwent him*; and both of these are used by the poet (El-Ḥārith Ibn-Khālid El-Makhzomee, TA) in his saying,

• مَرَّ الْحَدُوجُ وَمَا شَاوْتُكَ نَقْرَةً •
• وَلَقَدْ أَرَاكَ تَشَاءُ بِالْأَطْعَانِ •

this [passage in the S], however, is taken from what is said by A'Obeid, in [his work] "El-Ghareeb el-Muṣannaf," which is as follows: *شَاوْتَنِي*, like *شَاوْتَنِي* [in measure], and *شَاوْتَنِي*, like *شَاوْتَنِي*, mean *the affair, or event, grieved me*; and thus in the verse of El-Ḥārith Ibn-Khālid, which he cites; and the same is said in the T on the authority of IAgr, who says that the poet has used two dial. vars.: [accordingly the verse may be rendered, *The camels with their saddles upon them passed along and they grieved thee not at all; but I see thee that thou art grieved by the women borne in the camel-vehicles*:] it is said in the M, *شَاوْتَنِي الشَّيْءَ* means *the thing preceded me, or outwent me*: and also *the thing grieved me*: formed by transposition from *شَاوْتَنِي*, as is proved by its having no inf. n.: IAgr says that they are two dial. vars. because of his not being a grammarian. (TA.) [See also 8.] — And *شَاوْتُ الْبَيْتِ*, (Lh, TA,) or *شَاوْتُ مِنَ الْبَيْتِ*, (S,) inf. n. *شَاوُ*, (K, TA,) *I drew forth the earth from the well*: (S, K:*) or *I drew forth a basketful of earth* (*شَاوْتُ*) or *two basketfuls of earth* (*شَاوْتَيْنِ*) from the well. (Lh, TA.)

3. *شَاوَهُ*: see 1. *يُشَاوِي* occurs in a verse of Milḥah El-Jarmee, meaning *يُسَابِقُ*, from *شَاوُ* meaning *طَلَّقَ*: one says *شَاوَهُ*, aor. *يَشَاوُهُ*, meaning *سَبَقَهُ*: but the verb of the measure regularly formed from *شَاوُ* is *شَاوِي*; so that *يُشَاوِي* is formed by transposition and by the change of the ʔ into *ي*. (Ḥam p. 786.)

6. *تَشَاوِي مَا بَيْنَهُمَا*, (S, K, TA, [in the CK, erroneously, *تَشَاوِي*]) like *تَشَاوِي* [in measure], (S,) *The space between them two became far-extending*. (S, K.) — And *تَشَاوَى الْقَوْمُ* *The people, or party, became scattered, or dispersed*. (S, K.)

8. *اِشْتَاوِي* *He preceded, or outwent*: (S, K:) so says El-Mufaḍḍal. (S.) — And *He gave ear, hearkened, or listened*. (S, K.)

شَاوُ The utmost extent, term, limit, point, reach, or goal. (S, Mgh, K.) — And *A heat, or single run to a goal or limit*: so in the saying, *جَرَى شَاوًا* (S) or *جَرَى شَاوًا* (Mgh) [*He (a horse, TA) ran a heat*]. — And i. q. *هَمَّة*: thus in the saying, *إِنَّهُ لَبَعِيدُ الشَّأْوِ* † [*Verily he is far-aiming, or far-aspiring, in purpose, desire, or ambition*]: (Lh, TA:) and *شَاوُ* is a dial. var. thereof. (TA.) — Also *A [basket such as is termed] زَبِيل*; and so *مِشَاة*: (K:) or † the latter signifies *a زَبِيل* in which the earth of a well is taken forth; of the measure of *مِشَاة*; and the pl. is *مِشَاة*: (S:) and *شَاوُ* signifies, (S,) or signifies also, (K,) the earth that is taken forth from a well (S, K) with the like of the *مِشَاة*, (as in a copy of the S,) or such as fills the *مِشَاة*: (so in another copy of the S [agreeably with what next follows]:) *a زَبِيل* of the earth of a well. (As, T, TA.) — And hence, i. e. as being likened to a *زَبِيل* of the earth of a well, † The dung that the he-ass and the she-ass casts forth: (As, T, TA:) or the dung of the she-

camel; (M, K;) but the more approved word is *شَاوُ*, with *س*. (M, TA.) — Also *The nose-rein (زِمَام) of a she-camel*. (Lh, K.)

مِشَاة; see the next preceding paragraph, in two places.

مُخْتَلَفٌ [part. n. of 8, q. v.: — and] i. q. مُخْتَلَفٌ [app. as meaning *Disagreeing, differing, or discordant*]. (TA.)

شب

1. *شَبَّ*, aor. ʔ, (S, Mgh, Mgh, K,) inf. n. *شَبَابٌ* (S, Mgh, Mgh, K*) and *شَبِيَّةٌ* (S, Mgh, K*) and *شَبِيْبٌ* and *شَبُوبٌ*, (TA,) *He became a youth, or young man*; i. e. *he attained to the state termed شَبَابٌ meaning as expl. below*; (S, Mgh, Mgh, K;) said of a boy. (S, Mgh.) [And in like manner *شَبَّتْ* is said of a girl, i. e. *She became a young woman*.] — *شَبَّ* used as a noun: see below. — [Perhaps as an inf. n. of which the verb is *شَبَّ*, (as Freytag has assumed,) but more probably of *شَبَّ*, which will be found mentioned in this paragraph, for I do not find the former verb in the requisite sense,] *شَبَّ* signifies *Anything's being, or becoming, raised, or elevated*. (K.) — *شَبَّ* said of a horse, (S, Mgh, K,) aor. ʔ, and ʔ, (S, K,) inf. n. *شَبَابٌ* and *شَبِيْبٌ* (S, Mgh, K) and *شَبُوبٌ*, (K,) *He was brisk, lively, or sprightly*, (S, Mgh, K,*), and *raised his fore legs* (S, Mgh, K) together, (S, Mgh,) as though in leaping, (TA,) and played. (S. [See also *شَبَّتْ* in art. *شَبُو*, said of a mare.]) And likewise *He was or became, restive, or refractory*: one says, *عِضَاهُ* and *شَبِيْبُهُ* and *بَرِئْتُ إِلَيْكَ مِنْ شَبَابِهِ* [I am irresponsible to thee for his being restive, or refractory, and for his biting]. (S.) — *شَبَّتِ النَّارُ*, [aor., accord. to rule, ʔ,] (Mgh, K,) and *شَبَّتْ* [pass. of the trans. verb *شَبَّ*, q. v. infra], inf. n. *شَبُوبٌ* (which is of the intrans., TA) and *شَبَّ* (which is of the trans. verb, TA), *The fire burned, burned up, burned brightly or fiercely, blazed, or flamed*. (Mgh, K. [See also 5.]) [And hence,] *شَبَّتِ الْحَرْبُ بَيْنَهُمَا* [War, or the war, burned, or burned fiercely, between them]. (A, TA.) — *شَبَّ* It was raised, or elevated. (O, TA.) — *شَبَّ النَّارُ*, aor. ʔ, (S, O, Mgh,) inf. n. *شَبَّ* (S, O, K) and *شَبُوبٌ* (S, K,) or the latter is the inf. n. of the intrans. verb mentioned above, (TA,) *He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame*; (S, O, Mgh, K:*) as also *شَبَّهَا*, inf. n. *تَشْبِيْبٌ* (L;) and *اِشْتَبَاهَا*: (A and TA in art. *شَبُو*.) And in like manner, *شَبَّ الْحَرْبُ* † *He kindled war, or the war; or made it to burn, or burn fiercely*. (S.) — [Hence,] *شَبَّ*, aor. ʔ, said of the blackness of a garment, (Sh, A, TA,) † *It heightened and increased*, (A,) or *made to appear bright and beautiful, and [as it were] burning, or glowing*, (Sh, TA,) the whiteness of the wearer. (Sh, A, TA.) And *شَبَّ لَوْنُهَا* (aor. as above, S) † *It*

(a woman's hair) *showed*, [or *set off*,] and *rendered beautiful*, her colour, or complexion: (S:) it (a woman's head-covering, and her hair,) *increased*, and *showed*, [or *heightened*, and *set off*,] her beauty: (K:) it (a woman's black head-covering) *increased her fairness*, and *rendered her beautiful*. (TA.) And يَشْبُ الْوَجْهَ, said of patience, † *It gives beauty and colour to the countenance*. (TA, from a trad.) — See also 4, in two places.

2. شَبَّ النَّارُ, inf. n. تَشْبِيْبٌ: see the preceding paragraph. — Hence, تَشْبِيْبُ النِّعْرِ: *The making the commencement of poetry elegant, or ornate, by the mention of women*: (L, TA:) or the primary meaning of التَّشْبِيْبُ is *the mention of the days of youth and of play or sport, and amatory language*; and it is in the *commencing of odes*; and the *commencement thereof* is so called, absolutely, though there be not in it any mention of youth: (TA:) it means التَّشْبِيْبُ, (S, O,) or التَّشْبِيْبُ بِالنِّسَاءِ, (K, TA, [in the CK, erroneously, (التَّشْبِيْبُ بِالنِّسَاءِ)]) i. e. يَذْكُرُهُنَّ: (TA:) one says, يَتَشَبَّبُ بِفُلَانَةٍ, (S, O,) and يَتَشَبَّبُ بِهَا [if this be not a mistranscription for يَتَشَبَّبُ], (TA,) meaning يَتَشَبَّبُ بِهَا: (S, O, TA:) [see this fully expl. in art. نَسَب: i. e.] تَشْبِيْبٌ بِفُلَانَةٍ, inf. n. تَشْبِيْبٌ, means, † *He spoke of such a female in amatory language [in the commencement of his ode]*, (Mgh, TA,) and *alluded to the love of her*: (Mgh:) and شَبَّ قَصِيدَتَهُ † *He embellished [the commencement of] his ode by the mention of women*: (Mgh, Mgh:) and شَبَّ قَصِيدَتَهُ بِفُلَانَةٍ † *He embellished the commencement of his ode by mentioning, in amatory language, such a female*: (A, TA:) and شَبَّابٌ is used in the sense of تَشْبِيْبٌ; thus a قَصِيْدَةٌ is said to be حَسَنَةُ الشَّبَابِ † *Beautiful in the mention of women &c.*; and Jerceer is said to have been أَرْقُ النَّاسِ شَبَابًا † *The most elegant of men in the mention of women &c.*. (A, TA.) — Hence, i. e. from التَّشْبِيْبِ الْقَصِيْدَةِ, may be derived التَّشْبِيْبُ as a conventional term in the science of the division of inheritances; meaning † *The mention of daughters according to the different degrees [of descent]*: (Mgh:) it is as when one says, “he died, and left three daughters of a son, subordinate one to another, and three daughters of a son's son, in like manner, and three daughters of a son's son's son, in like manner, and the sons died and the daughters remained.” (O.) — تَشْبِيْبُ الْكُتُبِ signifies † *The commencing of books, or writings*: and hence شَبَّ بِجَاوِبِهِ, occurring in a trad., meaning † *He commenced answering him*: not from the تَشْبِيْبِ of women in poetry. (TA.)

4. اَشْبَهَ اللَّهُ God made him, or may God make him, to become a youth, or young man; i. e., to attain to the state termed شَبَابٌ meaning as expl. below: and اَشْبَهَ اللَّهُ قُرْنَهُ means the same: (S, A, TA:) the latter [lit. means *God made, or may God make, his equal in age to become a youth, &c.*, (see Har p. 572,) and therefore] is

tropical. (A, TA.) — اَشْبَيْتُ الْفَرَسَ I excited the horse to be brisk, lively, or sprightly, and to raise his fore legs together, as though in leaping, and to play. (S, K, TA.) — اَشْبَ النَّارُ: see 1. — اَشْبَى لِي الرَّجُلُ, inf. n. اِشْبَابٌ; as also شَبَّ †; The man appeared before my upraised eyes when not hoped for. (AZ, TA.) — And اَشْبَى لِي كَذَا, and شَبَّ †; Such a thing was prepared, or appointed, or ordained, for me. (S, K, TA.) — اَشْبَى † He became one whose child, or children, had attained to the state of شَبَابٌ [i. e. youth, or young manhood, &c.]: (K:) [or] اَشْبَى الرَّجُلُ بَيْنَ: the man became one whose children had attained to that state: (S, TA:) and in like manner, اَشْبَى اَوْلَادًا is said of a woman. (TA.) — And اَشْبَى said of [the species of bovine antelope called] the wild bull, (S, K,) He became such as is termed شَبَّابٌ [q. v.], i. e., (S,) he became advanced in age, or full-grown; (مُبْنٍ, S, K;) one whose state termed اِنْسَانٌ [q. v.] had ended. (S.)

5. تَشَبَّبَتِ النَّارُ The fire became kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: see also 1. One says on the occasion of kindling fire,

تَشَبَّبِي تَشَبَّبَ النَّيْمَةِ

جَاءَتْ بِهَا تَمْرٌ إِلَى تَيْمَةٍ

[Be thou kindled like the state of kindling of the calumny that Temr brought to Temeemeh: but to what this alludes I know not]: it is like the saying, اَوْدَقَ بِالنِّيمَةِ نَارًا [He kindled a fire with calumny]. (A, TA.) — See also 2.

10. It is said in a trad., يَجُوزُ شَهَادَةُ الصَّبِيَّانِ عَلَى الْكِبَارِ يَتَشَبَّبُونَ [The boys' giving testimony against those that are full grown is allowable, when they (the former) are deemed to have attained to the state of youths, or young men]: it is as though it were said that if they take upon themselves the bearing witness in boyhood, and give their testimony when full grown, it is allowable: (TA:) or يَتَشَبَّبُونَ means they shall be sought youths, such as have attained to puberty, or maturity, in the case of giving testimony: or they shall be waited for, in the case of giving testimony, until the period of becoming youths, or young men. (Mgh.) — And it is said in another trad., اِسْتَشْبُوا عَلَى اُسُوفٍ كَمَا فِى الْبُولِ, i. e. Sit upon your shanks as one does when preparing to rise, not stooping with the whole body near to the ground; [having your feet only upon the ground; in the voiding of urine:] from شَبَّ الْفَرَسُ meaning “the horse raised his fore-legs together from the ground.” (TA.)

R. Q. 1. شَبَّابٌ He completed [a thing]; (AA, O, K;) said of a man. (AA, TA.)

شَبَّ, and its fem. شَبَّةٌ: see شَابٌ. — Also The stones of زَاغ [or vitriol]: (K:) or the stones from which زَاغ and the like thereof are obtained; the best whereof is that which is brought from El-Yemen, which is white شَبَّابٌ, and is very glistening: (TA:)

[but شَبَّ بَيَانِي, as also شَبَّ alone, is a name now commonly given to alum:] or it is a certain thing resembling زَاغ: (S, Mgh:) or a species thereof: accord. to El-Farábee, the stones from which come زَاغ and the like: Az says, it is one of the minerals produced by God in the earth, with which one tans, and resembling زَاغ, and the name [correctly] heard is thus, with ب, but is by some mistranscribed with the three-dotted ث, [i. e. شَثٌ] which is a kind of tree of bitter taste, and I know not whether one tans with it or not: accord. to Mtr, in the saying that one tans with شَبَّ, this word is a mistranscription; for شَبَّ is a dye, and one does not tan with a dye; it is mistranscribed for شَثٌ, which is a kind of tree like those of the خَلَّاف [q. v.], and with them one tans: El-Farábee also says, in the section of ث, that the شَثٌ is a species of mountain-tree, with which one tans: from all which it appears that one tans with both of them; for an affirmation is to be preferred to a negation: (Mgh:) and it is a well-known medicine; (K, TA;) as some say: so accord. to the correct copies of the K, in some of which, دَوَاءٌ is put for دَوَاةٌ. (TA.)

شَبَّ and دَبَّ, though originally verbs, are used as nouns, by the introduction of مِنْ before them: one says, اُعْيَيْتَنِي مِنْ شَبٍّ إِلَى دَبٍّ [expl. in art. دَب]: (S:) and in like manner they are used in another saying expl. in art. دَب [q. v.]: (S in that art.) or, without tenween, they may be regarded as verbs used in the way of حِكَايَةٍ [or imitation]. (MF.)

شَبَّةٌ The burning, burning up, burning brightly or fiercely, blazing, or flaming, of fire. (TA.)

شَبَّابٌ and شَبَّابَةٌ, applied to a [bovine antelope of the species called the] wild bull, (Aq, S, K,) and to a sheep or goat, (K,) and مُشَبَّبٌ, applied to the former, and مُشَبَّبَةٌ, (Aq, S, K,) sometimes, applied to the former, (Aq, S,) or to both, (K,) Advanced in age, or full-grown, (مُبْنٍ, S, K,) whose state termed اِنْسَانٌ [q. v.] has ended; (Aq, S;) and مُشَبَّبَةٌ is in like manner applied to a she-camel as meaning مُسِنَّةٌ: (TA:) or شَبَّابٌ, (AA, K,) applied to both, (K,) as also مُشَبَّبٌ, (TA,) or to a bull, (AA,) is syn. with شَابٌ [meaning youthful, or in the prime of life]: (AA, K, TA:) and accord. to AO, شَبَّابٌ, applied to a bull, means that has attained to the end of شَبَابٌ [i. e. youthfulness, or the prime of life]: (S, TA:) or, as some say, that has attained to the end of his full growth and strength; as also شَبَّابَةٌ, which is likewise applied to the female; or, accord. to AHd and ISh, when he is a year old, and weaned, he is called دَبَّابٌ; and then, شَبَّابٌ [meaning more than a year old]; and the female, شَبَّابَةٌ. (TA.)

شَبَابٌ and شَبَابَةٌ [both mentioned above as inf. ns.] (S, Mgh, K) [and شَبَابِيَّةٌ which is a simple subst.] Youth, youthfulness, the prime of man-

hood, or young manhood; syn. قَتَا; (K;) or حَدَاة; contr. of شَب: (S;) or the state from puberty to the completion of thirty years; or from sixteen years to thirty-two; after which a man is called كَهْل; (TA;) the age before اكْبُوْلَة: (Msb;) or the state between thirty and forty: (Mgh;) or, accord. to Mohammad Ibn-Habeb, the state from the seventeenth year to the completion of fifty-one years is termed شَبَابَة; the period before, from birth, being termed غُلُوْمِيَّة; and in the period after, a man being called شَيْخ, until he dies. (TA.) One says, سَقَى اللّٰهُ عَصْرَ السَّيِّبَةِ [May God freshen as with rain the times, or mornings, or afternoons, of youth, &c.], and عَصُرَ الشَّبَابِ [the times, &c., of the states of youth, &c.]. (A, TA.) — [شَبَابٌ often signifies † The sap, or vigour, of youth or young manhood.] One says, اسْتَحَارَ شَبَابُهَا, as in a verse of Abou-Dhu-eyb, † The sap [or vigour] of youth (مَا الشَّبَابُ) flowed in her. (IB, TA in art. حَبِير.) And اِمْتَلَأَ شَبَابًا † [He became full of the sap, or vigour, of youth or young manhood]. (The lexicons, &c., plurim.) [But] مَا الشَّبَابُ signifies [also] † The freshness, or brightness, and beauty, of youth. (Har p. 340.) [And شَبَابٌ app. signifies also † Youthful fully, or the like; (see an ex. voce غَمْرَة); and so, probably, does شَبَابٌ.] — [Hence,] شَبَابٌ also signifies † The first, or beginning, or the new, or recent, state, of a thing; (K, TA;) and so شَبَابَةٌ. (TA.) One says, قَدِمَ فِي شَبَابِ الشَّهْرِ (A, TA) † He came, or arrived, in the beginning of the month. (TA.) And لَقِيتُهُ فِي شَبَابِ النَّهَارِ (A, TA) † I met him in the beginning of the day: (TA;) and جِئْتُكَ فِي شَبَابِ النَّهَارِ and بِشَبَابِ النَّهَارِ † I came to thee in the beginning of the day: (Lh, TA;) or شَبَابُ النَّهَارِ means the period when the sun has risen high, when one fifth of the day has passed. (A in art. رَاد.) And one says also † He did that at the commencement thereof. (TA.) — See also شَبَابٌ — And see 2.

شَبَابٌ an inf. n. of شَب said of a horse. (S, Msb, K.) — See also the next paragraph, in two places.

شَبَابٌ: see شَب, in three places. — Also A horse whose hind feet pass beyond his fore feet; (K;) which is a fault: accord. to Th, such is termed شَبَابٌ: IM says that the correct word is شَبَابٌ: [but] see this in its proper place. (TA.) — Also A thing with which a fire is kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame; (S, K;) and so شَبَابٌ. (K.) — And [hence, as also شَبَابٌ] † A thing that serves [as a foil] for beautifying, or setting off, (K,) [or making to appear bright and beautiful,] or for increasing, or enhancing, and strengthening, [or heightening, in beauty,] (S, TA,) to another thing. (S, K, TA.) So in the saying, هَذَا شَبَابٌ † This is a thing that serves for increasing, or enhancing, [or heightening, in beauty,] to such

a thing. (S, TA.) One says of a woman's head-covering, هُوَ شَبَابٌ لَوَجْهَهَا † [It is a thing that serves for giving an appearance of additional brightness and beauty to her face]. (A.)

شَبَابٌ: see the next preceding paragraph.

شَبَابَةٌ: see شَبَاب, in five places.

شَبَابَةُ عَسَلِ شَبَابِيَّ Honey of Shebābeh (شَبَابَة); (A, TA;) or, of Benoo-Shebābeh, (Mgh,) a people of Et-Tāif, (A, Mgh, TA,) of [the tribe of] Khath'am, who possessed bees, and hence it was thus called. (Mgh.)

شَبَابِيَّة: see شَبَاب, in two places.

شَبَابٌ i. q. حَبَابٌ [q. v. in art. حَب]. (Th, TA.)

شَبَابٌ part. n. of شَب said of a boy; (Msb;) [Youthful, or in the prime of manhood; a youth, or a young man;] in the state from puberty to the completion of thirty years; or from sixteen years to thirty-two; after which a man is called كَهْل; (TA;) in the age before اكْبُوْلَة: (Msb;) or in the state between thirty and forty: (Mgh;) [or in the state from the seventeenth year to the completion of fifty-one years: (see شَبَاب:)] and IAqr mentions شَبَابٌ as an epithet applied to a man [in the same sense as شَبَاب]: (TA:) a female is termed شَبَابَةٌ (S, Msb, K) and شَبَابَةٌ; both signifying the same: (S, K;) the pl. of شَبَابٌ is شَبَابٌ (S, A, Mgh, Msb, K) and شَبَابَةٌ (S, A, K) and شَبَابٌ (S, A, * K,) or the last is an inf. n. used as an epithet applied to a pl. number, (Mgh, and Hum p. 50,) or it is a quasi-pl. n.: (TA:) females, (Msb,) or women, (K,) are termed شَبَابٌ (Msb, K) and شَبَابٌ (K,) the latter said by AZ to be allowable in the sense of the former, (TA,) which is pl. of شَبَابَةٌ (Msb,) accord. to Az, being pl. (not of شَبَابَةٌ but) of شَبَابَةٌ, like as ضَرَابٌ is of ضَرَبَةٌ: (TA:) the dim. of شَبَابَةٌ is شَبَابَةٌ, and some of the Arabs say شَبَابَةٌ, changing the ي into ا before a double letter [as in دَوَابَةٌ for دَوَابَةٌ]. (Isd, L in art. هَد.) One says, مَرَرْتُ بِرِجَالٍ شَبَابَةٍ meaning شَبَابٌ [i. e. I passed by men that were youths, or persons in the prime of manhood]. (S.) — See also شَبَابٌ.

شَبَابَةٌ: } dims. of شَبَابَةٌ fem. of شَبَابٌ, q. v.
شَبَابَةٌ: }

شَبَابَةٌ The scorpion. (IAqr, K.) — And The louse; syn. قَمَلٌ (K in this art.): or the ant; syn. نَمْلٌ (K in art. شَبَاب:); fem. [or perhaps n. un.] with ة. (TA.)

شَبَابٌ, and its fem., with ة: see شَبَاب, in three places. — Also the former, A lion: (K:) or a full-grown lion: syn. أَسَدٌ كَبِيرٌ. (TA.)

شَبَابٌ: see شَبَاب.

شَبَابٌ [or rather الْأَطْفَارُ, pl. of the pl. الْأَطْفَارُ or of الْأَطْفَارُ] † Having sharp-pointed nails or talons or claws; as though they flamed, by reason of their sharpness. (A, TA.)

نَارٌ مَشْبُوبَةٌ [pass. part. n. of 1]. You say مَشْبُوبَةٌ A fire kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame: شَبَابَةٌ in this sense is not allowable. (K.) — [Hence,] applied to a man, (A, TA,) † Comely, (S, TA,) of goodly countenance; (A, TA;) as though lighted up: bright, or fair, in complexion, and of goodly countenance; as though his countenance were lighted up with fire: pl. مَشَابِيْبٌ. (TA.) And † A man of acute mind. (TA.) And طَلَعَتِ الزُّهْرَانِ [or الزُّهْرَاوَانِ] † Venus and Jupiter, so called on account of their beauty and splendour, rose. (A, TA.)

شَب

شَبَابٌ [Anethum graveolens, or dill, of the common garden-species;] a certain herb, or leguminous plant, well known: (K:) it is said that شَبَابٌ is an arabicized word from شَبَابٌ; but it has been stated before [in art. سَبَاب, q. v.,] that both these are arabicized words from شَبَابٌ [or شَبَابٌ]; and that سَبَابٌ [i. e. سَبَابٌ] is a dial. var. (TA.) [See also شَبَابٌ.]

شَب

1: see the next paragraph, in two places.

شَبَابَةٌ He, or it, clung, caught, clave, or adhered, to it, (S, A, L, Msb, K, * TA,) namely, a thing; (S, L, TA;) as also شَبَابَةٌ, aor. شَبَابٌ, inf. n. شَبَابٌ: (L, TA:) or, accord. to Esh-Shihāb, in the Expos. of the Shifā, to a thing in which was weakness: or, accord. to the 'Ināyeh, he, or it, clung, &c., to it with weakness; and therefore شَبَابَةٌ is used as an epithet applied to a spider; and شَبَابَةٌ signifies a stronger action; and شَبَابَةٌ is also expl. as meaning he, or it, took fast, or firm, hold upon it: (L, TA:) and he stuck, or fixed, or struck, the claw, or talons, or nails, into it: (MA, PS:) and شَبَابَةٌ he laid hold upon the thing, and took it: IAqr was asked respecting some verses, and he said, مَا أَدْرِي مِنْ أَيْنَ بَشَشْنَا I know not whence I laid hold upon them [and took them]. (L, TA.)

Q. Q. 1, accord. to the S and L, شَبَابَةٌ: see art. شَبَاب.

شَبَابٌ The spider: (K:) or a large spider, with many legs. (TA.) — Also (K) A certain small creeping thing, (S, A, Msb, K,) having many legs, (S, A, K,) of the أَحْنَأَسُ [or creeping things &c.] of the earth: (S, Msb:) it should not be called شَبَابٌ: (S:) or a certain small creeping thing, having six long legs, yellow in the back, and in the outer sides of the legs, black in the head, and blue in the eye: or a certain small creeping thing, having many legs, large in the head, of the أَحْنَأَسُ of the earth: or a certain small creeping thing, wide in the mouth, high in the hinder part, that perforates the ground, is found where there is moisture, and eats scorpions; and it is what is called شَبَابَةُ الْأَرْضِ: (TA:) pl. شَبَابٌ. (S, A, Msb, K.) The [marks termed] أَثَرُ of the blade of a sword are likened by

a poet, (S, TA,) namely, Sa'ideh Ibn-Ju-eiyeh, (TA,) to the tracks of شبتان (S, TA.)

رَجُلٌ شَبْتُ A man whose nature it is to cling, catch, cleave, or adhere, to a thing. (S, K.) And ضَرْسٌ ضَبْتُ شَبْتُ [A tooth, or molar tooth,] that catches, or fastens, to a thing. (TA.)

شَبْتُهُ (K,) or شَبْتُهُ ضَبْتُهُ (TA,) A man (TA) who cleaves to his قَرْنٌ [i. e. opponent, or adversary], not quitting him. (K, TA.)

شَبْتُ [erroneously written in some copies of the K شَبْتُ, and in the L شَبْتُ,] A certain well-known plant; (AHn, L, Mṣb;) a certain herb, or leguminous plant; (K;) [i. q. شَبْتُ and شَبْتُ, q. v.; i. e. anethum graveolens, or dill, of the common garden-species:] Sgh says that شَبْتُ is a foreign word of which شَبْتُ is an arabicized form; and it is made of the measure فَعْلٌ because this measure has many examples; whereas the measure فَعْلٌ of which اِبْلٌ is an instance, is extraordinary. (Mṣb.)

شَبْتُ: see what next follows.

شَبْتُ and شَبْتُ [so in the CK and in my MS. copy of the K, but the latter is strangely said in the TA to be with kear,] sings. of شَبَابُ, which signifies The flesh-hooks (كَلَالِب) of the fire. (K.)

الشَّبْتُ: } see art. شَبْتُ.
الشَّبَابُ:

شَبْتُ an epithet applied to a spider: see 5.

شبح

1. شَبَحَ (S, K,) inf. n. شَبَاحَةٌ (TK,) said of a man, (S,) He was, or became, broad in the fore arms: (S, K, TA:) or long therein. (TA.) = شَبَحَهُ (A, O, Mgh, L, Mṣb, K,) aor. ٤, (K,) inf. n. شَبَحَ (TK,) He extended, stretched, or stretched out, it, or him; (A, O, Mgh, L, Mṣb, K;) namely, a thing; (IF, L, Mṣb;) a hide, or skin, (A, L, K,) or some other thing, (L,) between pegs, or stakes; (K;) and a man, (Mgh, L, Mṣb,) between two things, to be flogged, (L,) [i. e.,] between two stakes inserted and fixed in the ground, (Mgh, Mṣb,) which are called عُقَابَانِ (Mgh,) when he was beaten, or crucified, (Mgh, Mṣb,) or like him who is crucified; and شَبَحَهُ is used, accord. to some, in the same manner. (L.) And شَبَحَ يَدَيْهِ He extended, or stretched forth, his arms, or hands: (L:) or شَبَحَ [alone] he extended his arm, or hand, to offer a prayer, or supplication; (K;) or he extended and raised his arms, or hands, in his prayer, or supplication. (A.) And الْحَرَبَاءُ يَشْبَحُ عَلَى الْعُودِ The chameleon extends (S, A, O) itself (S, O) or its fore legs (A) upon the branch. (S, A, O.) — Also, inf. n. as above, He cut, hewed, or pared, it, namely, a stick, or piece of wood, so as to make it wide. (O, L. [See also 2.]) — And He clave it, or split it, (K,* TA,) namely, another's head, or anything whatever. (TA.) — He (a

man, K) stood erect [as though drawing himself up] to us. (O, K.) — And شَبَحَ لَكَ It (a thing) appeared, or became apparent, to thee. (L.) = شَبَحَ بِأَمْرٍ He was, or became, attached, or addicted, to an affair; or fond of it. (O.)

2. شَبَحَهُ: see 1. — Also, (K,) inf. n. تَشْبِيحٌ (S,) He made it (a thing) wide. (S, K.) — And تَشْبِيحٌ signifies also The act of paring, or peeling, or the like. (O. [See also 1.]) — And The act of pulling, or plucking, out, or up. (O.) = And شَبَحَ (O, K,) inf. n. as above, (K,) He (a man, TA) became aged, and saw a [thing such as is termed] شَبَحٌ appearing as though it were two. (O, K.)

شَبَحَ: see شَبَحَ, in two places: = and see also شَبَحَ.

شَبَحَ (S, A, O, Mṣb, K) and شَبَحَ (S, O, K) i. q. شَخْصٌ [i. e. The body, or bodily or corporeal form or figure or substance, of a man or some other thing or object, which one sees from a distance]: (S, A, O, Mṣb, K:) a man, or some other creature, of which the شَخْصُ [or body, &c.,] appears to one: (L:) and a thing that is perceived by sense (A, O, L) and by sight: (O, L:) pl. أَشْبَاحٌ (A, O, Mṣb, K,) which is of the former, (A, Mṣb,) and [of the latter] شَبُوحٌ. (K.) One says, لَرَأَى بِي شَبَحٌ, meaning شَخْصٌ [i. e. A body, or bodily form, appeared, loomed, or gleamed, to me]. (A.) And هُمْ أَشْبَاحٌ بِلَا أَرْوَاحٍ [They are bodies without souls]. (A.) And أَدْقُ مِنْ شَبَحٍ أَدْقُ (A, O,) and مِنْ خَيْطٍ بَاطِلٍ, a prov., (O,) meaning [More minute, or inconsiderable, than] the atoms that are seen in the rays of the sun entering from a mural aperture in a chamber: (A,* O:) or, as some say, than the thread that comes forth from the mouth of the spider; [meaning gossamer;] called by the children مَخَاطِطُ الشَّيْطَانِ. (O.) And الْأَسْمَاءُ ضَرْبَانِ أَسْمَاءُ أَشْبَاحٍ وَأَسْمَاءُ أَعْمَالٍ, meaning [Nouns are of two sorts,] the names of things perceived by sense, and the names [of actions, or rather of accidents or attributes, i. e.] of other things; like as they say أَسْمَاءُ الْأَعْيَانِ وَأَسْمَاءُ الْمَعَانِي. (A.) And هَلْكَ مَالِهِ أَشْبَاحُ The known ones of his camels, and sheep or goats, and other cattle, perished. (O, K,*)

= شَبَحَ also signifies A door or gate, of high structure; (O, K;) and so شَبَحَ: (K:) [but the latter may have originated from a mistranscription; for Sgh says,] and so شَبَحَ. (O.) = See also شَبَحَهُ.

شَبَحَهُ A rafter, or timber, (عُودُ) of the ceiling, or roof, of a house: so in a trad. where it is said, فَتَزَعُ سَقْفَ بَيْتِي شَبَحَةً [And he pulled off the roof of my house, rafter by rafter, or timber by timber]. (JM,* TA.)

شَبَحَهُ of horses: what is thus called is well known [as being A rope which is extended from a horse's fore leg to his hind leg: so in the present day]. (TA.)

شَبَحَهُ a word occurring in the K and TA voce مُشَبَّحٌ and in the TA voce مَرَّحٌ &c. [app. as meaning A broad piece of wood]. — الشَّبَحَاتُ signifies The two pieces of wood of the مَنَقَلَةُ (O, K,) which is the thing upon which bricks are carried from place to place: the pl. is الشَّبَحَاتُ and [the coll. gen. n., of which شَبَحَةٌ is the n. un., is] الشَّبَحُ. (O.)

شَبَحَانٌ [whether with or without tenween is not apparent, as the fem. is not mentioned,] Tall; (AA, S, O, K;) an epithet applied to a man. (TA.)

شَبِيحَةٌ sing. of شَبَائِحُ (O,) which signifies Pieces of wood, (O, K,) broad, (O,) placed transversely, (O, K,) contrariwise, or on contrary sides, (O,) in the [camel's saddle called] قَتَبٌ (O, K) that is of wood: so expl. by Shujāq. (O.)

مُشَبَّحٌ, applied to a [garment of the kind called] كِسَدٌ, Strong, or stout: (O, K:*) or, as some say, wide. (O.) — And [applied to a stick, or piece of wood,] Pared, (K, TA,) and cut, or hewed [app. so as to be made wide: see 1]. (TA.) = And A species of fish.. (TA.)

مَشْبُوحٌ Wide between the shoulders. (L.) — شَبَحَ الشَّرَاعِينَ and مَشْبُوحُ الشَّرَاعِينَ A man broad in the fore arms: (S, K:) or long therein: but AAF and Ibn-El-Jowzee prefer the former explanation. (TA.) = مَشْبُوحٌ بِأَمْرٍ Attached, or addicted, to an affair; or fond of it. (O.)

شبر

1. شَبَرَ, aor. ٤ (S, A, Mṣb) and شَبَرَ, (S,) inf. n. تَشْبِيرٌ (IAqr, S, Mṣb, K;) and شَبَرَ, inf. n. تَشْبِيرٌ (IAqr, K;) He measured by the شَبَرُ [or span] (IAqr, S, A, Mṣb, K) a garment, or piece of cloth, (S, K,) or a thing: (A, Mṣb:) from الشَّبَرُ; like as one says بَعَثَهُ مِنَ الْبَاعِ. (S.) [Who will be guarantee for thee that thou wilt measure the earth with thy span?] is a prov. applied to him who imposes upon himself that which he is unable to accomplish. (A, TA.) — شَبَرَ الْمَرْأَةَ, inf. n. as above, + He compressed the woman. (TA.) — شَبَرَهُ (ISK, S, A,) aor. ٤ and شَبَرَ, (TA,) inf. n. as above; (S, K;) and شَبَرَهُ (S, A,) inf. n. شَبَرٌ (K;) and شَبَرَهُ, inf. n. تَشْبِيرٌ (TS, TA;) He gave him (ISK, S, A, TS, K*) wealth, or property, (ISK, S, A,) or a sword, (ISK, S,) or a coat of mail. (S, IB.) = شَبَرَهُ, aor. ٤, He exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully. (TS, K, TA.)

2: see 1, in two places. — Also شَبَرَهُ (AHeyth, K,) inf. n. تَشْبِيرٌ (AHeyth, TA,) He magnified him, or honoured him; namely, a man: (AHeyth, K, TA:) and made him a near companion, a familiar, or a favourite. (AHeyth, TA.)

4. اشْبَرَ He (a man) begat children tall in the stature; i. e. statures: and he begat children short therein. (IAqr, TA.) = اشْبَرَهُ: see 1.

5. **شَبَعَ** *He ate immediately after eating.* (K.) — *He feigned himself satiated, sated, or satisfied in stomach, not being so.* (K, TA.) — [And hence,] † *He made a boast of abundance or riches,* (Mgh, K, TA.) or of more than he possessed; and invested himself with that which did not belong to him. (TA.) [See **مُشَبَّعٌ**.]

شَبَعٌ a subst., signifying *A thing that satiates one, sates one, or satisfies one's stomach;* (S, Mgh, K;) consisting of bread, and of flesh-meat, &c.; (Mgh;) as also **شَبَعٌ**: (K:) accord. to some, the former is an inf. n.: (Mgh:) or it is an inf. n. and also a subst. signifying as above. (TA.) You say, **الرَّغِيفُ شَبَعِي** *The cake of bread [is that which] satiates me, &c.* (Mgh.)

شَبَعٌ inf. n. of 1 [q. v.]. — Also † *Thickness in the shanks.* (TA.) — See also **شَبَعٌ**. You say, **أَرْضٌ ذَاتُ شَبَعٍ** *A land having abundance of herbage, and plenty.* (Mgh.)

شَبَعَةٌ مِنْ طَعَامٍ *The quantity with which one is satiated, sated, or satisfied, once, of food.* (S, K.)

أَرْضٌ شَبَعَةٌ i. q. **ذَاتُ شَبَعٍ** [q. v.]. (Mgh.)

شَبَعَانٌ *Satiated, sated, or satisfied in stomach;* (S, Mgh, K;) as also **شَبَاعٌ**, but this is allowable only in poetry: (K:) fem. of the former **شَبَعِي**, (S, Mgh, K,) and **شَبَعَانَةٌ** (Sgh, K) is sometimes used: (Sgh:) the pl. of **شَبَعَانٌ** and of **شَبَعِي** is **شَبَاعٌ** and **شَبَاعِي**. (TA.) [Hence the saying,] **قَوْمٌ إِذَا جَاعُوا كَانُوا وَتَرَاهُمْ شَبَاعًا إِذَا كَانُوا شَبَاعًا** *A people who, when they are hungry, are fearful and cowardly, and then see them to be beasts of prey when they are satiated.* (A, TA.) — [And hence,] **شَبَعِي الْخُلْعَالِ** † *A woman who fills up the anklet by reason of her fatness.* (S, K, TA.) And **شَبَعِي التَّوَارِ** † *Who fills up the bracelet by reason of fatness.* (K, TA.) And **شَبَعِي الْوِشَاحِ** † *A woman large in the belly.* (TA.) And **شَبَعِي الدَّرْعِ** † *A woman bulky in make:* (A, O, L, TA:) in the K erroneously written **شَبَعِي الدَّرَاعِ**, and expl. as meaning *bulky in the forearm.* (TA.)

شَبَعٌ Food that satiates, sates, or satisfies the stomach. (Fr.) — † *An arrow that kills much or many or often.* (Ibn-'Abbād.) — **ثَوْبٌ شَبَعٌ الْغَزْلِ** † *A garment, or piece of cloth, [of full texture, or] of many threads:* (S, K, TA:) pl. **ثِيَابٌ شَبَعٌ**. (TA.) And **شَبَعٌ الثَّلَّةِ**, (K,) or **شَبَعٌ الثَّلَّةِ**, (TA.) † *A rope abundant,* (K, TA,) and firm, or strong, in the wool, (TA,) or in the hair, or fur, [of which it is composed:] (K, TA:) pl. **شَبَعٌ**. (TA.) — **رَجُلٌ شَبَعٌ الْعَقْلِ** † *A man full, or perfect,* (K, TA,) and strong, or solid, (TA,) in intellect; (K, TA;) from **شَبَعٌ**; (TA;) as also **مُشَبَّعٌ**. (K.) And **رَجُلٌ مُشَبَّعٌ الْقَلْبِ** [or perhaps **مُشَبَّعٌ الْقَلْبِ**] † *A man strong, or firm, in heart.* (TA.)

شَبَاعَةٌ *A portion of food that remains, or is redundant, after one is satiated, or satisfied.* (Ibn-'Abbād, K.)

شَبَعَ: see **شَبَعَانٌ**. — **بَهِيمَةٌ شَابِعٌ** *A beast that has attained to eating; an epithet applied to such a beast until it is nearly weaned.* (TA.)

فُلَانٌ فِي رِيٍّ وَمَشَبَعٍ [Such a one is in a state in which he is satiated, or satisfied, with drink and food]. (T, A, TA, in art. **نَظَرٌ**.) [See **مَنْظَرٌ**.]

شَبِعَ pass. part. n. of 4 [q. v.]. See also **شَبِعَ**, in two places.

الشَّبَعَةُ [or **الشَّبَعُ**] **الْبَاءُ الْمُشَبَّعُ** — **شَبِعَ**: see **شَبِعَ**. The letter **ب**. (TA in art. **ب**.)

مُشَبَّعٌ † *One who invests himself with, and makes a boast of, more than he possesses; who invests himself with that which he does not possess;* (S, TA;) *who affects goodly qualities more than he possesses; like him who feigns himself satiated, or satisfied in stomach, not being so:* (TA:) or he who feigns himself satiated, or satisfied in stomach, not being so: and hence, † *a lying person, who affects to be commended or praised for, or boasts of, or glories in, that which he does not possess.* (Mgh.) Thus in a trad., (S, Mgh,) in which it is said, **الْمُشَبَّعُ بِمَا لَا يَمْلِكُ كَلَامِي**, (S, TA,) or **بِمَا لَيْسَ عَنْدَهُ**, (Mgh,) † *[He who invests himself with, and makes a boast of, more than he possesses, &c., is like the wearer of two garments of falsity: or] accord. to A'Obeid, it means [that such is like] the hypocrite who wears the garments of the devotees in order that he may be thought to be a devotee, not being so: or, as some say, the person who wears a shirt to the sleeves of which he attaches two other sleeves in order to make it appear that he is wearing two shirts: or [the wearer of the garments of the false witness; for] it is said that there used to be in the tribe the man of goodly exterior, and when false witness was needed, he bore [such] witness, and was not rejected, because of the goodliness of his apparel.* (Mgh.) [See also art. **زُور**, in which this trad. is cited with a small variation.]

شبق

1. **شَبِقَ**, (S, M, O, Mgh, K,) aor. **شَبَقَ**, (Mgh, K,) inf. n. **شَبَقٌ**, (S, M, Mgh, O, Mgh,) *He was, or became, affected with vehement lust, or carnal desire:* (S, M, Mgh, O, Mgh, K:) said of a man; (M, Mgh;) and in like manner one says of a woman; and also, sometimes, of other than human beings. (M, TA.) — And **شَبِقَ مِنَ الشَّحْرِ** *He suffered indigestion, or turned away with disgust, from flesh-meat.* (Ibn-'Abbād, O, K.)

شَبِقٌ *Affected with vehement lust or carnal desire;* (Mgh, TA;) applied to a man; and sometimes to other than man: (Mgh:) fem. with **ة**. (Mgh, TA.)

شُوبِيٌّ *A certain wooden implement of the baker, or maker of bread;* (K;) *a baker's rolling-pin;* (MA;) [thus called, and also **شُوبَك**, in the present day;] an arabicized word, (Ibn-'Abbād, O, K,) from [the Pers.] **جُوبَه** [or **جُوبَه**, or from the Pers. **شُوبَنج**]. (TA.) [See also **كُوبِ**.]

شك

1. **شَكَّكَ**, aor. **شَكَّ**, (K, TA,) inf. n. **شَكْكٌ**; (TA;) and **شَكَّكَ**, inf. n. **شَكْكٌ**; *He infixed, (K, TA,) and inserted, (TA,) one part thereof into another, or parts thereof into others:* (K, TA:) so in the M: (TA:) [but the latter more usually signifies *he infixed, and inserted, many parts thereof into others:* (see 8, first sentence, respecting its quasi-pass.:) and hence, *he made it reticulated, retiform, like a net; and like a lattice, or trellis, or grating, or cage: and both signify also he made it commingled in its several parts, intricate, complicated, perplexed, or confused; either properly, as when the object is a fabric, or anything made by art, or created; or tropically, as when the object is ideal:] primarily, (TA,) **الشَّكْكُ** signifies **الْخَلْطُ** [i. e. *the mixing together a thing or things*]; and [implies] **التَّدَاخُلُ** [i. e. *the entering of one part of a thing into another part, or of parts of a thing or things into other parts; or the being intermixed, or intermingled*]. (S, TA.) Hence, **تَشْبِيكُ الْأَصَابِعِ**, (S, TA,) meaning *The inserting of some of the fingers [i. e. those of one hand] amid the other fingers;* (Mgh, TA;) which it is forbidden to do in prayer: (TA:) one says, **شَكَّ بَيْنَ أَصَابِعِهِ**, [or **شَكَّ أَصَابِعَهُ**], *He inserted, or interspersed, his fingers together [so as to conjoin his two hands]:* (MA:) or, as some interpret it, **تَشْبِيكُ الْأَصَابِعِ** which is forbidden in prayer is † *the mixing, and entering, into contentions, or altercations.* (TA.) [Hence also,] **كَانَتْ الرِّيحُ سَبَكْتَهُ**, a saying of Mohonimad Ibn-Zekereyyā, meaning † *The wind had made them like the شَكَّة [or net], in the interhuiting and contraction of the limbs.* (Mgh.) — **شَكَّكَ عَنْهُ**, inf. n. as above, means † *He, or it, diverted him, or occupied him so as to divert him, from him, or it.* (TA.)*

2: see above, in three places: — and see also 8, in two places.

3. **مُشَابَكَةٌ**, inf. n. **شَابَكَ بَيْنَهُمَا**, [app. † *He caused an embroilment between them two,*] occurring in a tradition, (TA.)

4. **أَشْبَكُوا** *They dug wells (O, K) such as are called شَبَاكٌ (O) or such as are called شَكَّةٌ (K).* — And **أَشْبَكَ** *It (a place) had [such] wells dug in it by many persons.* (TA.)

5: see 8, in four places.

6: see 8, in three places. — **تَشَابَكَتِ السَّبَاعُ** *The beasts of prey leaped [the females]; syn. (أَرَادَتِ التَّزَاةُ) or desired to do so* (K:) or *desired to do so* (K:) or *desired to do so* (K:) — **تَشَابَكَا** [app. † *They became embroiled, each with the other;*] quasi-pass. of **شَابَكَ بَيْنَهُمَا**. (TA.)

8. **اشْتَبَكَ**, quasi-pass. of **شَكَّكَ**, *It had one part thereof infixed, (K, TA,) and inserted, (TA,) into another, or parts thereof into others; as also † تَشْبِيكٌ, quasi-pass. of شَكَّكَ: (K, TA:) so in the M: but † the latter imports muchness, or multiplicity: (TA:) [i. e. it signifies it had many parts thereof infixed, and inserted, into others; and hence, it was reticulated, retiform,*

like a net; and like a lattice, or trellis, or grating, or cage: and both signify also it was, or became, commingled in its several parts, intricate, complicated, perplexed, or confused; either properly, as when said of a fabric, or anything made by art, or created; or tropically, as when said of what is ideal.] One says, اشتبكت النجوم, and تشابكت, and شبكت, [or the last may be a mistranscription for تشبكت,] *The stars were intermixed among themselves, and confused:* (TA:) [or were clustered together:] or اشتباك النجوم signifies the stars' being numerous, and being intermixed among themselves; from الصائد شبكة ["the net of the fisherman" or "sportsman"]: (Mgh:) or their being numerous, and [as though] gathered [or clustered] together: (Mgh:) or, as some say, the appearing of all the stars [which causes them to appear confused]. (TA.) And اشتبكت العروق *The veins were knit together, commingled, or intricately intermixed or intermingled; syn. اشتجرت.* (O, TA.) And اشتبك السراب *The mirage became intermixed, or confused.* (TA.) And اشتبك الظلام *The darkness became confused.* (S, O, TA.) And اشتبكت الأمور, and تشابكت, and شبكت, (K, TA,) and تشبكت, (TA,) + *The affairs became intricate, complicated, perplexed, or confused.* (K, TA.) And اشتبكت الحرب *The war, or fight, became intricate, and entangled between them; syn. تشبكت.* (TA in art. نسب.) And اشتبكت أنيابه وأختلفت *[His canine teeth locked together, and were dissimilar];* referring to a lion. (O. [See also شابك.]) اشتباك means *The close [or intimate] connexion of relationship by birth:* (TA:) [and in like manner, الأرحام تشابك such connexion of relationships by birth: see an ex. of its part. n., voce مشتبك.]

شبد: see شبكة. — Also *The teeth of a comb;* (O, K;) because of their nearness together. (TA.)

شبكة نسب (K,) or شبكة نسب (S, Mgh,) *Between them two is [a close or an intimate connexion of] relationship by birth:* (S, K, TA:) and بين القوم شبكة نسب *Between the people, or party, is an intermingling [of relationship].* (O, TA.)

شبكة *The شركة [meaning net] of the صياد [i. e. fisherman, and fowler or sportsman];* (K;) the مضيدة (Lth, O, TA,) or instrument of الصيد (S,) that is used in the water [i. e. for catching fish] and on the land [i. e. for catching fowls or wild animals]; (Lth, O, TA;) applied by some peculiarly to the مضيدة of the water; (TA;) and شبك signifies the same: (K:) pl. of the former شباك (S, Mgh, K) and شبكات (Mgh) and [coll. gen. n.] شبك: (Mgh, K:) and the pl. of شبك is شباك (K.) — And *A certain thing for the head;* (Lth, O;) [a small net, for the head, a veil of net-work, in order that the face may not be known. (Golius, on the authority of Meyd.)] — Also *Wells near together, (K, TA,) of which the water is near [to the mouths], communicating [app. by filtration] one with another:*

so accord. to El-Kutabee: (TA:) or wells separate, one from another: (M and L in art. ماد:) and, (K,) or as some say, (TA,) wells (O, K, TA) that are open to view, (K, TA,) dug in a rugged place, of the depth of the stature of a man, and twice and thrice that measure, in which the rain-water becomes retained: so called because of their mutual proximity, and confusedness: a single one of them is not called شبكة; for this is only a name for a plural number; but the pl. شبك is applied to aggregates thereof in sundry places: (O, TA:) or شباك (S,) or شبكة (Mgh,) signifies wells that are numerous and near together in a [tract of] land; (S, Mgh;) from اشتباك النجوم: (Mgh:) or, accord. to As, شبكة signifies wells, or other pits or hollows dug in the ground, that are numerous; and the pl. is شبك. (IDrd, O.) — And *A [tract of] land in which are many wells, (K, TA,) not tracts that exude water and produce salt, nor such as give growth to plants, or herbage:* (TA:) or [the pl.] شبك signifies places, of the earth, that are not such as exude water and produce salt, nor such as give growth to plants, or herbage; such as the شبك of El-Basrah. (Lth, O.) — And *The burrow of the [field-rat called] جرد:* (K, TA:) or the burrows thereof, which are near together: pl. شبك. (TA.)

شابك (thus in the 'Eyn and O and L and TA,) or شابك (thus in the K, there said to be like زئبق) but [SM says that] the latter is a manifest mistake, (TA,) *A thing, (K, TA,) or anything, (Lth, O,) composed of canes, or reeds, (K, TA,) or such as canes, or reeds, (Lth, O,) firmly bound together, (Lth, O, TA,) in the manner of the manufacture of mats:* (Lth, O, K, TA:) a single piece whereof is termed شبكة (Lth, O, TA,) or شبكة. (So in the K.) — And likewise, (i. e. شابك, as in the 'Eyn and O and L, but in the K شابك, TA,) *What is between the curved pieces of wood of the [vehicles called] محامل, [pl. of مَحْمِل, q. v., composed] of net-work of thongs [من تشبيك القدد] being here used as a coll. gen. n.: see art. قد.* (K, TA.)

شباكة: see the next preceding paragraph.

شباك [a pl. of which the sing. is not mentioned,] *Contentions, or altercations.* (TA.)

شباك means مَنْ يَعْمَلُ الشِّبَاكَ الوطيات [app. A maker of soft netted fabrics of thongs for محامل; (see شبك, latter sentence;) supposing الوطيات to be for الوطيات, agreeably with a well-known license]. (TA.)

شباك: see شبكة, in two places: — and شبك, likewise in two places: — and شبكة, also in two places. — Applied to a درع i. q. مخبوضة [app. as signifying Woven well, or well and compactly; in which sense this epithet seems to be more properly applicable to a woman's "shift" than to "a coat of mail;" but درع in the former of these senses is seldom, if ever, fem.; and in the latter sense, seldom, if ever, masc.]. (TA.) — [It is

also a pl., of which the sing., if used, is probably شابك, accord. to analogy; as a possessive epithet, meaning دُو شِبَكَة, like دُو بِن meaning دُو بِن, &c.:] one says, رَأَيْتُ عَلَى الْمَاءِ الشِّبَاكَ *I saw, upon the water, the fishermen with the nets.* (Az, Z, TA.)

شباك (S, O, KI,) or شابك (Mgh, TA,) *A thing formed of grating, or lattice-work, (شبكة, S, O, or مُشَبَّك, KL, TA,) of iron, (S, O, Mgh, K, TA,) and of other material [i. e. of wood &c.]:* (TA:) and [particularly] *a window so formed:* (KL:) pl. شباك (S, O, TA.) One says, رَأَيْتُهُ يَنْظُرُ مِنَ الشِّبَاكِ *[I saw him looking from the grated, or latticed, window].* (TA.) — See also شبك.

شابك [app. a possessive epithet, meaning دُو شِبَكَة]: see شبك. — [Also meaning دُو أَشْبَاك:] One says طَرِيقُ شَابِكِ *A road, or way, that is confused and intricate.* (O, K.) — [Hence,] أُمُّ النُّجُومِ الشَّوَابِكِ may mean *The sun;* as being the chief of the [confused] stars: or *the milky way;* [as being composed of confused stars;] المُشَبَّكَةُ [pl. of الشَّابِكَة] meaning المُشَبَّكَةُ. (Ham pp. 43 and 44.) — And نُحْمَةٌ شَابِكَةٌ: see مُشَبَّك. — And شابك applied to a lion, *Having the canine teeth locking together, (الآنياب, K, TA, [see 8, near the end, in the CK مُشَبَّكُ, dissimilar: (TA:) and الآنياب is applied to a camel, (O, TA,) in like manner. (TA.) [Hence,] الشَّابِكُ is one of the names for The lion. (TA.) — And one says رَجُلٌ شَابِكٌ الرَّمْحِ, meaning A man whom one sees, by reason of his skill, thrusting with the spear [indiscriminately] in all the faces. (O, TA.)*

مُشَبَّك: see شبكة. — المُشَبَّكُ is *A certain sort of food.* (TA.)

رَجْمٌ مُشَبَّكٌ: see شابك, in two places. — رَجْمٌ مُشَبَّكٌ (A'Obeyd, S, TA) means *[Relationship by birth] closely, or intimately, connected.* (A'Obeyd, TA.) And one says also, بَيْنَهُمَا أَرْحَامٌ مُشَبَّكَةٌ *Between them two are relationships by birth closely, or intimately, connected:* and نُحْمَةٌ شَابِكَةٌ [which means the like]. (TA.)

أَرْحَامٌ مُشَبَّكَةٌ: see what next precedes.

شب

1. شَبَلَ (K,) aor. شَبَلَ, (TK,) inf. n. شَبُولٌ, *He (a boy, TA) became a youth, or young man, (K,) or grew up, and became a youth, or young man, (TA,) in a state of ease and plenty.* (K, TA. [In the CK, فِي نِعْمَةٍ is erroneously put for فِي شَبَلَتْ فِي بَنِي, accord. to Ks, one says, شَبَلْتُ فِي بَنِي, meaning I grew up, or became a youth, or young man, among the sons of such a one: (S, TA:) and قَدْ شَبَلَ الْغُلَامُ أَحْسَنَ شَبُولٍ *The boy has grown up, or become a youth, or young man, in the best manner:* (S:) but accord. to others,

it is not said except in the case of being in a state of ease and plenty. (TA.)

4. أَشْبَلَتِ الْمَرْأَةُ بَعْدَ بَعْلِهَا + *The woman bore with her children, [tending them patiently, after the loss of her husband,] without marrying:* (S, O:) [and] أَشْبَلَتْ عَلَى وَدَعِهَا + *She (a woman) applied herself constantly to the care of her children, after [the loss of] her husband, (K, TA,) and bore with them, (TA,) not marrying:* (K, TA:) and the epithet applied to her is مُشْبِلٌ

[without ة]. (TA.) One says, هِيَ فِى إِشْبَالٍ, [She is, in her constant application of herself to the care of her children, &c., like the lioness over her whelps]. (TA.) — And أَشْبَلَ عَلَيْهِ + *He inclined to him; affected him; or was, or became, favourably inclined towards him:* (S, O, K, TA:) and he aided, helped, or assisted, him. (K, TA.)

[7. انشبل is expl. by Golius as signifying “*Leviter e loco exiit, effluxit;*” as on the authority of the KL; but I do not find it in my copy of that work; and think that it is some other word to which this meaning is there assigned.]

شَبْلٌ *The whelp, or young one, of the lion:* (S, Mgh, O, Msh:) or the *young one of the lion when it has attained to the seeking, or taking, of prey:* (K, TA:) [and Freytag says, on the authority of Meyd, of any wild beast:] pl. أَشْبَالٌ (S, O, Mgh, K) and أَشْبَلٌ (S, O, K) [both properly pls. of pauc.] and [pl. of mult.] شُبُولٌ and شِبَالٌ. (K.)

شَابِلٌ *A lion whose canine teeth have become such as lock together, dissimilar; expl. by the words أَشْبَكَتْ أَثْنَاهُ.* (K. [Perhaps, in this sense, a mistranscription for شَابِكٌ, q. v.]) — And (K) + *A boy, or young man, full [or plump] in body, by reason of ease and plenty and of youthfulness:* (IAqr, O, K:*) and so شَابِنٌ, and حَضَجْرٌ. (IAqr, O.) — [شَابِلَةٌ, expl. by Golius as signifying “*Diminuta lacte camela, pulli septimestris mater;*” as on the authority of the KL, is a mistake for شَائِلَةٌ.]

[أَشْبَلٌ, expl. by Golius as signifying “*Magno veretris praeputio camelus;*” as on the authority of the KL, is a mistake for أَشْبَلٌ.]

مُشْبِلٌ *A lioness whose whelps, or young ones, accompany her, (S, O, Msh,) going with her. (S, O.) And A she-camel whose young one has become strong, and goes with her. (AZ, S, O.) — See also 4.*

مَشْبُولٌ *A place in which are lions' whelps or young ones. (Ham p. 416.)*

شبر

1. شَبْرٌ, (S, K,) aor. شَبَرَ, (K,) inf. n. شَبِرَ, (TA,) *It was, or became, cold;* (S, K;) said of water. (S.) — شَبَرَ الْجَدَى, (K,) aor. شَبَرَ, inf. n. شَبِرَ, (TK,) *He put the شَبْرَ [q. v.] in the mouth of the kid; as also شَبِمَهُ, (K,) inf. n. شَبِمَ.* (TA.)

2: see what next precedes.

شَبْرٌ *Cold, or coldness; (S, Msh, K;) accord. to the M, of water: (TA:) but one says غَدَاةٌ شَبِيرٌ [A morning having coldness]: (S:) and يَوْمٌ ذُو شَبِيرٍ A day having coldness. (Msh.) — Jureybeh Ibn-El-Ashyam El-Fak'asee says,*

• وَقَدْ شَبِرُوا الْعِيرَ أَفْرَانًا
• وَقَدْ وَجَدُوا مَبْرَهَا ذَا شَبِيرٍ

[And they likened our horses to the camels carrying provision of corn; but they found their provision to be something having coldness]; meaning, accord. to Abou-Riyash, that they found death; for death is cold; and poison also is cold: but there is another reading, accord. to which the last word is شَبْرٌ, meaning “heaviness,” such as results from food. (Ham p. 363.) See also the next paragraph.

شَبِيرٌ *Cold, as an epithet, (S, Msh, TA,) applied to water, (S, TA,) and to rain; and one says غَدَاةٌ شَبِيرَةٌ, meaning A cold morning. (TA.) [And] Feeling cold: (K:) or feeling cold together with hunger. (AA, S, K.) — Also A weapon, or weapons; as being cold: and such has been said to be the meaning [of ذَا شَبِيرٍ] in the verse cited above. (TA.) — And Death; because of its coldness: — and Poison; for the same reason. (K. [But see the verse cited above, and the explanation of it.]) — And بَقَرَةٌ شَبِيرَةٌ A fat ox or cow, or beast of the bovine kind: (K, TA:) but the epithet commonly known is سَنِمَةٌ, [meaning “having a large hump,”] with س and ن. (TA.)*

شَبِيرٌ: see شَبْرٌ.

شَبَارٌ *A certain plant, (AHn, K,) resembling in colour the حَتَاءَ [q. v.]. (AHn, TA.)*

شَبَارٌ *A piece of wood which is put crosswise in the mouth of a kid, (S, K, TA,) or, as in the M, in the two sides of the mouth of a kid or lamb, and tied behind its head, (TA,) in order that it may not suck its mother; (S, K;) as also شَبِيرٌ: (K:) and so حَشَاكٌ. (IDrd and S in art. حَشَكَ.) — Also, (K,) or the dual, شَبَامَانٌ, (S, TA,) Two threads, or strings, attached to the [kind of face-veil called] بَرْقُعٌ, by which the woman [draws and] binds [the two upper corners of] it to the back of her head: (S, K:) [also called ثَبَاتٌ:] pl. شَبِيرٌ. (O in art. سَبِكَ.)*

مُشَبَّرٌ: see the following paragraph. Applied to a lion, it means Having his mouth tied, or bound; from شَبَارٌ in the former of the senses expl. above: (Meyd, TA:) thus in the following prov.:

• تَفَرَّقَ مِنْ صَوْتِ الْغُرَا
• بَ وَتَفَرَّسَ الْأَسَدَ الْمُشَبَّرَ

[She is frightened at the cry of the crow, or raven, and breaks the neck of the lion whose mouth is tied]: (Meyd, K, TA:) or, accord. to another relation, الْمُشَبَّرُ, [meaning “the grim-faced,”] from شَتَامَةُ الْوَجْهِ: (Meyd:) a saying

originating from the fact of a woman's breaking the neck of a lion, and then hearing the cry of a crow, or raven, and being frightened: applied to him who advances boldly to undertake that which is of high account, [or attended with peril,] and fears that which is contemptible. (Meyd, K.)

مَشَبِيرٌ [and مُشَبَّرٌ] *A kid, or lamb, having the piece of wood called شَبَارٌ put into its mouth and tied behind its head, in order that it may not suck its mother. (TA.)*

شبه

2. تَشْبِيهُ and بِهِ, (MA, K,) inf. n. تَشْبِيهٌ, (S, K, KL,) *He made it to be like it, or to resemble it; he assimilated it to it; (MA, KL;) i. q. مَثَلَهُ [meaning thus: and also meaning he likened it to it, or compared it with it; agreeably with the explanation here next following]: (S,* K:) شَبَّهْتُ الشَّيْءَ بِالشَّيْءِ I put the thing in the place, or predicament, of the [other] thing, by reason of an attribute connecting them [or common to them]; which attribute may be real and ideal; real as when one says, “this dirhem is like this dirhem,” and “this blackness is like this blackness;” and ideal as when one says, “Zeyd is like the lion” or “like the ass” i. e. in his strength or his stupidity, and “Zeyd is like 'Amr” i. e. in his power and his generosity and similar qualities; and sometimes it is tropical, as when one says, “the absent is like the non-existent,” and “the garment is like the dirhem” i. e. the value of the garment is equivalent to the dirhem. (Msh.) شَبَّهْتُ, [app. for شَبَّهْتُ بِشَيْءٍ:] accord. to IAqr, means He made a thing equal to a thing, or like a thing. (TA.) — [Hence,] شَبَّهْتُ عَلَيْهِ, inf. n. as above, He rendered it confused to him [by making it to appear like some other thing]; (JK,* TA;) he rendered it ambiguous, dubious, or obscure, to him. (MA.) See also 8, [with which it is, in its pass. form, and in its act. form likewise, nearly or exactly syn. in one of the senses,] in two places. — [And شَبَّهْتُ إِلَيْهِ النَّفْسَ, or الْحَالَ, The mind, or the case, imaged it to him; like خَبَّلْتُ: see art. خَبَلَ.] See also 5, [with which, in its pass. form, this verb is nearly or exactly syn. in one sense.] — [تَشْبِيهٌ used as a simple subst. means A comparison, simile, similitude, or parable: and has for its pl. تَشْبِيهَاتٌ. Hence, عَلَى التَّشْبِيهِ By way of comparison.]*

3: see the next paragraph, in four places.

4. أَشْبَهُهُ, [inf. n. إِشْبَاهٌ:] and شَابَهُهُ, [inf. n. مُشَابَهَةٌ:] (S, K;) *He was, or became, like him; he resembled him; syn. مَائَلَهُ. (K.) One says أَشْبَهُهُ الْوَلَدُ أَبَاهُ, and شَابَهُهُ, The child [resembled his father, or] shared with his father in some one of his qualities, or attributes. (Msh.) And مَنْ يُشَابَهُهُ, (Meyd, TA,) or مَنْ أَشْبَهُهُ فَلَمْ يَظْلَمْ, as some relate it, (TA,) [Whoso resembles his father, he has not done that which is wrong:] a prov., meaning, he has not put the likeness in the wrong place; for there is not any one more fit, or proper, for him to resemble than he: or it may mean that the father has not done*

that which is wrong. (Meyd. [See also Har pp. 667-8.]) And **اشبه الرجل أمه**, (IAqr, K,) and **شابهها**, (K,) [The man resembled his mother,] meaning † *the man became impotent, and weak*. (IAqr, K.) And it is said in a trad. of 'Omar, **إِنَّ اللَّبْنَ يُشَبِّهُ عَلَيْهِ** [Verily one becomes like by feeding upon milk]: i. e. the infant that is suckled often becomes like the woman who suckles it, because of the milk: (JK:) or **اللبن يشبه** [app. for **اللبن يشبه عليه**]: i. e. one acquires a likeness to the natural dispositions of the woman who suckles [him]: or, as it is also related, **يتشبه** [app. for **يُشَبِّهُ عَلَيْهِ**]. (TA.) — **اشبه** is also a verb of wonder: hence the saying,

• مَا أَشَبَّهَ اللَّيْلَةَ بِالْبَارِحَةِ •

How like is this night to yesternight! expl. in art. **برح**.

5. **تشبه به** [He became assimilated to him, or it: and he assumed, or affected, a likeness, or resemblance, to him, or it; he imitated him, or it;] he made himself to be like, or to resemble, him, or it; (MA, KL;*) i. q. **تَمَثَّل**: (S, TA: [in the former, this meaning is indicated, but not expressed:]) said of a man. (S.) See also 4, last sentence but one. — [Hence,] **تشبه له أنه كذا** [It became imaged to him [in the mind, i. e. it seemed to him,] that it was so; syn. **تَخَيَّل**, (S) and **K** in art. **خيل**,) and **تَخَايَل**: (S in that art.:) and **إليه أنه كذا** [signifies the same; or] it was imaged to him [in the mind] that it was so; syn. **خَيَّل**. (PS in that art.)

6. **تشابه** signifies The being equal, or uniform; syn. **استواء**: (TA:) [or rather the being consimilar.] You say, **تشابهتا** They were like, or they resembled, each other. (MA.) And **الخطوط تشابه** The lines are like one another; the lines resemble one another. (Mgh.) — See also the next paragraph, in two places.

8. **اشتبها** and **تشابهتا** They resembled each other so that they became confounded, or confused, or dubious. (K.) And **اشتبه** (S, MA) and **تشابه** (MA) It (a thing, S, MA, or an affair, MA) was, or became, ambiguous, dubious, or obscure, (MA,) **على** [to me], (S,) or **عليه** [to him]: (MA:) and **تشابه الأمر** the thing, or affair, was rendered confused, or dubious, to him: (K, TA:) and **الشيء تشبه**, also, [see **مُشْتَبِه**,] the thing was, or became, confused, or dubious. (IAqr, TA.)

شبه and **شبهه** are syn., (S, Mgh, K,) like **مثل** and **نَظَر**, and **بَدَل** and **بَدَل**, and **نَظَر** and **نَظَر**, the only other instances of the kind, i. e. of words of both these measures, that have been heard, having the same meaning, (S and TA in art. **بدل**,) i. q. **شبهه**, (S, Mgh, K,) syn. **مثل**, (K,) [i. e.] A like; a similar person or thing; (MA, Mgh;) [an analogue; a match;] a fellow: (MA:) pl. (of all, TA) **أَشْبَاه**. (K, TA.) One says, **هذا يشبه** [and **شبهه**], i. e. **شبهه** [meaning This is the like, &c., of him, or it]. (S.) And **شبهك** [Such a one is the like, &c., of thee]. (JK.) [And **هذا يشبهه** This is like him, or it. And hence, in lexicology, **الأشباه والنظائر** The words that are alike in form: generally applied to rare instances.] — See also the next paragraph, in two places.

شبه: see the next preceding paragraph, in three places. — [Hence,] syn. with **شَئِل** [signifying A likeness, resemblance, or semblance, as meaning something resembling]; (AA, K and TA in art. **شكل**;) and **شبهه** is syn. with **مثل** [in the same sense]: (K in the present art.: [see exs. of the latter voce **عقر**:]) pl. of the former [in this sense, as is indicated in the S,] **مُشَابِه**, contr. to rule, like **مَحَاسِن** and **مَذَاقِير**; (S, TA;) or this is a pl. having no proper sing. (TA.) One says, **بَيْنَهُمَا شَبَه** [Between them two is a likeness, &c.]. (S.) And **نَزَعَ إِلَى أَبِيهِ فِي الشَّبهِ** [He inclined to his father in likeness]. (S, in art. **نزع**.) And a poet cited by IAqr says,

• أَصْبَحَ فِيهِ شَبَهٌ مِنْ أُمِّهِ •
• مِنْ عِظَمِ الرَّأْسِ وَمِنْ خُرْطِيهِ •

[He became so that there was in him a resemblance of his mother, in respect of bigness of the head, and of his nose]. (TA.) And one says also, **بِهِ شَبَهٌ** i. e. **مثل** [In him is a likeness, or something having a likeness, to him, or it]. (TK.) — Also, (JK, S, Mgh, K, &c.,) and **شبهه**, (JK, S, K,) and **شبهان**, (K, TA, but not in the CK,) [A sort of fine brass;] a metal resembling gold in its colour, the highest in quality of **صَفَر** [or brass]; (Mgh;) **نُحَاس** (K;) a sort of **نُحَاس** (JK, T, S, M*) rendered yellow by the addition of an alloy (lit. a medicament): (T, M, TA:) so called because resembling gold in its colour: (M, TA:) pl. **أَشْبَاه**. (K.) One says **كُوزٌ شَبِه** and **شبهه** [A mug of **شبه**]. (S.) — See also **شبهان**.

شبهه: see **شبه**, in two places. — [Hence,] **مُشْتَبِه**, or **dubiousness**: (S, K:) pl. **شبهه** (TA) [and **شبهات** and **شبهات** and **شبهات**: whence the phrase **أَصْحَابُ الشُّبُهَاتِ** Those persons who are of dubious characters; those who are objects of suspicion]. One says, **لَيْسَ فِيهِ شَبَهٌ** [There is not any confusedness, or dubiousness, in respect of it]: referring to property. (Mgh voce **خاتبة**, in art. **شوب**.)

شبهان and **شبهه**, (K accord. to the TA,) the latter on the authority of IB, (TA, [and mentioned also in the M voce **سَيَال** on the authority of AA,]) A certain thorny plant, (K accord. to the TA,) resembling the **سِر** [or gum-acacia-tree], (TA,) having an elegant red blossom, and grains like the **شَدَانِج** [or hemp-seed], an antidote for the bite, or sting, of venomous reptiles, beneficial for the cough, lithotriptic, and binding to the bowels. (K accord. to the TA: but see what here follows.) And **شبهان**, (K accord. to the TA,) or **شبهان**, (so in a copy of the S,) or both, (so in

copies of the K,) or **شبهان**, or **شبهان**, (so in different copies of the S, [the latter of these two I find in one copy only,]) A kind of trees, of the [hind called] **عَضَاه**: (S, K:) or the **نَهَام** [i. e. panic grass]: (K, TA, but not in the CK:) or the **نَهَام** [now commonly applied to wild thyme, *thymus serpyllum*], (S, K,) one of the sweet-smelling plants, (S,) having an elegant red flower, &c., as in the next preceding sentence. (So in copies of the K. [See **شبهان**.]) — See also **شبهه**.

شبهان, or **شبهان**, or **شبهان**: see the next preceding paragraph.

شَبَاه (Lth, JK, K) and **شَبَاه** (CK [but not in my MS. copy of the K nor in the TA]) A certain grain, like that called **حُرْف** (Lth, JK, K) in colour, [see **حُرْف** and **رَشَاد**,] which is taken, i. e. swallowed, as a medicine. (Lth, JK.)

شبيهه: see **شبهه**, in four places.

أَشَبَّهَ مِنَ التَّمَرَةِ [More, and most, like]. **أَشَبَّهَ** [More like than the date to the date] is a prov.: and so **أَشَبَّهَ مِنَ الْمَاءِ بِالْمَاءِ** [More like than water to water]. (Meyd.) — [And **More**, or **most**, suitable. One says, **هَذَا أَشَبُّهُ بِكَ** This is more suitable to thee. And **هَذَا الْأَشَبُّه** This is the most suitable.]

مُشْتَبِه: [see its verb: — and] see **مُشْتَبِه**. — Also, applied to the plant called **نَصِي**, *Becoming yellow*. (TA.)

مُشْتَبِه: [see its verb: — and] see **مُشْتَبِه**.

مُشَابِه: see **شبهه**, of which it is said to be an anomalous pl.

مُشْتَبِهَات [part. n. of 8, q. v.]. (S,) and **مُشْتَبِهَات**, [thus agreeably with an explanation of its verb by IAqr, (see 8, last sentence,)] (JK,) or **مُشْتَبِهَات**, and **مُشْتَبِهَات** like **مُعْظَمَة**, (K,) Things, or affairs, that are confused or dubious [by reason of their resembling one another or from any other cause]: (JK, S, K:) [and uncertain: (see an ex. of **مُشْتَبِه** in this sense in a verse cited voce **سَفَف**:)] **مُشْتَبِهَات** and **مُشْتَبِهَات**, in the Kur [vi. 99], means resembling one another so that they become confounded, or confused, or dubious, and not resembling one another &c. (TA.)

مُشَابِهَة Consimilar, or conformable, in its several parts: thus **مُشَابِهَات** means in the Kur xxxix. 24.

(Jel.) And **مُشَابِهَات** Things like, or resembling, one another. (JK, S.) — See also **مُشْتَبِه**. — **مُشَابِهَات** in the Kur iii. 5 means Verses that are equivocal, or ambiguous; i. e. susceptible of different interpretations: (Ksh:) or verses unintelligible; such as the commencements [of many] of the chapters: (Jel:) or the **مُشَابِهَة** in the Kur is that of which the meaning is not to be learned from its words; and this is of two sorts; one is that of which the meaning is known by referring it to what is termed **مُحْكَم** [q. v.]; and the other is that of which the knowledge of its real meaning is not attainable in any way: (TA:) or it means what is not understood without repeated con-

sideration: (TA in art. فسر:) Ed-Dahhāk is related to have explained المَحْكَمَات as meaning "what have not been abrogated;" and المَشَاهِدَات as meaning *what have been abrogated*. (TA in the present art.)

شب

1. شَبَا, (K,) [nor. 2,] inf. n. شَبُو, (TA,) *It was or became, high, elevated, or lofty*. (K. [See also 4, first sentence.]) — شَبَتِ الْفَرْسُ, (K,) inf. n. as above, (TA,) *The mare stood upon her hind legs*. (K.) [It is added in the TA that the vulgar say شَبَت: but see art. شَب, where a similar meaning is assigned to شَب said of a horse.] — شَبَّتْ وَجْهَهُ *His face shone after having become altered*. (K.) — شَبَا النَّارُ, (K,) inf. n. as above, (TA,) *He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame*; (K;) as also شَبَّهَا. (TA.)

4. أَشْبَتِ الشَّجَرَةُ, (S,) or أَشْبَى الشَّجَرُ, (K,) inf. n. أَشْبَتَ, (TA,) *The tree, (S,) or the trees, (K,) became tall, (S, K, TA,) and tangled and dense, by reason of luxuriance (K, TA) and sapinness*. (TA.) — أَشْبَى said of a man, *He begat a boy [sharp] like the point of iron (كَشَبَا الْحَدِيدِ)*: (Yz, TA:) or *he had a son born to him sharp in intellect*: (S, K, TA:) or *he begat generous, or noble, children, by whom he had sharp means of attack and defence, like the points of spear-heads*. (Ham p. 384.) — وَجَدْتُ لَهُ أَشْبَتَ الرَّجُلِ *i. q. أَشْبَتَ الرَّجُلُ* [app. meaning *I found the man to have sharpness*]. (Ham p. 385.) — And أَشْبَاهُ *He exalted him, syn. رَفَعَهُ, (S,) and honoured him; namely, a man. (S, K.)* — And *He cast him into a well, or into an evil, or a hateful, plight: thus having two contr. meanings. (K.)* — أَشْبَى is also *syn. with دَفَعَ [He impelled, pushed, thrust, &c.]*. (K. [But perhaps this is a mistake for رَفَعَ, a *syn.* of أَشْبَى mentioned before: if not, it may be from أَشْبَا signifying the "point" of anything.]) — And *i. q. أَعْطَى [He gave]*. (K. [In this sense, accord. to the TK, trans. without a prep.; which I think doubtful.]) — And *i. q. أَشْبَلَ, (K,) meaning أَشْفَقَ [i. e. He was, or became, favourably inclined; &c.]*. (TA. [In this sense, also, both أَشْبَى and أَشْبَلَ, accord. to the TK, are trans. without a prep.; but this I think a mistake with respect to both of these verbs, the latter of which is well known to be trans. only by means of عَلَى.]) — [And *i. q. أَشْبَهَ*.] One says, أَشْبَى زَيْدًا أَوْلَادَهُ, (S,) or أَشْبَى فَلَانًا وَلَدَهُ, (K,) *His children resembled such a one, or, Zeyd*; *syn. أَشْبَاهُهُ*. (S, K.)

شَبَا: see شَبَا, in two places. — Also *The green substance that overspreads stagnant water*; *syn. طَحْلَبُ*. (K.)

شَبُو [written in my original اذى] *i. q. اذى [i. e., app., اذى, A state of annoyance or molestation: or annoyance, molestation, harm, or hurt: or a thing that annoys, &c.]*. (TA.)

شَبَا The point (S, K) of the extremity (S) of anything: (S, K:) pl. شَبَا [or rather this is a

coll. gen. n.] and [the pl. properly so termed is] شَبَوَات. (S, K.) — And *The sting of the scorpion*; (K;) [and] so شَبَا [mentioned above as having a pl. meaning]. (Sh, TA in art. شول; and Ham p. 385.) — And *The portion with which one cuts, of a sword*. (Har p. 17.) — And *The two sides of the أَسَلَة [i. e. toe, or tapering head or foremost part,] of a sandal: pl. as above [app. in all of the senses of the sing.]*. (K.) — [And app. + Sharpness, as a quality of a man:] see 4. — Also *The scorpion: (Fr, TA:) or the scorpion when just born: or a yellow scorpion: (K:) so in the M. (TA.)* [See also the next paragraph.] — And *A mare raising her head (عَاطِيَة) in the bridle*. (K.) And *[A mare] standing upon her hind legs*. (K.)

شَبُو The scorpion; (A'Obeid, S, K, TA; [in the CK, شَبُو الْعَقْرَبُ is erroneously put for شَبُو الْعَقْرَبُ;]) a proper name thereof; it may be from الشَبَا signifying its sting; (Ham p. 385;) determinate; (TA;) imperfectly decl.: (A'Obeid, S, TA:) it is said in the K, "and [the article] ال is prefixed to it;" but this is a mistake: it should be, "and ال is not prefixed to it: (TA:) [but, although a proper name, it has a pl.]; the pl. is شَبَوَات. (S.) [See also شَبَا, which signifies "a scorpion," and of which شَبَوَات is a pl.] — جَارِيَةٌ شَبُو *A girl, or young woman, that is bold, much in motion, foul in speech or actions*. (TA.)

مُشْبَى [pass. part. n. of 4,] *Honoured [&c.]*. (TA.) — See also what next follows.

مُشَبِّ [act. part. n. of 4,] *A man having a son born to him sharp in intellect*; (Th, K, TA;) and so مُشْبَى, (K, TA, [in the CK, erroneously, مُشْبَى]) accord. to IAgar, but disallowed by Th. (TA.) And the former, accord. to IAgar, *A man who begets generous offspring*. (TA.) — And مُشْبِيَةٌ *A woman affectionate, kind, or favourably inclined, to her children*. (TA.)

ش ت

1. شَتَّ, (S, A, Mgh, K,) aor. 2, (Mgh,) inf. n. شَتَّ, (S, Mgh, K) and شَتَّتَ, (S, A, K,) or the latter is a simple subst., (Mgh,) and شَتَّتَ (K, by implication,) and شَتُّوت; (MA;) and شَتَّتَ, (K,) and شَتَّتَ, and شَتَّتَ; (S, K; [but the last, app., has an intensive signification;]) *It (the state of affairs, S, or the state of union of a people or party, A, TA) became dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; syn. تَفَرَّقَ, (S, A, Mgh, K, TA,) or اِنْفَرَقَ; (CK;) and of the third and fourth verbs, [or rather of all,] اِنْتَشَرَ. (TA.)* And شَتَّتُوا *They became separated, disunited, dispersed, or scattered*. (A.) — See also 2, in two places.

2. شَتَّتَ, (S, K,) inf. n. تَشَتَّتَ, (S;) and شَتَّتَ; and شَتَّتَ, aor. 2, [which is anomalous in the case of a trans. verb of this class,] inf. n. شَتَّتَ and شَتَّتَ and شَتَّتَ; (K;) [the first and second mentioned in the K only with reference to

God as the agent;] *He dissolved, broke up, discomposed, deranged, disorganized, disordered, or unsettled, syn. تَفَرَّقَ, (S, K,) the state of affairs [&c.], (S,) and the state of union of a people or party. (TA.)* And one says also, *بَيَّ قَوْمِي*, *My people, or party, dissolved, broke up, &c., my state of affairs*. (S, TA.) And بِقَلْبِي شَتَّتَ *My mind, or heart*. (Ag, TA.) And شَتَّتَهُ اللَّهُ *God separated, disunited, dispersed, or scattered, them*. (A.)

4: see 2, in two places. — أَشَتَّ عَلَيْكَ *It (a thing) was, or became, distinct, or clear, to thee*. (Freytag, from the Deewān of the Hudhalecs.)

5: see 1, in two places.

7 and 10: see 1.

شَتَّ an inf. n. of 1 [q. v.] (S, Mgh, K.) — And signifying *Separation, disunion, or dispersion*: so in the saying, الْحَمْدُ لِلَّهِ الَّذِي جَمَعَنَا مِنْ شَتِّ *[Praise be to God who has brought us together from a state of separation, disunion, or dispersion]*: (TA:) a saying mentioned by AA, as heard by him from an Arab of the desert: (S, TA:) and شَتَّتَ is [similar in meaning, being] likewise an inf. n. of 1; (S, A, K;) or it is a subst. from the intrans. verb شَتَّ, (Mgh,) and signifies *a state of separation or disunion*; as in the saying, أَخَافُ عَلَيْكَ الشَّتَاتَ *[I fear for you separation, or disunion]*. (TA.) — Also *i. q. مُتَفَرِّقٌ [meaning Dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; and separated, disunited, dispersed, or scattered]*; as also شَتَّتَ, (S, A, Mgh,) [and شَتَّتَ, as will be shown in what follows;] or شَتَّتَ is *syn. with مُتَفَرِّقٌ, [which is virtually the same as مُتَفَرِّقٌ]*, and شَتَّتَ: (K:) the pl. of شَتَّ is أَشَتَات (S) [and شَتُّوت also, as will be shown by an ex. in what follows]: and شَتَّتِي is pl. of شَتَّتَ, like as مَرِيضِي is of مَرِيضٍ; (Jel in xx. 55, and MF;) or, accord. to some, it is a sing. noun. (MF.) One says *أَمْرٌ شَتَّ* *i. e. مُتَفَرِّقٌ [A state of affairs dissolved, broken up, &c.]*; (S;) and [so] *أَمْرٌ شَتَّتَ*, the latter word being an inf. n. used as an epithet. (Ham p. 176.) And *شَتَّتَ صَارَ جَمْعُهُمْ شَتَّتِيًا* *i. e. مُتَفَرِّقًا [Their company, or congregated body, became separated, disunited, dispersed, or scattered]*. (A.) And أَشَتَّتَا *They came separated, disunited, dispersed, or scattered*; *syn. مُتَفَرِّقِينَ*: (S, Mgh, K:) and so *شَتَّتَا شَتَّتَا*, (K,) in one copy of the K *ثَلَاثَ شَتَّتَاتٍ*; and MF allows *شَتَّتَاتٍ*, like ثَلَاثَ and رَبَاعٍ; but there is no apparent reason for the repetition; and accord. to the L, the phrase as transmitted from the authorities worthy of confidence is *جَاءَ الْقَوْمُ شَتَّتًا* and شَتَّتَاتٍ *i. e. The people, or party, came separated, &c.* (TA.) And *قَوْمٌ شَتَّتِي* (S, Mgh, K, TA) *A people, or party, separated, &c.; syn. مُتَفَرِّقُونَ*: (Mgh, TA:) or *consisting of sundry, or distinct, bodies; not of one*

tribe. (K.) And إِنَّ الْمَجْلِسَ لَيَجْمَعُ شُتُونًا مِنَ النَّاسِ (S, TA,) and شَتَّى مِنَ النَّاسِ, *Verily the assembly comprises sundry, or distinct, bodies of men; (TA;) or men not of one tribe. (S, TA.)* And شَتَّى أَشْيَاءَ [Things of sundry, or different, or distinct, kinds or sorts]. (S.) أَزْوَاجًا مِنْ نَبَاتٍ (S.) شَتَّى, in the Kur xx. 55, means *Sorts, of plants, various, or different, in colours, tastes, &c. (Jel.)* شَتَّى تَوُوبٌ see expl. voce. And شَتَّى أَمَهَاثِيمُ شَتَّى, a prov., see expl. voce حَالِبٌ.

شَتَّى and شَتَات and شَتَات: see شَتَّى, in five places.

شَتَّى: see شَتَّى.

شَتَّى شَتَّى: see شَتَّى, in four places. شَتَّى شَتَّى means [Fore teeth] separate, or wide-apart, one from another. (S, A, K.) Tāfah says,

• مِنْ شَتَّى كَفَاحِ الرَّمْلِ غُرٌّ •
[meaning From separate fore teeth like white chamomiles of the sands: شَتَّى being understood, and غُرٌّ being for غُرٌّ]. (TA.)

شَتَّى: see شَتَّى, in seven places: — and see also the last sentence of the following paragraph.

شَتَّى شَتَّى (K, TA, but omitted in the CK,) with damm to the ن of بين, (TA,) [Different, or distinct, are they two: or widely different or distinct are they two: or how very, or widely, different or distinct, are they two! lit., the union of them two is severed: or the interval between them two is far-extending, or wide: or how greatly is the union of them two severed! as will be shown below.] AZ quotes, in his “Nawādir,” with بين in the nom. case, the following verse:

• شَتَّى بَيْنَهُمَا فِي كُلِّ مَنَزِلَةٍ •
• هَذَا يَخَافُ وَهَذَا يَرْتَجِي أَبَدًا •

[Different, or widely different, &c., are they two in every predicament: this fears, and this hopes, ever]. (TA.) The mangooob form, however, is also employed (K, TA, but omitted in the CK) by some of the Arabs in the above-mentioned phrase, so that one says, شَتَّى بَيْنَهُمَا, being understood, as though one said, شَتَّى الدِّي بَيْنَهُمَا [meaning, as above explained, Different, or widely different, &c., are they two: lit., separated, or disunited, or severed, is that which is between them two: or far-extending, or wide, is the interval between them two: or how greatly separated, or severed, is the union between them two!]: Hassān Ibn-Thābit says,

• وَشَتَّى بَيْنَهُمَا فِي الدِّي •
• وَفِي الْبَاسِ وَالْخَبْرِ وَالْمَنْظَرِ •

[And different, or widely different, &c., are ye two in munificence and in valour and internal state and external appearance]. (TA.) In like manner also, [but with ما] one says, شَتَّى مَا بَيْنَهُمَا, (A, Mṣb, K,) accord. to Th. (TA.) This [as also, consequently, the same phrase without ما] is disallowed by Aṣ and IKt: IB, however,

says that this phrase occurs in the verses of chaste Arabs: for instance, Abu-l-Aswad Ed-Duālee says,

• وَشَتَّى مَا بَيْنِي وَبَيْنَكَ إِنِّي •
• عَلَى كُلِّ حَالٍ أَسْتَعِيرُ وَتَطْلُعُ •

[And different, or widely different, &c., are I and thou: for I, in every case, go erect, and thou haltest]: and similar is the saying of El-Ba'ceh,

• وَشَتَّى مَا بَيْنِي وَبَيْنَ ابْنِ خَالِدٍ •
• أُمِّيَّةٌ فِي الرِّزْقِ الَّذِي يَنْقَسِرُ •

[And different, or widely different, &c., are I and Ibn-Khālid Umciyeh, with respect to the supplies for the wants of life that are divided among mankind]. (TA.) One says also, شَتَّى شَتَّى مَا عَمَرُوا وَأَخُوهُ (S, A, K;) and شَتَّى شَتَّى مَا عَمَرُوا وَأَخُوهُ (S, K;) Different, or distinct, or widely different, &c., are they two; and 'Amr and his brother: [lit., separate, or distinct, are they two; &c.: or remote are they two, one from the other; &c.:] or how greatly, or widely, are they two separated; &c.!

(S, A, K:) here مَا is redundant; and in the former phrase, هُمَا is the agent of شَتَّى; as is the former of the two nouns, to which the latter noun is conjoined, in the latter phrase. (TA.) El-Aṣṣhā says,

• شَتَّى مَا يَوْمِي عَلَى كَوْمَا •
• وَيَوْمَ حَيَّانٍ أَحْيَى جَابِرٍ •

[Different, or widely different, &c., are (or were) my day upon her (the camel's) saddle, and the day of Heiyān the brother of Jābir: in which, for يَوْمِي and يَوْمَ, some read نَوْمِي and نَوْمَ]. (S, TA.) And in like manner, [but without مَا] one says, شَتَّى شَتَّى مَا عَمَرُوا وَأَخُوهُ [Different, or widely different, &c., are his brother and his father]. (TA.) [See also an ex. in a verse cited voce دائِرَةٌ, in art. دَوْمَ.]

شَتَّى, is a preterite verbal noun, signifying [and so expl. above,] accord. to many authorities, [including most of the grammarians,] and therefore they have made it a condition that its agent must be what denotes more than one: [for اشتَرَطُوا فِي فَعْلِهِ التَّرَدُّدَ, I read اشتَرَطُوا فِي فَعْلِهِ التَّعَدُّدَ, which agrees with what is afterwards said in the TA and here; though the former phrase may be so rendered as to convey essentially the same meaning: but this condition is not necessary if we render شَتَّى by بَعْدَ:] (TA:) or it signifies [and so expl. above;] (S, A, Mṣb, K;) and is inflected from شَتَّى; (S, K;) [which is a verb not used; in the CK, incorrectly, شَتَّى;] the fet-ḥah of the ن being the fet-ḥah originally pertaining to the [final] ت [of the verb]; and this fet-ḥah shows the word to be inflected from the preterite verb, like as سَرَعَانٍ is from سَرَعَ, and وَشَكَّانٍ from وَشَكَ: (S:) or, accord. to Er-Rāḍee, it implies wonder, [like several verbs of the measure فَعَلَ, as shown in remarks on هَيَّوُ &c.,] and means how greatly separated, disunited, or severed, &c.!

(TA:) or, accord. to El-Marzookēe and Hr and Zj and some others, it is an inf. n.: El-Marzookēe

says, in his Expos. of the Fṣ, that it is an inf. n. of a verb not used, [namely شَتَّى,] and is indecl., with fet-ḥah for its termination, because it is put in the place of a pret. verb, being equivalent to شَتَّى [for شَتَّى,] i. e., [as expl. above]: and Zj says that it is an inf. n. occupying the place of a verb, of the measure فَعْلَان, and therefore indecl., because differing thus from others of its class: Aboo'Othmān El-Māzīnee says that شَتَّى and شَتَّى may receive tenween, whether they be substs., or occupying the place of substs.: upon which AAF observes that if شَتَّى be in its proper place, it is a verbal noun, meaning شَتَّى: if with tenween, it is indeterminate; if without tenween, determinate; and if translated from its office of a verbal noun, and made a subst. answering to التَّشْتِي, and determinate, it is similar to شَتَّى in the phrase عَلَقَمَةٌ سَبْحَانَ, the latter, which is a subst. answering to التَّشْتِي. (TA.) The ن in شَتَّى (sometimes, TA) receives kesreh; (K;) though this is contr. to what is said by AZ and by IDrṣt: its being sometimes with kesreh is mentioned by Th, on the authority of Fr: and Er-Rāḍee seems to infer that its being so was an opinion of Aṣ; and gives two reasons for his disallowal of the expression شَتَّى مَا بَيْنَ شَتَّى; first, because شَتَّى occurs with kesr to the ن; and second, because its agent cannot be otherwise than what denotes more than one: [but see what has been observed above on this point:] IAMB says that one must not say شَتَّى وَأَخِيكَ, because, in this case, شَتَّى [virtually] governs only one noun in the nom. case: but that one may say, شَتَّى مَا أَخُوكَ وَأَبُوكَ, and شَتَّى أَخُوكَ وَأَبُوكَ, using شَتَّى as the dual of شَتَّى; though correctly شَتَّى is a verbal noun: MF, however, observes that the Expositors of the Fṣ seem to say that Fr makes شَتَّى to be the dual of شَتَّى; but that he only mentions it as a dial. var. of شَتَّى: the following is adduced as an ex.

• لَشَتَّى مَا أَتَوِي وَيَتَوِي بَنُو أَبِي •

[Different, or widely different, &c., are that which I intend and that which the sons of my father intend]: in which شَتَّى is read with both fet-ḥah and kesreh: and it is said in the O that شَتَّى is a dial. var. of شَتَّى. (TA.) — IJ mentions شَتَّى as an accidental syn. of شَتَّى; and says that it is not the fem. of the latter: therefore the assertion of some, that it is used by poetical license in the following verse of Jemcel requires consideration:

• أُرِيدُ مِلَاحَهَا وَتُرِيدُ قَتْلِي •
• وَشَتَّى بَيْنَ قَتْلِي وَالصَّلَاحِ •

[I desire to make peace with her, but she desires to slay me: and different, or widely different, &c., are slaying me and making peace]. (TA.)

شتر

1. شَتَّى, aor. شَتَّى, (S, Mṣb, K, &c.,) inf. n. شَتَّى; (T, S, A, Mṣb, K, &c.,) and شَتَّى; (S, K;) He (a

man) had an inversion in the eyelid; (T, S;) seldom natural: (T:) or an inversion of, (A,) or in, (Mgh,) the lower eyelid: (A, Mgh, Mgh:) or an inversion of the eyelid above and below, (M, K,) or above or below, (Mgh,) and a contraction thereof: (M:) or a cracking thereof, (K,) so that the edge [for الختار, in the TA, I read الختار,] became separate: (Mgh, TA:) or a flaccidity of its lower part. (K.) — And شَرَّتِ العَيْنُ, and شَرَّتْ, (K,) and انشترت, (S, K,) The eye had an inversion in the lid: (S:) [or in, or of, the lower lid:] or an inversion of the lid above and below, (K,) and a contraction thereof: (TA:) or a cracking thereof, (K,) so that the edge became separate: (TA:) or a flaccidity of its lower part. (K.) — And شَرَّ, (TK,) inf. n. شَرَّ, (K,) He (a man) had his lower lip cracked. (K, TA.) — اشتروهُ, and اشتروهُ, (S,) or the latter but not the former, (Sh, TA,) He caused him to have an inversion in the eyelid. (S.) — And شَرَّ العَيْنَ, (K,) aor. -, inf. n. شَرَّ; (TA;) and اشتروها; and شترها; (K;) He caused the eye to have an inversion of the lid above and below, (K,) and a contraction thereof: (TA:) or a cracking thereof, (K,) so that the edge became separate: (TA:) or a flaccidity of its lower part. (K.) — شَرَّ also signifies The cutting off of the lower eyelid: for which a quarter of the whole price of blood must be paid. (TA.) — شَرَّ به He reviled him; (K;) found fault with him; blamed him; or censured him; in verse or in prose: (TA:) and شَرَّ به, inf. n. شَرَّ, he detracted from his reputation; found fault with him; blamed him; or censured him; (S, TA;) made him to hear what was bad, evil, abominable, or foul: (TA:) Sh says that it is شَرَّ, and he disallows شَرَّ: but IʿAq and AA say شَرَّ; and AM holds this to be correct. (TA.) [See also شَرَّ به.]

2: see 1, in three places.

4: see 1, in two places.

7: see 1, second sentence.

أَشْرُ A man having the affection of the eyelid described above, voce شَرَّ: (S, A, Mgh, Mgh:) or having the eyelid slit: (IʿAq, TA in art. شَرَّ:) fem. شَرَّاء. (Mgh.) — A man having his lower lip cracked: and شَرَّاء شَفَّةٌ a cracked lip. (TA.)

شَر

1. شَرَّ, (MA, Mgh, K,) aor. - (Mgh, K) and -, (K,) inf. n. شَرَّ (S, MA, Mgh, K) and شَرَّ, (K, TA,) the last of these [written شَرَّ in the CK] with damm to the ت, or this and the next before it, though said to be inf. ns., may be simple substantives, as AʿObeyd inclines to think them, (TA,) He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S, MA, K, TA;) syn. سَبَّ: (K, TA:) or, as some say, شَرَّ signifies [the addressing with] foul speech, without قَذَف [here meaning the casting an accusation, though commonly used and expl. as syn. with شَرَّ]: (TA:) and شَرَّ signifies the same as شَرَّ, (MA, Mgh,) being a rare in-

stance of a verb of the measure فاعَل denoting an act of a single agent when it has an unaugmented verb of the same radical letters [and the same signification], as صَادَمَهُ الحِمَارُ meaning صَدَّمَهُ, and زَحَمَهُ زَحَمَهُ. (Mgh.) Hence the saying, فَإِنْ شَرَّ فَلْيَقُلْ إِنِّي صَائِمٌ [And if he be reviled, let him say, Verily I am fasting], which may mean that he should say this with his tongue, which is the more proper meaning, or mentally: or فَإِنْ شَرَّ, which is allowable, though the former is the more proper. (Mgh.) — شَرَّه, (S, IB) and شَرَّ, (IB, TA,) + He (a man, S) was, or became, displeasing, or hateful, in countenance. (S, K.) — شَرَّ, trans. by means of ب, expl. by Golius as meaning He rejoiced at evils, or misfortunes, of an enemy, is, I doubt not, a mistake for شَرَّ; though it might be supposed to be formed by transposition, like جَبَدَ from جَذَبَ.]

[2. شَرَّ, accord. to Reiske, said of a camel when haltered, and of a lion, as mentioned by Freytag, signifies + He was harsh, and surly, in countenance, and uttered a grumbling sound: if used, it must be شَرَّ, agreeably with the part. n., expl. below.]

3. مُشَارَّةٌ is syn. with مُسَابَّةٌ, (S,) signifying The reviling, vilifying, upbraiding, reproaching, defaming, or giving a bad name to, each other: (KL:) and [in like manner] مُشَارَّةٌ is syn. with مُسَابَّةٌ, (S,) signifying as above [but used in relation to two persons and more than two]: (KL:) you say, شَرَّاهُ and شَرَّاهُ meaning شَرَّاهُ [They reviled, vilified, &c., each other]: (K:) and شَرَّاهُ They reviled, &c., one another; like شَرَّاهُ. (MA.) [شَرَّاهُ may therefore be rendered He reviled him, &c., being reviled, &c., by him: but sometimes it is syn. with شَرَّاهُ:] see 1, in two places. — One says also, شَرَّاهُ شَرَّاهُ, aor. -, meaning [He vied, or contended, with him in reviling, vilifying, &c.,] and he overcame him [therein, i. e.] in reviling, &c. (TA.)

[5. شَرَّ is said by Freytag to signify He exposed himself to contumelies; on the authority of the Ham p. 310: but I there find only the part. n., مُشَارَّةٌ, signifying as expl. below: so that the verb, if used, means he became exasperated by reviling, vilifying, &c., and addressed, or applied, himself thereto. — He also explains it as signifying + He contracted the face very austere; on the authority of the Deewān of the Hudhalecs.]

6: see 3, in three places.

شَرَّ: see the next paragraph.

شَرَّ: see مُشَارَّةٌ. — Also + Displeasing, or hateful, in countenance; (S, K;) applied to a man, and to a lion; (S;) and to an ass, as meaning thus, and foul, or ugly: (TA:) or to a lion as meaning grim-faced; or stern, austere, or morose, in countenance; as also مُشَارَّةٌ; and شَرَّاهُ; (K, TA;) the last like جَبَانَةٌ [in measure, but in the CK written شَرَّاهُ]. (TA.) One

says, فَلَنْ شَرَّاهُ المَحْيَا + Such a one is displeasing, or hateful, in countenance. (S.) — Also, and شَرَّاهُ, An obstruction (سَدَّةٌ) of the fauces, combined with foulness, or ugliness, of face. (TA.)

شَرَّاهُ a subst., (S, Mgh, K, and Ksh in lxiv. 41, [by Bd, in explaining the same passage of the Kur, improperly said to be an inf. n.,]) from شَرَّاهُ, (Mgh, K,) in the sense of شَرَّاهُ [meaning The act of reviling, vilifying, or upbraiding; reproach, obloquy, or contumely]; (S, * and Ksh ubi supra;) as also مُشَارَّةٌ, and مُشَارَّةٌ, or, as mentioned above, [see 1, first sentence,] these two are inf. ns. (TA.)

شَرَّاهُ [One who reviles, &c., much]. (Ham p. 310.)

شَرَّاهُ One who reviles, &c., [very] much. (TA.) — See also شَرَّاهُ.

شَرَّاهُ act. part. n. of 1, Reviling, &c. — It is also said by Golius, on the authority of the Mirkāt el-Loghah, to signify Rejoicing at another's evils, or misfortunes: but this I believe to be a mistake for شَرَّاهُ: see 1, last sentence.]

الاشْتِيَامُ, with ksar, [which seems to indicate that it is الإشتيَامُ,] is expl. by IB as meaning رَئِيسُ الرُّكَّابِ [app. الرُّكَّابِ The headman, or master, of the riders: but whence this is derived I know not, unless it be arabicized, from the Pers. اَسْتَا يَامَ (if there be such an appellation), meaning "the master of the post-horso"]. (TA.)

شَرَّاهُ and مُشَارَّةٌ: see شَرَّاهُ.

مُشَارَّةٌ: see شَرَّاهُ; and see also مُشَارَّةٌ.

مُشَارَّةٌ Reviled, vilified, upbraided, reproached, defamed, or called by a bad name: and so with شَرَّاهُ applied to a female, as also شَرَّاهُ; (K, TA;) this last, without شَرَّ, mentioned on the authority of Lh. (TA.)

مُشَارَّةٌ Exasperated by reviling, &c., and addressing, or applying, himself thereto. (Ham p. 310: there expl. by the words مُشَارَّةٌ بالشرِّ ومُعْتَرِضٌ لَهُ [i. e. مُشَارَّةٌ وَمُعْتَرِضٌ لَهُ: see 5].)

شَو

1. شَوَّ, aor. يَشُو, inf. n. شَوَّ [app. شَوَّ, The winter commenced: like as one says, رَجَّعَ, inf. n. رَجَّعَ]. (TA.) — And شَوَّ, aor. as above, The day was, or became, intensely cold. (Mgh.) — And شَوَّ, (K,) and شَوَّ, (S,) and شَوَّ, aor. as above, inf. n. شَوَّ, (Mgh,) He, and I, and we, remained, stayed, dwelt, or abode, (S, Mgh, K,) during the شَوَّ [or winter, &c.], (S,) or during a شَوَّ, (Mgh, K,) in it, (S, Mgh, K,) namely, a place, (S, Mgh,) or a country or town; (K;) as also شَوَّ, (K,) inf. n. شَوَّ; (TA;) and شَوَّ, (S, K,) said by AZ to be from الشَوَّ, like تَصَيَّفَ from الصَّيْفَ: (TA:) [and all are also app. trans. in this sense without a prep.:] or, as some say, شَوَّ الصَّيْفَانِ means he re-

maintained, stayed, dwelt, or abode, in the **صَبَان** [q. v., meaning a particular place and also a particular sort of place,] in the **شَتَاء**; and **تَشْتَاهَا**, he pastured [his cattle] therein in the **شَتَاء**. (TA.) — And **رُفْنَا الْقَوْمِ**, (K,) aor. as above, (TA,) The people, or party, experienced drought, or barrenness, or dearth, in the **شَتَاء**; as also **أُشْتَوَا**. (K.) — See also 4. — **رَضَى** like **رَضَى** [in measure], He was smitten by the **شَتَاء**. (IK, TA.)

2. **شَتَى**, inf. n. **تَشْتِيَة**: see 1. — One says also, **هَذَا الشَّيْءُ يَشْتِي** This thing will suffice me for my **شَتَاء** [or winter, &c.]. (S.)

3. **عَامَلَهُ مُشَاتَا** (S, K) and **شَتَاء** (K) [He bargained with him for work by, or for, the season called **شَتَاء**]; and in like manner, **اسْتَأْجَرَهُ** [He hired him, or took him as a hireling]: (TA:) from **الْشَتَاء** [i. e. the subst.]; (S;) like **مُرَابَعَةً** from **الرَّابِع**, &c.: (TA in art. **رَبْع**;) **شَتَاء** being here in the accus. case as an inf. n., not as an adv. n. [of time]. (TA.)

4. **أُشْتَوَا** (S, K) and **أُشْتِيْنَا** (Msh,) They, and we, entered the [season called] **شَتَاء**; (S, Msh, K;) and **شَتُونَا** signifies the same as **أُشْتِيْنَا** in this sense. (Ham p. 117.) — See also 1, near the end.

5: see the first paragraph, in two places.

شَتَا A rough, or rugged, place. (K.) — And **صَدْر** [i. e. higher, or upper, part, or front, or fire part,] of a valley. (Az, K.)

شَتَوَة: see **شَتَاء**, in three places.

شَتَوَى and **شَتَوَى** (S, Msh, K,) like **خَرَفَى** and **خَرَفَى** (S,) [signifying *Of, or relating to, the season called* **شَتَاء**,] are rel. ns. of **شَتَاء** (S, Msh, K) regarded as pl. of **شَتَوَة**: (Msh;) or it may be that they formed the rel. n. from **شَتَوَة**, and discarded that of **شَتَاء**; as is said in the M: (TA:) or those who regard **شَتَاء** as a sing. make its rel. n. to be **شَتَاوَى** and **شَتَاوَى**. (Msh, TA.) — **الشَتَوَى** (S, K,) thus with fet-h to the **ش** and **ت**, (K,) signifies also *The rain of the [season called] **شَتَاء***; and so **الشَتَى** (S, K;) the latter occurring in a verse (S, TA) of **Eu-Nemir Ibn-Towlab**. (TA.) [See the latter of the tables inserted voce **زَمَن**; and see also **نَوْد**.] — Also *The increase, or offspring, (بَنَاج) of sheep and goats in the [season called] **رَبِيع*** [by which is here meant the season called **الرَّبِيعُ الْأَوَّلُ** and **الرَّبِيعُ الْكَثَرُ**, commencing in January and ending in March: see the former of the two tables mentioned above]: (Abou-Nasr, TA voce **صَفَرَى** [q. v.]:) [and in like manner, of camels; for] **شَتَوَى** and **شَتَوَى** and **شَتَى** are applied to the young camel brought forth by her that is termed **مُشْت**, meaning **مُرْبِع** [i. e. that brings forth in the (season called) **رَبِيع**]. (TA.)

شَتَاء a word of well-known meaning [in the

sense in which it is most commonly used, i. e. *Winter*]; (S;) *one of the quarters [of the circle] of the seasons*; (K;) and **شَتَاة** signifies the same; (Sgh, K;) [and so does **شَتِيَة**; (see an ex. voce **رَبِيعَى**)] and so does **مُشَاتَا**: (Msh, TA:) [also the *half-year commencing at the autumnal equinox*]: ISk says, **الشَتَاء** is with the Arabs a name for twelve months: then they divided it into two halves, and commenced the **شَتَاء** [or year] at the commencement of the **صَيْف** because this word is masc. and the word **شَتَاء** [meaning in this case the “half-year commencing at the vernal equinox”] is fem.: then they divided the **شَتَاء** into two halves; the **شَتَوَى** being the former; and the **رَبِيع**, the latter; [but this is a manifest mistake, probably attributable to a copyist; for, as is well known, the former half is called the **رَبِيع**; and the latter, the **شَتَاء** or **شَتَوَة**]; each consisting of three months; and in like manner the **صَيْف** and the **قَيْظ** consist, each, of three months: (TA:) also *one of the six seasons into which the year is divided, each whereof consists of two months; namely, the season [commencing in November and ending in January,] next after that called **الْخَرِيف***: (S and K voce **رَبِيع**;) [see this word; and see, again, the former of the two tables mentioned above:] accord. to Mbr, (S,) **شَتَاء** is pl. of **شَتَوَة**: (S, Msh, K;) it is said to be so by IF on the authority of Kh, and by some on the authority of Fr or some other: or **شَتَاء** and **شَتَوَة** signify the same, (K,) as is said in the M; (TA;) [i. e.] some say that **الشَتَاء** is a proper name for the quarter [&c.]: (Msh:) the pl. is **أَشْتِيَة** (S, Msh, K,) i. e. pl. of **شَتَاء** (S, Msh,) because **أَفْعَلَة**, as pl. of **فَعْلَال**, is peculiar to a muse. [noun]; (Msh;) and **شَتَى** also, (K, TA,) originally **أُشْتَوَى** [a mistake for **شَتَوَى**], written in the Tckmilch **شَتَى**, as on the authority of Fr.: (TA:) the pl. of its syn. **مُشَاتَا** is **مُشَات**. (Msh.) — Also, i. e. **شَتَاء**, *Hail*, syn. **بَرْد**, (K, TA, [in the CK **بَرْد**]) that falls from the sky. (TA.) — And *Draught, or dearth*: (K, and Ham pp. 117 and 150:) this meaning being assigned to the **شَتَاء** exclusively of the **صَيْف** because in it the people keep to the tents, not going forth to seek after herbage. (TA.)

شَتَى: see **شَتَوَى**, in two places.

شَتِيَة: see **شَتَاء** [with which it is syn.].

شَتَوَى and **شَتَاوَى**: see **شَتَوَى**.

شَات Entering the **شَتَاء**, which, with them, [i. e. the Arabs, and app. in this case,] means [a season of] *drought, or dearth*. (Ham pp. 149-50.) — **يَوْمَ شَات** A day intensely cold: (Msh:) or a day in which is **بَرْد** [i. e. hail (accord. to the CK **بَرْد**)]]; and in like manner **عَدَاءَ شَاتِيَة** [a morning in which is hail]. (K, TA.)

شَتَاة: see its syn. **شَتَاء**.

مَشْتَى The place [in which one resides, stays,

*dwells, or abides, during the season] of the **شَتَاء*** [or winter, &c.]; as also **مُشَاتَا**: (K:) pl. **مُشَات**. (TA.)

مُشْتَى: see **شَتَوَى**, last sentence. — It is said in a trad., as some relate it, **وَالنَّاسُ مُرْمِلُونَ مُشْتُونَ**, meaning *The people being in a state of straitness, or dearth, and hunger, and paucity of milk*: but I Ath says that the reading commonly known is **مُشْتُونَ**. (TA.)

مَشْتَى: see **شَتَاء**, in two places: — and **مَشْتَى**.

شث

شَث A species of tree, (As, IDrd, ISd, Msh,) of those that grow upon the mountains, (As,) or a certain plant, (S, K,) of sweet odour, (S, Msh, K,) but bitter to the taste, (S, Msh,) with which one tans, (S, K,) growing in the mountains of **El-Ghowr** (ADk, Msh) and **Tilumeh** and **Nejd**; (ADk;) a kind of tree like the dwarf-apple-tree, (AHu, Mgh,) in size, (AHu,) the leaves of which are like those of the **خَلَف** [q. v.], (AHu, Mgh,) and are used for tanning therewith, (Mgh,) without thorns, and having a small rose-coloured [fruit of the kind called] **بَرْمَة**, in which are three or four black grains, resembling the **شِينِيز** [q. v.], which, when scattered, are eaten by the pigeons: n. un. with ة. (AHu:) the word occurs in a trad. as the name of a tan: Az says that it is a mistake for **شَب**, though he knew not whether the **شَث** were used for tanning, or not: (TA:) [Mtr, however, says that] **شَب** is a mistake in this case, for it is a species of **زَاج**, and is a dye, not a tan: (Mgh:) accord. to some, (TA,) the **شَث** is the wild nut (**جَوْزُ الْبَرِّ**). (K [in which this last is mentioned as a distinct signification] and TA.) [See also **شَب**.] — The honey-bee. (AA, K.) — A broken portion of the head of a mountain, remaining in a form like the [kind of acroterial ornament of a wall called] **شُرْفَة**: pl. **شَثَات**. (K.) — Also *Many, or much, of anything*. (TA.)

شج

1. **شَجَّه**, aor. ʔ and ʔ, (S, Msh, K,) the former reg., (Msh,) [the latter irreg.] inf. n. **شَجَّ** (S, Msh,) *He broke it, [so as to cleave its shin or its flesh,] namely, another's head*: (S, K, TA:) or *he cleave his skin of the face or of the head; or he cleave its shin, i. e. the skin of the face or of the head*: (Msh:) originally *he struck it, namely, the head, so as to wound it and cleave it [in the skin or flesh thereof]*; and then used in relation to other members: (TA:) or **شَجَّهَ فِي رَأْسِهِ** and **فِي وَجْهِهِ** [he wounded him so as to cleave the skin or the flesh in his head and in his face]. (A.) Accord. to some, [contr. to the authority of the A,] it is from **شَجَّتِ السَّيْفَةُ الْبَحْرَ** [expl. below]. (Msh.) — [Hence,] it is said in a prov., **فَلَنْ يَشْجُ بِيَدٍ وَيَأْسُو بِأُخْرَى** [Such a one breaks a head with one hand and cures with another]; meaning *such a one corrupts, or mars, one time, and*

rectifies, or repairs, another time. (TA.) And *زَيْدٌ يَشُجُّ مَرَّةً وَيَأْسُو مَرَّةً*; *Zeyd does, or says, wrong one time, and right one time.* (A, TA.) — And *شَجَّتِ الْبَحْرُ*; *The ship clave the sea*: (S, A, L, Msh:) and [in like manner] *شَجَّ الْبَحْرُ*; *he clave the sea*; (K, TA;) said of a swimmer. (TA.) And *شَجَّ الْهَمَازَةَ*; *He traversed the desert.* (S, A, K.) And *شَجَّ الْأَرْضَ بِرَاحِلَتِهِ*; *He traversed the land, with his camel that he rode, at a vehement rate.* (TA.) — And *شَجَّ الشَّرَابَ*, (K, TA,) or *شَجَّ الْخَمْرَ بِالْمَاءِ*, aor. ʔ and ʔ, inf. n. *شَجَّ*, [as above,] (TA,) *He mixed the beverage, or the wine, (K, TA,) with water.* (TA.) Hence, *فَكَانَ يَشُجُّ عَلَى مِسْكَ*, occurring in a trad., means *And it was as though it mixed with her odour of musk the breath of wind that reached my organ of smell.* (TA.)

2. *تَشَجَّجَ* [The breaking of another's head much, so as to cleave the skin or the flesh: or the breaking of heads so as to cleave the skin or the flesh. — And hence, perhaps, † The acting with penetrative energy, vigour, or effectiveness; syn. *تَضَيَّرَ*. (O, K.)

3. *تَشَجَّجَ* (A, O, K) and *تَشَجَّجَ* (A, TA) *Between them is a mutual breaking of heads.* (A, O, K, TA. [In the CK, *شَجَّجَ* is erroneously put for *شَجَّجَ*].)

6: see what next precedes.

شَجَّةٌ A single act of breaking of one's head [so as to cleave its skin or its flesh]. (TA.) — And *A wound by which the head is broken* (S, A, L, Msh) so as to cleave its skin or its flesh: (L:) and [such] a wound in the face: (A, Msh:) pl. *شَجَاجٌ* (S, A, L, Msh) and *شَجَاتٌ*. (Msh.) What are termed *شَجَاجٌ* are of ten different kinds, (A, L,) distinguished by the following epithets: [1] *حَارِصَةٌ*, which peels off the [external] skin, but does not bring blood: [2] *دَامِيَةٌ*, which brings blood: [3] *بَاضِعَةٌ*, [which cleaves the flesh slightly, and brings blood, but does not make it to flow: (but in art. *دَمَعٌ*, voce *دَامِعَةٌ*, q. v., what are here mentioned as the second and third are transposed:)] 4, *مُتَلَاخِمَةٌ*, [which cleaves the flesh much: [5] *بَسِخَاتٌ*, which leaves between it and the bone only a thin skin: these are five *شَجَاجٌ* for which there is no retaliation nor any determinate mulct, but respecting which a judge must give his sentence: [6] *مُوضِعَةٌ*, which reaches to the bone, and for which the mulct is five camels: [7] *هَاشِمَةٌ*, which breaks the bone, and for which the mulct is ten camels: [8] *مُنْقَلَةٌ*, from which bone is removed, from one place to another, and for which the mulct is fifteen camels: [9] *مَأْمُومَةٌ*, also called *أَمَّةٌ*, which leaves between it and the brain only a thin skin, and for which the mulct is one third of the whole price of blood: [10] *دَامِغَةٌ*, which reaches the brain, and for which the mulct is also one third of the whole price of blood. (L.)

BK. I.

The *شَجَّةُ* of 'Abd-El-Hameed, [who was the goodliest man of his age,] the son of 'Abd-Allah the son of 'Omar the son of El-Khattāb, was the subject of a prov. on account of its beauty [and is said to have increased his goodliness]. (MF.)

شَجَجَ The mark, or scar, of a wound by which the forehead has been broken. (S, A, K, TA.)

شَجَجِي The عَقَق [or magpie]; (K, TA; omitted in the CK;) [and] so *شَجُوجِي*. (K and TA in art. *شَجُو*.)

شَجَجَ and *مَشُجُوجٌ* A head broken [so that its shin or its flesh is cloven]: or a man having his head [so] broken: (S, TA:) pl. [of the former] *شَجَجِي*: you say *قَوْمٌ شَجَجِي*. (AZ, TA.) — Each is also applied as an epithet to a wooden peg or stake [as meaning † Having its head broken, or mangled, by blows]: and so is *مَشُجَجٌ*, but in an intensive sense. (S, L.) — And both the first and † last signify † A wooden peg or stake; (A, TA;) each as an epithet in which the quality of a subst. predominates: because its head is separated, or uncompacted, in its component parts [or fibres by its being battered]. (TA.) One says, *مَا بَالِدَارٍ* *شَجَجَ* and *مَشُجَجٌ*; *There is not in the house [even] a wooden peg or stake.* (A, TA.)

شَجُوجِي: see *شَجَجِي*.

سَابِحٌ شَجَّاجٌ A swimmer that cleaves the water vehemently. (TA.)

أَشَجَّ A man having a mark, or scar, of a wound by which his forehead has been broken. (S, A, K.)

مَشُجَجٌ: see *شَجَجَ*, in three places.

مَشُجُوجٌ: see *شَجَجَ*.

شج

1. *شَجَبَ*, aor. ʔ, (S, A, O, Msh, K,) inf. n. *شَجَبَ*; (S, O, Msh, K;) and *شَجَبَ*, aor. ʔ, (S, A, O, K,) inf. n. *شَجُوبَ*; (S, O, K;) *He perished*: (S, A, O, Msh, K;) or, accord. to AO, *he perished in relation to religion or the present worldly state*: the former verb said by Ks to be the better: (TA:) or the former, (S,) or each, (O,) signifies *he grieved, or mourned; or was sorrowful, sad, or unhappy.* (S, O.) [See also *شَجَبَ*, below.] — And *شَجَبَ*, aor. ʔ, inf. n. *شَجَبَ* and *شَجُوبَ*, *It (a thing) went, went away, or passed away.* (TA.) — And *شَجَبَ*, aor. ʔ, inf. n. *شَجَبَ*, said of a raven (غُرَابٌ), *It uttered the croak that is ominous of separation*: (TA:) [or it croaked vehemently: or it (a raven of separation) bemoaned, by its croak, a misfortune: see *شَجَبَ*.] — See also 6. — *شَجَبَهُ*, (S, K,) aor. ʔ, inf. n. *شَجَبَ*, (S,) *He (God, S) destroyed him*: (S, K:) one says *مَا لَهُ شَجَبَةٌ آلَهُ* [What aileth him? May God destroy him!]: thus the verb is trans. as well as intrans. (S.) — And *He grieved him; or caused him to mourn or lament, or to be sorrowful, sad, or unhappy*: (S, K, TA:) [and so, app., *أَشَجَبَهُ* the *أَمْرُ فَشَجَبَ لَهُ*, for] one says, *أَشَجَبَهُ*, inf. n. *شَجَبَ*, i. e. *خَزَنَ*, [which seems to mean *The affair grieved him and he grieved at it*,] and [in like manner] *أَشَجَبَكَ الْأَمْرُ فَشَجَبْتَ*. (TA.) — And *He cast, or shot, at him, namely, a gazelle, (O, K, TA,) with a spear, (O,) or with an arrow, or some other thing, (TA,) and severed one of his legs, so that he could not move from his place.* (O, K, TA.) — Also *He drew, or pulled, him, or it.* (O, K.) One says of a horseman, and of a horse, *شَجَبَ الْبِجَارَ* and *يَشْجِبُهُ*, *He pulled the bit and bridle, and he pulls it.* (O.) And *إِنَّكَ تَشْجِبُنِي عَنْ حَاجَتِي* *Verily thou drawest me from the thing that I want.* (As O.) — And *He occupied him, or busied him, or occupied him so as to divert his attention [from a thing].* (ISK, S, O, K.) — And *شَجَبَهُ بِشَجَابٍ* *He stopped it with a stopper; syn. سَدَّهُ بِسَدَادٍ.* (S, O, TA.)

4: see the preceding paragraph.

5. *تَشَجَّبَ* i. q. *تَحَزَّنَ* [app. as meaning *He expressed pain, grief, or sorrow, or he lamented, or moaned*]. (O, K.)

6. *تَشَاجَبَ* *It (an affair, Nh, Msh, TA) became confused*: (Nh, Msh, K, TA:) and (Msh, K, TA) *it (a thing, IDrd, TA) became intermixed, or intermingled, one part of it entering into, or within, another*; (IDrd, Msh, K, TA;) as also *شَجَبَ* [app. *شَجَبَ*], inf. n. *شَجَبَ* [app. *شَجَبَ*]. (IDrd, TA.)

شَجَبَ Want, or a want, syn. *حَاجَةٌ*: and anxiety: (A, O, K:) pl. *شَجُوبٌ*. (TA.) — Also, as an epithet, applied to a skin for water or milk, as though a contraction of *شَجَبَ* meaning “perishing,” *Old, and worn out*; (O, TA;) as also *شَجَبَ*: (O:) or the latter, so applied, signifies *dry*. (TA.) — And [as a subst., or an epithet in which the quality of a subst. is predominant,] *A skin for water or milk of which half is cut off and the lower part made into a bucket*: (O, K:) pl. *شَجُوبٌ*. (TA.) And *A dry skin for water or milk into which pebbles are put and then shaken for the purpose of frightening camels.* (L, K.) — Az says, on the authority of an Arab of the desert, that it signifies *An old, worn-out, skin for water or milk, of which, sometimes, the mouth is cut off, and fresh ripe dates are put in it.* (TA.) Suh says, in the R, that *A water-skin* was thus called [app. meaning absolutely]. (MF, TA.) And it is said in a trad. that a man of the Ansār used to cool water for the Prophet *فِي أَشْجَابِهِ* [app. a mistranscription for *أَشْجَابِهِ*, meaning in his water-skins, or worn-out water-skins; and cited to show that *أَشْجَابٌ* is a pl. of *شَجَبَ*, like as *أَنْهَارٌ* is pl. of *نَهْرٌ*]. (TA.) — Also *One of the poles of a tent*: (A, K:) pl. *شَجُوبٌ* [agreeably with an explanation in the S]. (TA.) — And [as an epithet,] *Loug, or tall*. (K.)

شَجَبَ Grief, or sorrow; and anxiety: (K, TA:) but the word more commonly known is with *ن* [i. e. *شَجَنَ*]. (TA.) [The pl. is *أَشْجَابٌ* (like *أَشْجَانٌ*) occurring in the O. See also *شَجَبَ*, of which it is the inf. n.: and see *شَجَبَ*, first

sentence.] — And *Distress that befalls a man by reason of disease or of fight.* (K, TA.)

شَجِبَ and **شَاجِبٌ** *Perishing*: (S, O, K:) [accord. to an explanation of their verbs by AO, in relation to religion or to the present worldly state:] or the former, (S,) or each, (O,) signifies, *grieving, or mourning; or sorrowful, sad, or unhappy.* (S, O.)

شُجْبٌ *Three pieces of wood [set up as a tripod] upon which the pastor hangs his bucket* (K, TA) and *his skin for water or milk.* (TA.) [See also **شِجَابٌ** (voce **مَشْجَبٌ**), of which it is said in the TA to be pl.]

شِجَابٌ: see **مَشْجَبٌ**. — Also *A stopper*; syn. **سِدَادٌ**. (S, O, TA.)

شُجُوبٌ *A woman affected with anxiety, whose heart is given up thereto.* (O, K.)

شَاجِبٌ: see **شَجِبَ**: — and **شَجِبَ**. — Also *A raven (غُرَابٌ) croaking vehemently, or that croaks vehemently*: (S, O, K:) a raven uttering the croak that is ominous of separation: a raven of separation that bemoans, by its croak, a misfortune. (TA.) — Also *Irrational in talk, and loquacious.* (K.) It is said in a trad., **الثَّاسِ ثَلَاثَةٌ**, **شَاجِبٌ وَغَانِرٌ وَسَائِرٌ**, i. e. *Men are [of] three [sorts]; a speaker of what is bad, or an utterer of foul, or obscene, language, aiding in wrongdoing; and a speaker of what is good, and an enjoiner thereof, and a forbiddler of what is disapproved, so that he obtains good fortune; and one who is silent: or, accord. to A'Obeyd, شَاجِبٌ signifies perishing, or in a state of perdition, and sinning.* (TA.) [Or] the Prophet said, **الْمَجَالِسُ ثَلَاثَةٌ**, **فَسَائِرٌ وَغَانِرٌ وَشَاجِبٌ**, meaning [*Assemblies are of three sorts; secure from sin; and acquiring recompense; and perishing, or in a state of perdition, and sinning.* (O.)

مَشْجَبٌ *Pieces of wood, (T, Msb, K,) bound together [at the top], upon which clothes are spread, (T, Msb,) or upon which clothes are put; as also شِجَابٌ; (K;) of which latter the pl. is شُجْبٌ: (TA: [see this last word above:]) pieces of wood, or sticks, of which the heads are joined together, and the feet parted asunder, upon which clothes are put, and sometimes the water-skins are hung thereon for the purpose of cooling the water: (Nh, TA:) or a piece of wood upon which clothes are put: (S:) Suh says, in the R, that they used to call the water-skin **شُجْبٌ**, and they used not to hold it otherwise than suspended, so that **مَشْجَبٌ** properly signifies the *piece of wood, or stick, to which the water-skin is suspended*: then they amplified the application of this word so as to call thereby the *thing upon which clothes are suspended*: (MF, TA:) the pl. is **مَشَاجِبُ**. (A.)*

شجر

1. **شَجَرٌ** is an inf. n. of **شَجَرَ**, and signifies *The being, or becoming, intricate, complicated, perplexed, confused, or intricately intermixed; as*

اشْتَجَارَ (TA.) You say, **شَجَرَ الْأَثَرُ بَيْنَهُم**, (Msb, K,) aor. ², inf. n. **شَجَرٌ** (Msb, TA) and **شَجُورٌ**, (K, TA,) *The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them; syn. اضْطَرَبَ; (Msb;) and so شَجَرَ بَيْنَهُم* [in which **الْأَثَرُ** is understood]; syn. **اِخْتَلَفَ**: (S:) *it was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them.* (K, TA.) **فِيَمَا شَجَرَ بَيْنَهُم**, in the Kur iv. 68, means *Respecting that which hath become complicated, or intricate, or confused, [so as to be a subject of disagreement, or difference,] between them: and hence the word شَجَرٌ, ["trees," and "shrubs,"] because of the intermixing, or confusion, of the branches: (Bd:) or respecting the disagreement, or difference, that has happened between them.* (Zj, Mgh.) And it is said in a trad., **إِيَّاكُمْ وَمَا شَجَرَ بَيْنَ أَصْحَابِي** *Avoid ye the disagreement, or difference, that hath occurred among my companions.* (TA.) — **شَجَرَهُ**, (K,) aor. ², (TA,) inf. n. **شَجَرٌ**, *He tied it; namely, a thing.* (K.) — **شَجَرَهُ بِالرُّمَحِ** *He thrust, or pierced, him with the spear, (S, A, K, TA,) so that it stuck fast in him.* (TA.) — **شَجَرَهُ عَنْهُ**, (S, A, K,) aor. ², (TA,) inf. n. **شَجَرٌ**, (S,) *He, or it, averted, or diverted, him, from it; (S, A, K;) namely, an affair: (K:) he removed, or put away, (TS, K,) him, (K,) or it, (TS,) from it: (TS, K:) he withheld, or debarred, and repelled, him from it.* (K.) You say, **مَا شَجَرَكَ عَنْهُ** *What has averted thee, or diverted thee, from it?* (S, A.) — **شَجَرَ الْبَيْتَ**, (S, K,) aor. and inf. n. as above, (TA,) *He propped up the بيت [or tent] with a pole.* (S, K, TA. [In some copies of the K, **بِعَمُودٍ** is erroneously put for **بِعَمُودٍ**].) In like manner **شَجَرْتُهُ** is said of anything as meaning *I propped it up with a pole or the like.* (TA.) And **شَجَرَ الشَّجَرَةَ**, (T, K, TA,) and **الْتَبَاتَ**, (T, TA,) inf. n. as above, (TA,) *He raised the hanging branches of the tree, or shrub, (T, K, TA,) and of the plant.* (T, TA.) And **شَجَرَ الثَّوْبَ** *He raised the garment, it having gone down.* (T, TA.) And **شَجَرٌ**, inf. n. as above, is said of anything as meaning *It was raised, upraised, uplifted, or elevated.* (TA.) — **شَجَرَ فَاهُ** *He opened his mouth* (A, K, TA) *with a stick, or a piece of wood, (A, TA,) by inserting this into the part of the mouth called its شَجَرٌ, (TA,) فَأَوْجَرَهُ [and then put, or poured, medicine, or water, &c., into his mouth].* (A, TA.) And **شَجَرَ الدَّابَّةَ**, (TS, K, TA,) aor. and inf. n. as above; or, accord. to one relation of a trad. in which it occurs, **اشْتَجَرَهَا**; **بِلِجَامِهَا**; (TA;) *He made the beast to open its mouth by jerking its bridle to curb it.* (TS, K, TA.) — And **شَجَرَ الشَّيْءَ** *He threw the thing upon the مَشْجَرُ [q. v.], (S, K,) i. e. the مَشْجَبُ.* (S.) — **كَثُرَ جَمْعُهُ**, aor. ², i. q. **شَجَرٌ**, [app. meaning *Its aggregate became large in quantity; or it became much in the aggregate*]: (TS, K, TA:) but accord. to As, [it seems to signify *it became collected together, and then scattered, or dispersed, by something: for he says that*] **شَجَرٌ** [its reg.

part. n.] is applied to anything collected together, and then scattered, or dispersed, by something (TA.)

2. **تَشْجِيرُهُ**, i. q. **تَشْجِيرُ الشَّخْلِ**, (K,) *The laying of the racemes of the palm-trees upon the branches, lest they should break: (K in art. شَخَر:) this is done when the fruit is much in quantity, and the racemes are large, and one fears for the heart of the tree, and for the base, or lower part, of the raceme.* (TA in the present art.)

3. **شَجَرَ الْحَالِ** *The cattle pastured upon شَجَرٌ [i. e. trees, or shrubs], (ISk, S, A, K,) having consumed the herbs and leguminous plants.* (ISk, S, A.) — **شَاجِرٌ فَلَانٌ فَلَانًا**, (K,) inf. n. **مُشَاجِرَةٌ**, (S,) *Such a one contended, disputed, or litigated, with such a one.* (S, K, TA.)

4. **شَجَرَ الْأَرْضُ** *The land produced شَجَرٌ [i. e. trees, or shrubs].* (K.)

6: see 8, in three places.

7: see 8, in two places, and see 7 in art. سَجَر.

8. **اشْتَجَرَ** *It was, or became, knit, or connected, together, one part with another; as also اشْتَبَكَ: it was, or became, commingled, one part amid, or within, another; (TA;) and so تَشَاجَرٌ: (Ham p. 161:) it was, or became, intricate, complicated, perplexed, confused, or intricately intermixed.* (TA: see 1, first sentence.) It is said in a trad., relating to conflict and faction **يَشْتَجِرُونَ فِيهَا أَشْجَارَ أَطْبَاقِ الرَّأْسِ**, *They become knit together therein, like the hutting together of the bones of the head that interjoin, one with another, one entering into another: or the meaning is, they disagree, or differ, one with another.* (TA.) You say, **اشْتَجَرُوا بِرُمَاحِهِمْ**, (TA) and **تَشَاجَرُوا بِهَا**, (S, A, Msb, TA) *They became knit together, or commingled, one with another, [in conflict,] with their spears: (TA:) or they thrust, or pierced, one another with their spears.* (S, A, Mgh, Msb, TA.) And **اشْتَجَرُوا**, (Zj, S, A, Msb, K) and **تَشَاجَرُوا**, (Zj, S, A, Mgh, K) *They became commingled, or confused, or enthrilled, disagreeing, or differing: (Zj, TA:) they contended, or disputed, together; (S, A, Mgh, Msb;) or disagreed, or differed.* (S, A, Mgh, Msb, K.) — Also *He preceded, outwent, or outstripped; (K, TA;) and so انْشَجَرَ.* (K.) — And, said of sleep, *It withdrew, or hept aloof, from one; (K, TA;) as also انْشَجَرَ.* (K.) — Also (S, K) said of a man, (S,) *He put his hand beneath his شَجَرٌ, against the part beneath his chin: (S:) or he put his hand beneath his chin and leaned upon his elbow, (K, TA,) not laying his side upon the bed.* (TA.) — [And, said of a horse, *He was bridled, reined, or curbed: (Freytag, from the Decwán of the Hudhalees:) or perhaps the verb in this sense is in the passive form:] = see 1, last sentence but two.*

شَجَرٌ *A discordant, or complicated, or confused, affair, or case.* (O, K.) — Also *The part, of a كَرَابَن [or camel's saddle], that is between the كَرَابَن, (K, TA, [this word erroneously written in the CK with ز,]) which are the قَادِمَةٌ and the آخِرَةُ, (TA in art. شَخَر,) [i. e. the شَرْخَانِ] the كَرَبٌ*

being what conjoins the ظَلَمَتَانِ [in the fore part of the saddle and in like manner in the hinder part]: the part between the طَرَانِ is also called الشَّجَرُ. (TA in the present art. [It is there said that this part is also called the شَرْخ as well as the شُخْر: but this is a mistake.]) — And The chin: (Aq, O, K:) or (TA, in the K "and,") the place of opening (مَفْرَج, [as in the K voce مَفْرَج, in the K here erroneously written مَفْرَج, the meaning being مَفْتَح, of the mouth: (K, TA:) or the part between the two lower jaws: (AA, S, K:) or the hinder part of the mouth: or the side of the mouth, where the upper and lower lips unite: or what has opened of the part where the mouth closes [when medicine or the like is put into it]; expl. by مَفْرَجٌ مِنَ مَنْطِقِ الْفَرْجِ: or the place of meeting of the لَهْمَتَانِ [q. v., a word variously explained]: (K:) or the part where the two sides of the lower jaw unite, beneath the hair that grows between the lower lip and the chin: and, in a horse, the part between the upper, main, portions of the two sides of the lower jaw: (TA:) pl. [of pauc.] أَشْجَارٌ and [of mult.] شُجُورٌ and شَجَارٌ. (K.)

شَجَرٌ (S, A, Mgh, Msh, K, &c.) and شَجَرٌ and شَجَرٌ (K,) in which last the ج is changed into ي, like as the ي is changed into ج, as in غَنَجٌ, originally غَنَى, or, accord. to IJ, the ي in شَجَرٌ is not changed from ج because it remains ي in the dim., in which, where it so changed, it should be changed back into ج, whereas the dim. of شَجَرٌ is said to be شَجِيرَةٌ and شَجِيرَةٌ, and because it has kesr instead of fet-h to the ش, [whence it appears that IJ knew not شَجَرٌ] (TA,) [as coll. gen. ns., Trees; and shrubs, or bushes; which latter are also called, for distinction, دَقُّ الشَّجَرِ; and sometimes applied to plants in general; and, as a gen. n., sometimes meaning the tree, &c.]; the kind of plant that has a trunk, or stem: (S, A, K:) or the hind that has a hard trunk, or stem, (Mgh, Msh,) like the نَحْلٌ &c.: (Msh:) or such as produces seed, and does not come to an end in its year: (Mgh:) or such as rises, or rises high, of itself, whether slender or large, and whether it withstand the winter or luck strength to do so: (K:) called شَجَرٌ from شَجَرٌ, because of the intermixing, or confusion, of the branches: (Bd in iv. 68, and TA:) n. un. with ة, (Msh, K,) i. e. شَجَرَةٌ (S, Mgh, Msh, TA) and شَجَرَةٌ and شَجَرَةٌ: (TA:) the pl. [of شَجَرٌ] is أَشْجَارٌ (S, Msh) and [of شَجَرَةٌ] شَجَرَاتٌ (Msh, TA) and [of شَجَرَةٌ] شَجَرَاتٌ: (TA:) شَجَرٌ also signifies the same as شَجَرٌ: (K:) or it is a pl. [or rather a quasi-pl. n.] of شَجَرَةٌ; a pl. [or quasi-pl. n.] of which there are few other instances; قَصَبَةٌ of قَصَبٌ, and طَرَفَةٌ of طَرَفٌ, and حَلْفَةٌ of حَلْفٌ; or, accord. to Aq, the sing. [or n. un.] of حَلْفَةٌ is حَلْفَةٌ: and accord. to Sb, شَجَرَاتٌ is sing. and pl., and so are قَصَبَاتٌ and طَرَفَاتٌ (S:) or شَجَرَاتٌ signifies tangled, or luxuriant, or abundant and dense, شَجَرٌ: (A:) or a collection of شَجَرٌ. (TA.) — شَجَرَةٌ البَقِ &c.:

see in arts. بَقِ &c. — In the saying in a trad., that the شَجَرَةٌ and the صَخْرَةٌ are of, or from, Paradise, by the former is said to be meant The grape-vine: or the tree beneath which allegiance was sworn to the Prophet; and which, it is said, was a شَمْرَةٌ [or gum-acacia-tree]: (TA:) and by the latter, the صَخْرَةٌ [or rock] of Jerusalem. (TA in art. صَخْر, q. v.) — By الشَّجَرَةُ الطَّيْبَةُ, mentioned in the K in xiv. 29, is said to be meant The palm-tree: or a certain tree in Paradise: and by الشَّجَرَةُ الْخَبِيثَةُ, in the next verse but one, the colocynth, and the كَثُوثُ: [see art. كَثُوث:] or each may have a more general application. (Bd in xiv. 31.) And الشَّجَرَةُ الْمَلْعُونَةُ, mentioned in the K in xvii. 62, means The tree called الزُّقُومُ: and some explain it as meaning the Devil: and Abou-Jahl: and El-Haham Ibn-Abi-l-'As. (Bd.) — شَجَرَةٌ also signifies † The stock, or origin, of a man: (O, TA:) [hence,] one says, هُوَ مِنْ شَجَرَةٍ طَيِّبَةٍ † [He is of a good stock or origin]; and مِنْ شَجَرَةِ النَّبِيِّ † [of the prophetic stock, meaning of the stock of the Prophet]. (A.) [And † A genealogical tree; a pedigree.] — Also, (CK,) or شَجَرَةٌ, (O, and K accord. to the TA, [but probably thus in the TA only because found to be so in the O,]) † A small speck, or speckle, on the chin of a boy: (O, K:) on the authority of IAgar. (TA.) — And one says, مَا أَحْسَنَ شَجَرَةَ ضَرْعِهَا, (so in my copy of the A, and accord. to the CK,) or شَجَرَةٌ ضَرْعِهَا, (O, and so accord. to the text of the K as given in the TA, [but Z has, in the A, distinguished the phrase as tropical, and hence it seems that he held the former reading to be the right,]) † How goodly are the shape, (A,) or the size, (O, K,) and the appearance, of her udder! (A, O, K:) or the veins and skin and flesh thereof! referring to a she-camel. (O, K.)

شَجَرٌ: see 1, last sentence: — and its fem., with ة, see voce شَجِيرٌ.

شَجَرٌ; and its n. un., with ة: see شَجَرٌ.

شَجَرَةٌ: see شَجَرٌ, last two sentences.

شَجَرَاتٌ, as a quasi-pl. n.: see شَجَرٌ. — Also fem. of أَشْجَارٌ as syn. with شَجِيرٌ.

شَجَرُ الْحُرُوفِ الشَّجَرِيَّةِ [The letters of which the شَجَر is the place of utterance; (in the CK, الشَّجَرِيَّةُ); the letters ج and ش and ض. (K.)

شَجَارٌ: see شَجَرٌ, in two places.

شَجَارٌ: see شَجَرٌ, in four places. — Also The wood of a well, (S, K, KL,) by means of which the bucket is drawn out therefrom: (KL:) pl. شَجَرٌ: (S:) this pl. occurs in a verse, accord. to J; but the right reading in that instance is نَجَلٌ, as is shown by the rhyme of the poem. (Sgh, TA.) — Also [A wooden bar of a door;] a piece of wood which is put behind a door; called in Pers. مَتَرَسٌ, (S, K, TA,) written by Az مَتَرَسٌ. (TA.) — And A piece of wood with which a couch-frame (سَوِير) is repaired, by its being affixed as مَضَبَةٌ [q. v.], (S, K,) beneath it. (S.) — And A piece of wood which is put in the

mouth of a kid, to prevent its sucking. (TS, K.) — And A certain brand, or mark made with a hot iron, upon camels. (S, K.)

وَادٍ شَجِيرٌ, and أَشْجَرٌ, (K,) or the former, (S, A,) but not the latter, (S,) and مُشْجَرٌ; (K;) and شَجِيرَةٌ, (S, TA,) and شَجِيرَةٌ, (A, K,) and شَجِيرَةٌ, (S, Msh, K,) and مُشْجَرَةٌ; (AHn, S, K;) A valley, and a land, abounding with شَجَرٌ or أَشْجَارٌ [i. e. trees, or shrubs]. (S, A, Msh, K.) — شَجِيرٌ also signifies Strange, or a stranger; applied to a man, (S, A, K,) and to a camel. (S, K.) — And An arrow that is used in the game called النَّمِير, thrown among arrows not from its kind of tree: (S, K:) or one that is borrowed, and from the winning of which [on former occasions] one augurs good. (TA.) — Also Bad, corrupt, or disapproved. (K, K.) — And A companion: (M, K:) or a friend: (A:) pl. شَجِيرَاتٌ. (M, TA.) — And A sword. (K.)

شَجَارَةٌ: see مُشْجَرٌ.

مُشْجَرٌ [pl. of شَجِيرَةٌ fem. of شَجِيرٌ]: see مُشْجَرٌ. — Also Withholding, or debarring, and diverting, things. (TA.) You say, شَجَرْتَنِي عَنْهُ شَوَاجِرٌ [Withholding, or debarring, or diverting, things withheld, or debarred, or diverted, me from it]. (S.)

أَشْجَرٌ; and its fem., شَجِيرَاتٌ: see شَجِيرٌ. — Also (K) Containing more شَجَرٌ [i. e. trees, or shrubs]: (S, K:) so in the saying, هَذِهِ الْأَرْضُ أَشْجَرٌ مِنْ هَذِهِ [This land is one containing more trees than this]. (S, K.) It has no known verb. (TA.)

مُشْجَرٌ (S, K, TA) [and] مُشْجَرَةٌ (Mgh, Msh) A place (S, Mgh, Msh, K) of growth (Mgh, K) of أَشْجَارٌ or أَشْجَارٌ [i. e. trees, or shrubs]: (S, Mgh, Msh, K:) or, as some say, the former signifies many شَجَرٌ. (TA.) — The former also signifies A place of مُشَاجَرَةٌ [i. e. contending, disputing, or litigating]: pl. مُشَاجِرٌ: and, some say, it is an inf. n. (Har p. 473.) — See also مُشْجَرٌ, in two places.

أَرْضٌ مُشْجَرَةٌ: see شَجِيرٌ. — You say also أَرْضٌ مُشْجَرَةٌ meaning A land giving growth to شَجَرٌ [i. e. trees, or shrubs]. (TA. [See also مُشْجَرٌ.])

مُشْجَرٌ i. q. مَشْجَبٌ [i. e. A thing composed of pieces of wood, or sticks, the heads of which are bound together, and the feet parted asunder, upon which clothes &c. are put]: (S:) or pienes of wood, or sticks, tied together, like the مَشْجَبُ, upon which articles of furniture, or utensils, are put: (M, Msh:) pl. مَشَاجِرٌ. (M, TA.) — And hence, (M,) The wood, (K,) or pieces of wood, (M,) of the [kind of camel-vehicle for women called] هَوْدَجٌ; (M, K;) as also مُشْجَرٌ and مُشْجَرَةٌ and شَجَارٌ: (L, K:) n. un. مُشْجَرَةٌ and شَجَارَةٌ: (TA:) or a vehicle used by women, smaller than the هَوْدَج, having the head uncovered; (AA, K, TA;) as also مُشْجَرٌ and شَجَارٌ and شَجَارٌ: (K:) accord. to Lth, شَجَارٌ signifies the wood [or frame-work] of the هَوْدَج, which when covered becomes a هَوْدَج: (TA:) Aq

says that **مَشَاجِرُ** signifies the *pieces of wood of a* **هودج**: AA, that it signifies *vehicles smaller than هودج*, having the heads uncovered; also called **سُجَر**, of which the sing. is **شَجَارٌ**. (S.)

مَشَجَرَةٌ: see **شَجِيرٌ**: — and see also **مَشَجَرٌ**.

مُشَجَّرٌ Figured work (TA) *having the form of* **شجر** [i. e. trees, or shrubs]: (K, TA:) and silk brocade (**دِيْبَاج**) *figured with the forms of* **شجر**. (S, K.)

مُسْتَشَجِرُ الرِّمَاحِ [The place of the commingling of spears; or of the thrusting, or piercing, therewith]. (Ham p. 161.)

مُتَشَجِرٌ and **مُتَشَاجِرٌ** Commingled [and confused]: you say **رِمَاحٌ مُتَشَجِرَةٌ** and **مُتَشَاجِرَةٌ** and **سُجُورٌ مُتَشَاجِرٌ** Spears commingled and confused. (TA.)

مُتَشَاجِرٌ: see what next precedes, in two places.

شجع

1. **شَجَعٌ**, aor. **شَجَعْتُ**, (S, Mṣb, K,) inf. n. **شَجَاعَةٌ**, (S, Mṣb,) *He (a man, S) was, or became, courageous, brave, valiant, bold, daring, or strong-hearted (S, Mṣb, K) on the occasion of war, or fight, (S, K,) making light of wars, by reason of his boldness. (Mṣb.)* AZ says that **شَجَاعَةٌ** sometimes denotes a comparative quality in relation to him who is weaker than the person to whom it is ascribed. (Mṣb.) = **شَجَعَةٌ**, aor. **شَجَعْتُ**, [which in this case is contr. to the general rule, notwithstanding the guttural letter, for by rule it should be **شَجَعْتُ**,] *He overcame him, or surpassed him, in* **شَجَاعَةٌ** [or *courage, &c.*]. (K.) [See 3.] = **شَجَعٌ**, aor. **شَجَعْتُ**, (Mṣb,) inf. n. **شَجَعٌ**, (IDrd, Mṣb, K,) *He was, or became, tall. (IDrd, Mṣb, K.)*

2. **شَجَعٌ**, (S, K,) inf. n. **شَجِيعٌ**, (K,) *He encouraged him; or strengthened his heart; (S, K;) and emboldened him: (K;) or he said to him, Thou art* **شَجَاعٌ** [or *courageous, &c.*]. (Sb, S, K.)

3. **شَاجَعْتُهُ فَشَجَعْتُهُ** [I strove to overcome or surpass him, or contended with him for superiority, in **شَجَاعَةٌ** (or *courage, &c.*), and] I overcame him, or surpassed him, therein. (TA.)

4. **مَا أَشَجَعُهُ** [How courageous, brave, valiant, bold, daring, or strong-hearted, is he, on the occasion of war, or fight!]. (TA in art **بِشَل**.)

5. **تَشَجَعٌ** He affected (**تَكَلَّفَ**) *courage, bravery, valour, boldness, daringness, or strength of heart on the occasion of war, or fight; (S, K;) [he encouraged himself; made himself, or constrained himself to be, courageous:] and he feigned, or pretended to have, courage, &c., on the occasion of war, or fight, not having it in him. (TA.)*

شَجَعٌ Penetrating energy; boldness. (Aṣ.) — *Quickness of the shifting of the legs, in camels, (S, K,) or, accord. to IB, in horses. (TA.)*

شَجَعٌ; fem. with **ة**: see **شُجَاعٌ**, in three places. — **قَوَائِرُ شَجَعٍ** Quick in the shifting of the legs, applied to a he-camel; and so **شَجَعَةٌ** and **شُجَاعَةٌ**,

applied to a she-camel. (S, K.) And **قَوَائِرُ شَجَعَاتٍ** Quick, and light, active, or nimble, legs. (TA.) — *Mad, applied to a camel. (Ibn-'Abbād, K.)*

شُجَاعٌ: see **شَجَعٌ**.

شُجَعَةٌ: see **شُجَاعٌ**: — see also **شُجَعَةٌ**: — also *Tall, and uncompact in frame: — and crippled by disease; or having a protracted disease: [whence] it is said in a prov., أَعمى يَقودُ شُجَعَةً [A blind man leading one crippled by disease, or having a protracted disease: but in Freytag's Arab. Prov. ii. 119, the last word is written شُجَعَةٌ, and said to be pl. of شُجَاعٌ, and to signify, app., suffering paralysis]. (TA.)*

شُجَعَةٌ: see **شُجَاعٌ**. = Also *Cowardly, weak, (Ibn-'Abbād,) lacking strength or power or ability, lean, or emaciated, and small in body, having no heart; (Ibn-'Abbād, K;) as also شُجَعَةٌ (Lh, K:) the former seems to have the meaning of a pass. part. n., [i. e. of مَشْجُوعٌ, q. v.,] like سُخْرَةٌ and other words. (Ibn-'Abbād.)*

شُجَعَةٌ: see **شُجَاعٌ**.

شُجَاعٌ [or **شُجَعَاءٌ** or **شُجَعَاءٌ**]: see **شُجَاعٌ**.

شُجَعْرٌ A bulky serpent: or a malignant and audacious serpent: regarded by Sb as a quadrilateral-radical word. (TA.) [See also **شُجَاعٌ**.]

شُجَاعٌ: see what next follows.

شُجَاعٌ and **شُجَاعٌ** (Lh, ISk, S, Mṣb, K) and **شُجَاعٌ** (Mṣb, K,) which is of the dial. of Benoo-Okeyl, being made by them to accord with its contr., which is **شُجَانٌ** (Mṣb,) and **شُجِيعٌ** (Lh, S, Mṣb, K) and **أَشْجَعٌ** (S, K) and **شُجَعٌ** (K) and **شُجَعٌ**, (as in some copies of the K,) or **شُجَعَةٌ**, (as in other copies of the K and in the TA,) [of all which forms the first is the most common,] *Courageous, brave, valiant, bold, daring, or strong-hearted (S, Mṣb, K) on the occasion of war, or fight, (S, K,) making light of wars, by reason of boldness: (Mṣb:) fem. [of the 1st and 2nd and 3rd respectively] شُجَاعَةٌ and شُجَاعَةٌ (S, Mṣb, K) and شُجَاعَةٌ (Mṣb, K) and شُجَاعَةٌ also [without **ة**] (Mṣb) and [of the 4th] شُجَعَةٌ (Mṣb, K) and [of the 5th] شُجَعَاءٌ and [of the 6th] شُجَعَةٌ: (K:) pl. masc. (of the 1st, S, Mṣb) شُجَعَةٌ [a pl. of pause.] (AO, S, Mṣb, K) and [of the first three, and perhaps of the 4th also,] شُجَعَةٌ (S, K) and (of the 1st, S) شُجَعَانٌ (Lh, S, K) and (of the 4th, S) شُجَعَانٌ (Lh, ISk, S, K) [or, accord. to IDrd, شُجَعَانٌ is a mistake, as is said in the TA, but the word is there written without any syll. signs,] and (of the 4th, S, Mṣb) شُجَعَاءٌ (S, Mṣb, K) and [of the 4th, and perhaps of others also,] شُجَاعٌ (K,) and also, (but these are quasi-pl. ns., TA,) شُجَعَةٌ (AO, S, K) and شُجَعَةٌ (K) and شُجَعَاءٌ [app. a mistake for شُجَعَاءٌ or شُجَعَاءٌ]: (TA:) pl. fem. [all of شُجَاعٌ, or the last of شُجَعَاءٌ or of شُجَعَةٌ,] شُجَاعُ and شُجَعٌ: (Lh, K:) or شُجَاعٌ is [an*

epithet] peculiar to men: (K, TA:) AZ says, "I have heard the Kilábees say, **رَجُلٌ شُجَاعٌ**, but they do not apply this epithet to a woman:" (S:) **شُجَعَةٌ** and **شُجِيعَةٌ**, however, are applied to a woman, and signify *bold, (Ibn-'Abbād, K,) long-tongued, and vehemently clamorous, towards men; (Ibn-'Abbād, TA;) audacious in her speech, (Ibn-'Abbād, K, [but these two epithets as applied to a woman and signifying "bold" &c. are omitted in the CK,]) and in her length of tongue, and vehement clamorousness. (Ibn-'Abbād, TA.)* — **شُجَاعٌ** (S, Mṣb, K) and **شُجَاعٌ** (K) also signify *† The serpent; (K;) and so does أَشْجَعٌ: (TA:) or † the male serpent: (Mgh, K:) or a certain species of serpent, (Sh, S, Mṣb, K,) as also أَشْجَعٌ, (S,) small, (K,) or slender, and asserted to be the boldest of the serpent-kind: (Sh:) pl. شُجَعَانٌ (Lh, IDrd, K) and شُجَعَانٌ (IDrd, K,) the former of which is the more common: (IDrd:) the pl. of أَشْجَعٌ is أَشْجَاعٌ; or, as some say, this is pl. of أَشْجَعَةٌ, which is pl. [of pause.] of شُجَاعٌ, signifying the serpent. (TA.) [See also شُجَعْرٌ, above.] — Also † The serpent called **صَفَرٌ**, that presents itself in the belly (S, K, TA) of a man, as the Arabs assert, when he has been long hungry: (S, TA:) but Aṣ says that **البَطْنُ شُجَاعٌ** signifies *† vehemence of hunger. (Az, TA.)**

شُجَاعٌ: see **شُجَاعٌ**, in two places.

شُجِيعٌ; fem. with **ة**: see **شُجَاعٌ**, in three places

شُجَاعٌ: see **شُجَعَةٌ**.

أَشْجَعٌ; fem. **أَشْجَعَةٌ**: see **شُجَاعٌ**, in four places.

You say also, **بَيَوتُهُ شُجَعَاءٌ** A bold lioness. (TA.) — Applied to a man, accord. to some, it signifies, (S,) or it signifies also, (K,) *In whom is lightness, or unsteadiness, like what is termed هَوَجٌ (S, K,) by reason of his strength. (S.)* See also **شُجَعٌ**. — *Mud; or possessed by a devil: (TA:) Lth says that, applied to a man, it signifies one who is as though there were in him madness, or diabolical possession; but Az says that this is a mistake; for, were this its meaning, the poets would not have used it in praise. (TA, in another part of the art.) — Tall: (IDrd, Mṣb, K:) and so the fem. applied to a woman. (IDrd, Mṣb.) — Bulky; big-bodied; or stout: or, as some say, youthful; or in a state of youthful vigour. (TA.) — The lion. (Lth, S, K.) — It is said in the K that **الأَشْجَعُ** also signifies **الدَّهْرُ** [i. e. Time; or fortune; &c.]; and J says that this is what the poet means by the expression, **أَشْجَعٌ أَخَذَ**: but this cannot be the correct meaning, for the poet, namely El-Aqshà, says,*

بِأَشْجَعٍ أَخَذَ عَلَى الدَّهْرِ حُكْمَهُ

by **بِأَشْجَعٍ** meaning himself, or some other thing. (TA.) = Also, (S, K,) and **إِشْجَعٌ** (K,) or the latter accord. to some, but this was not known to Abu-l-Ghowth, (S,) sing. of **أَشْجَاعٌ**, [in some copies of the S written **أَشْجِيعٌ**, but the former, which, as is mentioned in the TA, is found in the

handwriting of J, is that which is commonly known,] which signifies [The knuckles nearest to the wrist; this being what is meant by] the bases (أَصُول) of the fingers, which are connected with the tendons of the outer side of the hand: (S, K:) in the T, we find the heads (رُؤُوس) of the fingers, instead of أصول: (TA:) or اشجع in the hand and foot [but see what follows] signifies the tendons extended above the سُلَامَى [here meaning the metacarpal and metatarsal bones] from the wrist to the bases (أَصُول) of the fingers or toes, which are called أَطْنَابُ الْأَصَابِع, above the outer side of the hand: or the bone which connects the finger with the wrist; [i. e. the metacarpal bone;] every finger having to it a bone thus called: he who says that the أَشَاجِع [so here instead of اشجع as above] are the tendons calls those bones the أَشَاجِع. (TA.) Abou-Bekr is described as عَارِي الْأَشَاجِع, meaning Having little flesh upon what are thus termed: or having their tendons apparent. (TA.) [See also رَاجِبَةٌ and بُرْجَمَةٌ. — أَشْجَعُ مِنْ دِيكٍ [More courageous than a cock] is one of the proverbs of the Arabs. (Mgh.)

مُشْجَعٌ, like مُجْمَلٌ, (K, TA,) i. e. having the form of a pass. part. n., (TA,) [in the CK مُشْجَعٌ, like مُجْمَلٌ,] In the utmost state of madness, or diabolical possession: (K:) so says Ibn-Abbād; and hence, accord. to him, شَجَاعٌ [but in what sense he does not say]. (TA.)

مَشْجُوعٌ Overcome, or surpassed, in شَجَاعَةٌ [or courage, &c.]. (K, TA.)

شجن

1. شَجْنٌ, (S, L, K,) aor. ʔ; (K;) and شَجَنٌ, aor. ʔ; inf. n. [of the former] شَجَنٌ [in some copies of the K شَجْنٌ] and [of the latter, or of both,] شُجُونٌ; (L, K;) He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy; (S, L, K;) and was anxious: and شَجَنٌ signifies the same: (L:) or this last signifies, (K,) or, as Lth says, it seems to signify, (L,) he remembered; syn. تَذَكَّرَ. (L, K.) And شَجَنَتْ, [app. both شَجَنَتْ and شَجِنَتْ,] inf. n. شُجُونٌ, The pigeon cooed in a wailing and plaintive manner. (L.) [See also شَجَنٌ below.] — شَجْنُهُ, (S, L, K,) [aor. ʔ, accord. to the usual rule of the K,] inf. n. شُجُونٌ and شُجُونٌ, (L, K,) signifies the same as ʔ اشجنه, (S, L, K,) i. e. He, (another person, S,) or it, (an affair, or an event, or a case, L, K,) caused him to grieve or mourn or lament, or to be sorrowful or sad or unhappy. (S, L, K.) — شَجِنَتْهُ, (S, L,) and شَجِنَتْهُ, (S, L, K,) aor. ʔ, inf. n. شَجْنٌ, (S, L,) Want, or the want, detained, or withheld, (S, L, K,) me, (S, L,) or him. (L, K.) And مَا شَجَنَكَ عَنَّا What detained, or withheld, thee from us? (L.)

4. اشجنه: see the preceding paragraph. — اشجن الكرم The grape-vine had a branchlet of a bunch of which all the grapes came to maturity. (L, K. [See شَجْنَةٌ.])

5: see 1, first sentence. — تَشَجَّنَ الشَّجَرُ The trees were, or became, tangled, or luxuriant, or abundant and dense. (L, K.)

شَجْنٌ (S, L, K [in the CK شَجْنٌ, but expressly said in the S to be بِاتِّسَافٍ]) A road of a valley; (S, L;) or a road in a valley: or in the upper, or uppermost, part thereof: as also شَاجِنَةٌ (K:) pl. of the former شُجُونٌ (S, L, K:) and of ʔ the latter شَوَاجِنٌ (K:) or شَاجِنَةٌ signifies a valley in which are many trees; (S, L;) or a place in which are شُجُونٌ, which means tangled trees; (Ham pp. 761-2;) and شَوَاجِنٌ is its pl.: (S, L, and Ham p. 762:) or شَاجِنَةٌ signifies a sort of valley producing good herbage: or, as some say, شَوَاجِنٌ signifies the upper, or uppermost, parts of a valley; and its sing. is ʔ شَجْنٌ [thus written in the L in this instance], as ISd mentions on the authority of A'Obeid, but adding that, as such, it is irregular, and that it is more properly to be regarded as pl. of شَاجِنَةٌ. (L.)

— [Hence,] one says, الْحَدِيثُ ذُو شُجُونٍ, (S, Meyd, L, K,) being pl. of شَجْنٌ, with the ʔ quiescent; (Meyd;) a prov., (Meyd, L,) meaning ʔ The story is involved, or intricate; (S, Meyd, L;) or has several ways [in which it may be understood]; (Meyd;) or has several modes, or manners; and objects of aim: (L, K:) applied to a story by which one calls to mind another: (A'Obeid, Meyd, L:) the first who said it was Dabbeh Ibn-Udd Ibn-Tābikhah: he had two sons, named Saʔd and Soʔeyd: and some camels belonging to him ran away by night, so he sent his two sons to seek them; and they separated; and Saʔd found them and restored them; but Soʔeyd went on seeking them; and El-Hārith Ibn-Kaʔb met him; and there were upon the young man two [garments such as are called] burds (بُرْدَان), which El-Hārith asked him to give to him, but he refused to comply with his desire; whereupon he slew him, and took his two burds: and Dabbeh, when he saw a dark object in the night, used to say, أَسْعَدُ أَمْرٌ سَعِيدٌ [“Is it Saʔd or Soʔeyd?” (see سَعْدٌ)]; and this saying of his became current as a prov.: some time after this, having gone on pilgrimage, he met El-Hārith Ibn-Kaʔb at 'Okādh, and saw upon him the two burds of his son Soʔeyd, and asked him respecting them; and he answered that he had met a young man wearing them, and slain him, and taken them: Dabbeh said, “With this thy sword?” and he answered, “Yes:” and he said, “Give it me that I may look at it, for I think it to be sharp:” and El-Hārith gave it him: and he took it, and shook it, and said, إِنَّ الْحَدِيثَ ذُو شُجُونٍ; and slew him with it: whereupon it was said to him, “O Dabbeh, in the sacred month?” and he said, سَبَقَ السَّيْفُ الْعَذْلَ [“The sword preceded the censure”]: these three provs. he originated. (Meyd.)

شَجْنٌ and شُجُونٌ: see the next paragraph.

شَجْنٌ Grief, mourning, lamentation, sorrow, sadness, or unhappiness; (S, L, K;) and anxiety: (L, K:) pl. أَشْجَانٌ (S, L, K) and شُجُونٌ; (L,

K; [in the latter of which these pls. are mentioned after all the explanations of the sing.];) the former a pl. of pauc., and the latter of mult. (Ham p. 404.) [See a verse cited voce عَرُوض, in which it means A cause of anxiety.] — And The soul's love, or its inclination, or its blamable inclination: (L:) [or] love that is followed by anxiety and grief. (Kull p. 165.) — And A want, (S, L, Māb, K,) as also ʔ شَجِنٌ, (L,) wherever it be: (S, L, K:) pl. شُجُونٌ (S, L, Māb, K) and أَشْجَانٌ; (L, Māb, K;) the latter being pl. of شَجِنٌ also. (L.) A rājiz says,

• لِي شَجَانٍ شَجَنٍ بِنَجْدٍ •
• وَشَجْنٍ لِي بِيَلَادِ السِّنْدِ •

[I have two wants; a want in Nejd, and I have a want in the country of Es-Sind]. (S.) — Also An intricately-intermingling branch of a tree; (L, K;) and a شُعْبَةٌ [i. e. branch, or branchlet, or the like,] of anything; (K;) like ʔ شَجْنَةٌ and ʔ شَجِنَةٌ and ʔ شَجْنَةٌ (L, K) in the former sense: (L: [accord. to the K, app., in the latter sense:];) or, accord. to Iʔar, one says ʔ شَجْنَةٌ and ʔ شَجْنٌ meaning a branch of a tree, [or the latter app. means branches, for it seems to be a coll. gen. n.,] and ʔ شَجْنَةٌ and ʔ شَجْنٌ, and [the pl. of ʔ شَجْنَةٌ is] شُجْنَاتٌ and شُجْنَاتٌ (L:) or, accord. to J, (L,) ʔ شَجْنَةٌ and ʔ شَجْنَةٌ signify roots of trees intricately intermingling: (S, L:) [but] the primary signification of ʔ شَجْنَةٌ and ʔ شَجْنَةٌ is a branchlet (a شُعْبَةٌ of a غُصْنٍ of a tree: (L:) or ʔ شَجْنَةٌ signifies tangled, or luxuriant, or abundant and dense, trees. (Māb.) — See also شَجْنَةٌ. — And see شَجْنٌ. — Also, (K,) or شَجْنَةٌ, (L, [thus written without any syll. signs, perhaps fem. of شَجْنٌ, i. e. شَجْنَةٌ, but it seems to be indicated by the context in the L that it is ʔ شَجْنَةٌ.]) A she-camel compact in make, of which the several parts are interknit, one with another, (L, K,) like the parts of a tree. (L.)

شَجْنَةٌ: see the next preceding paragraph.

شَجْنَةٌ: see شَجْنٌ, in six places: and شَجْنَةٌ. — Also, as some say, Leanness; or slenderness, and leanness; or leanness, and lankness in the belly. (L.)

شَجْنَةٌ: see شَجْنٌ, in five places. — Also, i. e. with kcsr, (K,) or ʔ شَجْنٌ and ʔ شَجْنَةٌ, (L,) A branchlet of a bunch of a grape-vine of which all the grapes come to maturity. (L, K.) — شَجْنَةٌ signifies also ʔ Relationship closely, or intimately, connected. (L.) One says, بَيْنِي وَبَيْنَهُ شَجْنَةٌ رَحِيمٌ, and شَجْنَةٌ رَحِيمٌ, ʔ Between me and him is a relationship closely, or intimately, connected. (S.) And it is said in a trad., الرَّحِمُ شَجْنَةٌ مِنَ اللَّهِ i. e. الرَّحِمُ is derived from الرَّحْمَنُ: (S, L: [see الرَّحِمُ];) or, accord. to AO, (L,) the meaning is, [rāḥim is] relationship, from God, closely, or intimately, connected, like the roots of trees. (S, L.) — Also A crack, or cleft, in a mountain. (Lh, L, K.)

شَجْنَةٌ: see the next preceding paragraph.

شَجُونُ is a saying of the Arabs like their saying عَابِلْتِي عِبُولٌ [i. e., app., *My withholder is death, or shall be death alone*; for شَجْنَتُهُ شَجُونٌ may be rendered *Death withheld him*, like as عَابِلْتُهُ عِبُولٌ is rendered "death separated him"]. (L.)

شَجِنَ: see شَجِنَ.

شَجِنٌ *Grieving, mourning, or lamenting; or sorrowful, sad, or unhappy*; (S, L;) and *anxious*. (L.)—See also an ex. of its fem., with ة, voce شَجُونٌ.

شَجْنَةٌ [as a subst.]; pl. شَوَاجِنُ: see شَجِنٌ in five places.

شجو

1. شَجِيَ، aor. ٤, inf. n. شَجَا، *He was choked; or his throat, or fauces, became obstructed*; (S, K;) by بِه by it; i. e. a bone or the like. (K.) One says, عَلَيْكَ بِالْكَفْرِ وَتَو شَجِبْتَ بِالْعَظْمِ [Keep thou to self-restraint though thou be choked by the bone]. (TA.)—And, [hence, by a metaphor, (see Har p. 33,)] aor. and inf. n. as above, † *He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy*: (S, Mṣb;) and *he was, or became, anxious, or disquieted in mind*. (S.)—Also, aor. and inf. n. as above, said of a creditor (فَرِيضٌ), *He went away, عَنْهُ [from him]*. (K.) [See 4.]—شَجَا بِمَنْشَرٍ *It was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them*. (K.)—شَجَاهُ (S, Mṣb, K,) aor. ٤, inf. n. شَجُو، (S, Mṣb,) [app. originally syn. with أَشْجَاهُ in the first of the senses assigned to the latter in the next paragraph:—and hence,] † *It (anxiety, Mṣb) grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy*; (S, Mṣb, K;) as also † *أشْجَاهُ*. (K.) And, said of wealth (الغنى), inf. n. شَجُو، *It excited his griefs, mournings, &c., and his desire*. (TA.)—Also, and † *أشْجَاهُ*, † *It caused him to be mirthful*, (Ks, K, TA,) and *excited him*. (Ks, TA.) Thus each of these verbs has two contr. significations. (K.) But MF observes that طَرَبُهُ, the explanation here given in the K, is said by the author of the K [in art. طرب] to denote a lightness arising from joy or grief. (TA.) [Generally, however, it means as rendered above.]

4. أَشْجَاهُ، inf. n. أَشْجَاهُ، *It choked him; or caused his throat, or fauces, to be obstructed*; syn. أَغْصَهُ; (S, TA;) said of a bone lying across in the throat, or fauces. (TA.) [This is clearly shown to be the meaning in the S, as well as in the TA, intended by أَغْصَهُ; with which it is also syn. in another sense; for]—It signifies [also] † *It, or he, caused him to fall into grief, mourning, lamentation, sorrow, sadness, or unhappiness*. (K.) See also 1, in two places.—Also † *He subdued, overpowered, or overcame, him*, (K, TA,) so that he grieved, or was sorrowful. (TA.)—And † *He angered him*. (Ks, TA.)—And † *He made him to go away*. (Az, TA.) And أَشْجَيْتُهُ عَتِي † *I gave him* (i. e. a creditor or petitioner) *what contented him, so that he went away*. (TA.)

6. شَجَاتٌ عَلَيْهِ (Aq, T, K, TA,) said of a woman of the desert with reference to a young man who had been dallying, and holding amorous converse, with her, (Aq, T, TA,) † *She resisted him, and expressed grief, or unhappiness, to him, or on account of him*, [i. e. on account of his advances,] saying, *Alas, my grief, or my unhappiness!* (Aq, T, K, TA.) And said of a woman with reference to her husband, meaning † *She expressed grief, &c., as above*. (A, TA.)

شَجَا *A bone, or some other thing* (S, K) *of the like sort*, (K,) *sticking fast*, (S,) *or lying across, or forming an obstruction*, (K,) *in the throat, or fauces*, (S, K,) *of a human being, and of a beast*; (TA;) *a thing in the throat, or fauces, that [chokes one, or] prevents from swallowing*: (Har p. 69;) an inf. n. used as a subst. [properly thus termed]. (Har p. 33.)—See also the next paragraph.

شَجُو † *Anxiety, or disquietude of mind; and grief, mourning, lamentation, sorrow, sadness, or unhappiness*; (S;) [and] so † *شَجَا*: thus termed because a man is choked thereby. (Har p. 33.)—And † *A want; an object of want*. (Az, K, TA.) One says, بَنَى فُلَانٌ شَجُوهُ [app. meaning † *Such a one wept for his object of want*]: and دَعَتْ الْحَمَامَةُ شَجُومًا [app. † *The pigeon called for its object of want*]. (TA.)

شَجَ † *Grieving, mourning, or lamenting; or sorrowing, sad, or unhappy*; applied to a man; (S, Mṣb;) and شَجِيَّةٌ, of the measure فَعْلَةٌ, applied to a woman: one says, وَبَلَغَ لَلْجِي مِنْ خَالِ الْخَلِي [mentioned and expl. voce خَال, in art. الخلی], where each of these epithets is written with teshdeed to the ي; and likewise in another saying there mentioned]: (S;) or, in this saying, (TA,) it signifies *occupied [by anxiety or grief]*; (K, TA;) [in the CK, الشَّجَا is erroneously put for الشَّجِي]; and خَلِيَ means "free [therefrom]:" so says AZ: and in this instance الشَّجِي may mean *occupied by a bone choking, or obstructing, his throat, or fauces, or by anxiety, and not having found a way of escape therefrom; or by his opponent, or adversary, whom he has been unable to withstand*: (TA:) and sometimes one says † *شَجِيَ*, like as one says حَزِنَ and حَزِينٌ; though this is rare; (Mṣb;) it is mentioned in the 'Eyn; but شَجَ is more known; and is said by Az to be the chaste form: (TA:) Mbr says, the ي of الخلی is with teshdeed, and the ي of الشَّجِي is without teshdeed, (S,) and sometimes this ي is with teshdeed in poetry; (S, K;) but if you make it to be from شَجَاهُ, it is † *شَجِيَ* only, syn. with مَشَّجُو. [i. e. grieved, &c.]: (S;) and so it is said to be by Az and Z: and Az adds, the second way of accounting for it is, that they often lengthen فَعِلَ with ا ي, saying, فُلَانٌ قَبِلَ and كَرِهَ and سَبَّحَ and سَبَّحَ and قَبِلَ and كَرِهَ: and the third way is, that they assimilated one word in measure to another, as in الْغَدَايَا, the [proper] pl. of غَدَاةٌ being only غَدَوَاتٌ. (TA.)

شَجِيَ: see the next preceding paragraph, in two places.

مَفَازَةٌ شَجُوءًا [A desert, or waterless desert,] difficult to travel. (S, K.)

شَجُوبٌ, with fet-h to the ج; rel. n. of شَجَ. (S.)

شَجُوبٌ (S, K,) of the measure فَعُولٌ [and therefore with tenween], (Mz 40th نوع, and MF and TA,) like شَجُوبٌ &c., (S,* and Mz ibid.,) and † *شَجُوبَةٌ*, (K,) applied to a man, (S,) *Long in the legs*: (S, K;) or *very tall*: or *very tall, with bigness* (ضَخْمٌ, in the CK ضخم,) *of the bones*: or *long in the back, short in the leg*; (K;) thus in the M; but Az says the reverse, i. e. *long in the legs, short in the back*. (TA.)—Also, (K,) or the former, (TA,) *A bulky horse*. (K.)—And The غَفَقُ [or magpie]; (K;) [and] so شَجِي; (K and TA in art. شَجَ;) fem. with ة [i. e. شَجُوجَةٌ]. (K.)—And *A wind continually blowing*; as also شَجُوجَةٌ. (K.) All this is in the M. (TA.)

شَجُوجَةٌ: see the next preceding paragraph.

أَمْرٌ شَاغٍ *An affair, or event, grieving; or causing to mourn or lament, or to be sorrowful or sad or unhappy*. (TA.)

شج

بَشَجَ، sec. pers. شَجَعَتْ، aor. 1. شَجَ (Mṣb,) and بَشَجَ (S, O, Mṣb, K,) the latter of these aors. agreeable with analogy as the verb is intrans., and the former deviating therefrom; (MF;) and sec. pers. شَجَعَتْ، aor. 1. شَجَ (S, O, Mṣb, K;) [the first of which, having for its aor. شَجَ, is the most common;] inf. n. شَجَ (S, A, O, Mṣb, K,) and شَجَ and شَجَ (ISk, O, K,) of which three inf. ns. the first is the most approved; (TA;) *He was, or became, niggardly, tenacious, stingy, penurious, or avaricious*; syn. بَخِلَ: (Mṣb;) or relates to single things, or particulars; and شَجَ, to things in general: or بَخِلَ relates to wealth, or property; and شَجَ, to wealth, or property, and to kindness, or beneficence: or شَجَ, signifies *he was, or became, niggardly, &c., as above, in the utmost degree*: (TA:) or *he was, or became, niggardly, &c., as above*, (S, A, O, K,) and *covetous, or vehemently or greedily or excessively or culpably desirous*, (K,) or *with covetousness, or vehement or greedy or excessive or culpable desire*. (S, A, O.) You say, بِه شَجَ and شَجَ عَلَيْهِ; (T, M, K;) by the former meaning *He was, or became, niggardly, &c., of it, i. e., of his property, or the like*; and by the latter, *he was, or became, niggardly, &c., to him, i. e., to an asker, or a beggar, or a seeker, or the like*: (MF:) or [in some cases, as will be seen from phrases mentioned below, (see شَجِيحٌ)] meaning by the latter the same as by the former. (L.) [Thus] one says, هُوَ بَشَجَ بِجَالِهِ [He is niggardly, &c., of his property]; and sometimes, in the same sense, بَشَجَ عَلَى مَالِهِ. (A.) And بَغْضُهُمُ شَجَ

عَلَى بَغْضٍ [Some of them were niggardly, &c., to some; meaning they were niggardly, &c., one to another]. (Mṣb, K.)

3. هُوَ يُشَاحِنِي بِكَذَا [He is niggardly, tenacious, &c., as above, with me, of such a thing]. (A.) [The inf. n.] مُشَاحَةٌ [in the CK erroneously written مُشَاحَةٌ] is syn. with ضَنْة: (K, TA:) hence the saying, لَا مُشَاحَةَ فِي الإِصْطِلَاحِ [There shall be no acting in a niggardly manner, of one with another, in the making of peace, one with another]. (TA.) And one says, فَلَا نَ يُشَاحُ عَلَى فَلَانٍ Such a one is tenacious of such a one; syn. يَضُنُّ بِهِ. (S, L.)

6. تَشَاحَ الْقَوْمُ The people, or party, were niggardly, tenacious, &c., as above, [see 1,] one to another, (Mṣb, K, TA.) فِي الْأَمْرِ [in the affair], (K, TA,) and عَلَيْهِ [for it], (TA,) and vied in hastening to it, (TA,) fearing lest it should become unattainable. (K, TA.) And تَشَاحَا عَلَى تَشَاحَا عَلَى الْأَمْرِ لَا يَرِيدَانِ أَنْ يَفُوتَهُمَا (S, O, K, TA) They two (i. e. two men, S, O) contended together for the thing, or affair, each of them being unwilling that it should become beyond his reach, or attainment. (TA.) And تَشَاحَا الْبَاءُ [or تَشَاحَا] i. q. تَجَاحَا [i. e. They straitened each other in pressing to the water, and vied, each with the other, in endeavouring to satisfy their thirst]. (TA in art. جع.)

R. Q. 1. شَحَنَةٌ [inf. n. of شَحَنَ] The being cautious, wary, or vigilant; or fearing. (O, K.) — The crying of the [bird called] صُرْد. (K.) You say, شَحَنَ الصُّرْدُ The صُرْد uttered its cry. (O, TA.) — The camel's reiterating of his voice, [or his being not clear, or his being sparing,] in his braying. (K.) You say of the camel, شَحَنَ فِي هَدِيرِهِ [He reiterated his voice, or] he was not clear, (S,) or he was sparing, (L,) in his braying. (S, L.) — And The flying swiftly. (S, K.)

شَحِنَ: see نَفْسٌ شَحَنَ.

هُوَ أَوْصَى فِي صِحَّتِهِ وَشَحَتِهِ means [He made his will during his state of soundness, or health, and] in his state of which he is tenacious [or the state which he is reluctant to quit] (فِي حَالِهِ الَّتِي يَشُحُّ) (O, K.)

شَحَاحٌ: see the next paragraph in four places.

شَحَاحٌ (S, A, Mṣb, K) and شَحَاحٌ (S, A, K) and شَحَاحٌ and شَحَاحٌ (K,) applied to a man, Niggardly, tenacious, stingy, penurious, or avaricious: (Mṣb:) or niggardly, &c., as above, in the utmost degree: (TA:) or niggardly, &c., as above, (S, A, K,) and covetous, or vehemently or greedily or excessively or culpably desirous, (K,) or with covetousness, or vehement or greedy or excessive or culpable desire: (S, A:) and نَفْسٌ شَحَنٌ signifies the same as شَحِيحَةٌ [a soul that is niggardly, &c.]:

(IAṣr, TA:) the pl. (of شَحِيحٌ, S, Mṣb) is أَشْحَاحٌ [a pl. of pauc.] (S, A, Mṣb, K) and شَحَاحٌ (S, A, K) and أَشْحَاحٌ. (Mṣb, K.) You say, هُوَ شَحِيحٌ He is niggardly, &c., of a thing. (L in art. شح.) أَشْحَاحٌ عَلَى الْخَيْرِ, in the Kur [xxxiii. 19], means [They being niggardly, or vehemently desirous, of the good things, i. e.] of the wealth and spoils: (TA:) and أَشْحَاحٌ, in the same verse, means [They being niggardly] of aid [to you]. (Jel.) — [Hence,] إِبِلٌ شَحَاحٌ, [in which the latter word is pl. of شَحِيحَةٌ,] (O, K,) or شَحَاحٌ, (A,) † Camels that yield little milk. (A, O, K, TA.) And زَنْدٌ شَحَاحٌ † A piece of stick, or wood, for producing fire, that does not yield fire. (S, A, K.) And مَاءٌ شَحَاحٌ † Water little in quantity; not copious. (K.) And † أَرْضٌ شَحَاحٌ † Land that will not flow with water unless in consequence of much rain; (S, O, K;) as also شَحَنٌ: (O, K:) and also, (ISK, L, TA,) or † the latter word, (so accord. to the K,) † Land that flows in consequence of the least rain; (ISK, K, TA;) as though it were niggardly of itself to the water; (TA;) like حَشَادٌ [in this, or in the former, sense]: (ISK, L:) thus having two contr. meanings. (K.) And accord. to AHn, شَحَاحٌ signifies † [Small water-courses such as are termed] شَعَابٌ any one of which is made to flow if a skinful of water is poured into it. (TA.)

شَحَنٌ: see شَحِيحٌ, in three places. — Also Evil in disposition; (O, K;) and so شَحَنٌ. (TA.) — Very jealous; (Fr, S, O, K;) as also شَحَنٌ and شَحَنَانٌ. (Fr, O, K.) — Courageous; (S, K;) and so شَحَنٌ. (TA.) — Also, (S, O, K, TA,) applied alike to a male and to a female, (TA,) and شَحَنٌ, (K, TA,) or شَحَنَانٌ, (S, O,) One who keeps, attends, or applies himself, constantly, perseveringly, or assiduously, to a thing: (S, O, K, TA:) who strives, labours, or exerts himself, therein: (TA:) or, as some say, (S, O,) penetrating, sharp, vigorous, or effective, therein: (S, O, TA:) the first, (S, O, K, TA,) and † second, (TA,) applied to an orator, or a preacher, (S, O, K, TA,) in this last sense, (S, O, TA,) or as meaning eloquent (K, TA) and powerful: (TA:) and both, as epithets of general application, penetrating, sharp, vigorous, or effective, in speech, or in going or journeying: the first is also applied to an orator, or a preacher, as meaning skilful: (TA:) and † the last of these three epithets is applied by Dhu-r-Rummeh to a driver of camels, who urges them by singing to them. (S, O, TA.) — Also the first, applied to a raven, or crow, (غُرَابٌ) That croaks much. (O, K.) — And Light, or agile; applied to an ass; as also شَحَنٌ, (O, K,) as some say. (O.) — And Swift in flight; applied to a قَطَاة. (S, O, K.) — Also, and شَحَنَانٌ, Tall, or long, (Fr, O, K, TA,) and strong. (TA.) — And the former, applied to a [desert such as is termed] قَلَاةٌ, Wide;

(O, K, TA;) in which the places of alighting are far apart, and in which is no herbage. (TA.)

شَحَنٌ: see the next preceding paragraph.

شَحَنٌ: see شَحِيحٌ: — and see also شَحَنٌ, in five places. — Also, applied to a woman, Resembling a man in her strength, (O, K,) and her exertion, or energy. (O.)

شَحَنٌ: see شَحِيحٌ: — and see also شَحَنٌ, in four places.

مُشَحَنٌ Niggardly, tenacious, stingy, penurious, or avaricious; [like شَحِيحٌ;] (TA;) possessing little, or no, good. (O, K, TA.)

شحب

1. شَحَبٌ, aor. شَحَبْتُ (S, A, O, K, &c.) and شَحَبْتُ, (A, O, K, &c.) but the former more commonly obtains, (TA,) inf. n. شَحُوبٌ; (S, O, K;) and شَحَبٌ, (Fr, S, A, O, K, &c.) inf. n. شَحُوبَةٌ, (Fr, S, O, K,) but this form of the verb is disapproved by AZ and 'Iyād; (TA; [in which, however, nine authorities for it are mentioned;]) said of one's body; (Fr, S, O;) or of one's colour, or complexion, (A, K,) and so شَحَبْتُ, (A, O, K,) inf. n. شَحُوبٌ; (A;) [It was, or became, altered [for the worse, wan, or haggard], (Fr, S, A, O, K, &c.) in consequence of emaciation, (K,) or hunger, (A, K,) or sleeplessness, and the like, (A,) or travel, (K,) or work, or disease, or impatience, or distress or fatigue: or, accord. to the author of the "Wā'ce," شَحُوبٌ signifies emaciation itself: (TA:) in this sense, it is of the dial. of Benoo-Kiláb. (A, TA.) — شَحَبَ الْأَرْضَ, (IDrd, O, K,) aor. شَحَبْتُ, (IDrd, O,) He pared the ground, or scraped off its superficial part, with a shovel, (IDrd, O, K,) or some other thing: of the dial. of El-Yemen. (IDrd, O.)

شَحَبٌ: see what follows.

شَحَابٌ A man having his colour, or complexion, altered [for the worse, wan, or haggard], (TA,) or so شَحَابُ اللَّوْنِ, (A,) in consequence of disease, or travel, or the like: (TA: [see 1:]) and emaciated, or lean; (TA, KL;) as also شَحَبٌ. (KL.) It is said in a trad., لَا تَلْقَى الْمُؤْمِنَ إِلَّا شَحَابًا [Thou wilt not find the believer otherwise than wan, or haggard; or emaciated, or lean]; because شَحُوبٌ is one of the effects of fear, and of paucity of food, and of little enjoying of plentifulness and pleasantness or easiness, and softness or delicacy, of life. (TA.) — It is also applied as an epithet to a sword, meaning Altered in its colour by blood that has dried upon it: used in this sense by the poet Taābbaṭa-sharrā. (TA.)

شحج

1. شَحَجٌ, aor. شَحَجْتُ and شَحَجْتُ, inf. n. شَحِيجٌ (S, O, K) and شَحَجَانٌ (A, S, O, K) and شَحَجَانٌ (O, K) and شَحَجٌ; (O, L;) and شَحَجٌ; and شَحِيجٌ; (L, TA;) He uttered his voice or cry; [brayed;

croaked;] said of a mule, (S, O, K, &c.) and of an ass, (ISd, O,) and of a raven, or crow; (S, O, K, &c.) and sometimes, † of a man: (L:) or شَحَج is used in relation to a mule; and شَحَان, in relation to a raven, or crow: (T, TA:) or the former of these two signifies the reiterating of the voice or cry of the raven, or crow; and when it stretches forth its head [and croaks], you say نَعَب: and accord. to the L, the first and second inf. ns., used in relation to an ass, signify the uttering certain of his voices or cries: Th is thought by ISd to have mentioned also شَحَج; but the latter doubts its correctness: and شَحَج is also expl. as signifying the raising of the voice; but as used more especially in relation to the mule and the ass. (TA.) شَحَج is also said of a raven, or crow, meaning He, being advanced in age, had a rough, or harsh, voice or cry: (O, K:) [he croaked roughly, or harshly, by reason of age:] it is said in the M that شَحَج and شَحَان signify the crying of a raven, or crow, when advanced in age. (TA.)

5: see the preceding paragraph.

10. اَشْتَحَج [He desired a raven, or crow, to croak]. One says of ravens, or crows, اَشْتَحَجْنَ [They were desired to croak, and they croaked]. (O, K.) — See also 1.

شَحَج, applied to a mule, an ass, and a raven or crow, that brays, or croaks, or raises its voice, much: and by Er-Rú'ee it is applied to † a مؤْتِن. (TA.) — بَنَاتُ شَحَج, (S, A, O, K,) and شَاحِج, (I,) Mules: (S, A, O, K:) and asses. (A, TA.) — And مِشْحَج and شَحَج The wild ass: (S, O, K:) in the L said to be the wild pigeon: [but حمام is evidently there a mistranscription for حِمَار:] each an epithet in which the quality of a subst. predominates. (TA.)

شَوَاحِج [pl. of شَحَج see شَحَج. — بَنَاتُ شَاحِج Ravens, or crows: which are also called مُشْتَحِجَات and مُشْتَحِجَات, meaning desired to croak and croaking. (O, K.) Dhu-r-Rummh uses the phrase بِالْفِرَاقِ مُشْتَحِجَات [Ravens croaking by reason of separation]. (O, TA.)

مِشْحَج: see شَحَج.

مُشْتَحِجَات: see the next but one of the preceding paragraphs, in three places.

شَحَدَ

1. شَحَدَ, (S, A, Mṣb, K,) aor. ʿ, (S, Mṣb, K,) inf. n. شَحَدٌ, (S,) He sharpened (S, A, Mṣb, K) a knife, (S, A, L, K,) and a sword, and the like, (L,) or an iron implement, (Mṣb), with a whetstone or other similar thing; (TA;) as also شَحَدَ; (K;) and شَحَدَ, inf. n. شَحِيدٌ. (KL.) — [Hence,] شَحَدْتُ عَلَيْكَ لِسَانَكَ [Thou hast sharpened against us thy tongue]. (A and TA in art. رَهَف.) And اَشْحَدُ لَكَ غَرَبَ دِينِكَ [Sharpen thou for it the edge of thine intellect]. (A.) And اَشْحَدُهُ بَعِيْنَهُ, (K,) or بِبَصْرِهِ, (A,) † He

looked sharply at him. (K, TA.) And شَحَدَ الْجُوعُ مَعَدَّتَهُ † Hunger made his stomach keen, and strengthened it, (L,) and inflamed it. (L, K.) — Hence also, i. e. from شَحَدَ in the sense first expl. above, (Har p. 377,) فَلَانٌ يَشْحَدُ النَّاسَ (inf. n. شَحَدَ, K,) † Such a one begs importunately of men: (A, K, TA.) and Har ubi suprà:) and شَحَدْتُهُ I begged importunately of him. (Mṣb.) — And شَحَدَهُ † He drove him away; namely, a man; (K;) as also تَشَحَّدَهُ, (CK, and so accord. to the O,) or شَحَدَهُ, (K accord. to the TA,) inf. n. تَشْحِيدٌ. (TA.) [See also 5 below.] And شَحَدْتُهُ, (O, TA,) inf. n. as above, (K,) † I drove him vehemently. (O, K, TA.) — شَحَدَ also signifies † The being angry. (K.) You say, شَحَدَ عَلَيْهِ † He was angry with him. (TK.) — And i. q. قَشَرَ [The act of paring, or peeling, &c.]. (O, K.) You say, شَحَدَهُ, i. e. قَشَرَهُ [He pared it, peeled it, &c.]. (TK.)

2: see above, in two places.

3. شَاَحَدَنِي, inf. n. شَحَاذٌ, He assisted me, by alternating with me, (وَأَسَلَنِي) and did like as I did, in sharpening a sword and the like. (Ham p. 533.) — شَاَحَدَتْ التَّائِقَةُ The she-camel raised her tail, and then twisted it vehemently, when in labour, being near to bringing forth. (O, K.)

4: see 1, first sentence.

5. رَأَيْتُهُ يَتَشَحَّدُ † [I saw him applying himself to importunate begging]. (A, TA. [In both this meaning is indicated by the context.]) — تَشَحَّدَنِي † Such a one drove me away, and subjected me to trouble, or difficulty. (TA.) See also 1.

شَحَدَان † [Having a keen appetite;] hungry. (S, M, L, K.) — And † A vehement driver. (K, TA. [See also مَشْحَدٌ.]) — And † Light, or active, in his work (فِي سَعْيِهِ). (O, K.)

شَحْدُوذٌ, applied to a man, i. q. نَزَقٌ † [Light, and unsteady, or lightminded; &c.]. (TA.)

شَحِيدٌ, applied to a knife [&c.], Sharpened; (Lth, A, TA;) as also مَشْحُوذٌ. (Lth, TA.)

شَحَاذٌ † An importunate beggar: (A, K, TA.) one should not say شَحَاتٌ: (K:) the latter is said by IB to be a vulgar corruption; but several authors assert it to be correct, because ʾ is changed into ʾ without any error in speech, as is asserted by El-Khasfajee and others; and accord. to the A, both these words signify as above: (TA in art. شَحَت, and partly repeated in the present art.): [it is said, however, that] شَحَاذٌ meaning a beggar does not occur in the language of the Arabs. (Har p. 377.)

مَشْحَدٌ A whetstone; or thing with which, or upon which, one sharpens. (S, K.) — And [hence,] A rough, severe, or violent, driver: (O, K:) [see also شَحَدَان:] and applied also as an epithet to a driving. (O.)

مَشْحَدَةٌ [A cause, or means, of sharpening: a word of the class of مَجْبِيَةٌ &c.]. One says, هَذَا

كَلَامٌ مَشْحَدَةٌ لِلْفَهْمِ † [This is discourse that is a cause, or means, of sharpening of the understanding]. (A.)

أَكْمَةٌ مَشْحَاذٌ An [elevation such as is termed] مَشْحَاذٌ, wide within, (O, K, TA,) not rough in the stones [thereof], but extending long upon the earth, not having in it trees nor soft ground: (O, TA:) or, accord. to ISh, (O, TA,) level ground, (O, K, TA,) in which are pebbles like those [that are strewn in the court] of the mosque, and in which is no mountain; but he says that Adk disapproves the word: (O, TA:) accord. to Fr, (O,) the head of a mountain, (O, K, TA,) when sharp, or pointed: pl. مَشَاحِذٌ. (O.)

فُلَانٌ مَشْحُوذٌ عَلَيْهِ. شَحِيدٌ. Such a one is an object of anger. (O, TA.)

شَحَطَ

1. شَحَطَ, aor. ʿ, inf. n. شَحْطٌ (S, K) and شَحْطٌ (K) and شُحُوطٌ (S, K) and مَشْحُطٌ (K;) and شَحَطَ, aor. ʿ, (K,) inf. n. شَحْطٌ; (TA;) It was, or became, distant, or remote: (S, K:) or شَحَطَ and شَحْطٌ signify the being distant, or remote, in all states or circumstances. (TA.) You say, شَحَطَ الْمَزَارُ The place of visiting was, or became, distant, or remote. (S.) And أَتَاكَ عَلَى شَحْطِ الدَّارِ I will not forget thee notwithstanding the distance of the dwelling. (TA.) And El-'Ajjaj says,

وَالشَّحْطُ قَطَاعٌ رَجَاءٌ مَن رَجَا

[And distance is the severer of the hope of him who hopeth]. (TA.) — شَحَطَ فِي السُّؤْمِ He went far, or far from what was right, and exceeded the due limit, in the demanding of a price. (TA.) — Hence, (TA,) شَحَطَ الْبَعِيرُ فِي السُّؤْمِ, (K, TA, [in the CK, and in a MS. copy of the K, the بَعِيرُ,] aor. ʿ, inf. n. شَحْطٌ, (TA,) He went to the utmost of the value of the camel in the demanding of a price: (K, TA:) or he went far from what was right, and exceeded the due limit: (K:) and شَحَطَ signifies the same; (K;) or is thought to do so by ISd. (TA.) Hence, also, what is said in a trad., by Rabee'ah, respecting a man emancipating a portion of a slave: يَكُونُ عَلَى الْمُعْتَقِ قِيَمَةُ أَنْصَبَاءِ شُرَكَائِهِ يَشْحَطُ الثَّمَنَ ثُمَّ يَغْتَنِي كُلَّهُ [The value of the portions of his copartners shall be imposed upon the emancipator;] the price of the slave shall be carried to the utmost; [then he shall emancipate the whole of him:] or the meaning is, the price of the slave shall be collected; from الْإِنَاءِ, which see below. (TA.) — شَحَطَ فَلَانًا He preceded, outwent, got before, or passed beyond, such a one, and became far from him: (K, TA:) and in like manner, الْخَيْلُ [the horses, or horsemen]. (T, TA.) One says also, شَحَطَتْ بَنُو هَاشِمٍ الْعَرَبَ The sons of Hāshim surpassed, and outstripped, the Arabs [in general] in excellence. (TA.) — شَحَطَ الْإِنَاءُ He filled the vessel. (Fr, K.) — See also 5.

2. شَحِطَ, inf. n. شَحِيطٌ, (S, K,) He made him (a slain man) to struggle, or flounder, بِدَمِهِ

in his blood: (S:) or he besmeared, bedambled, befouled, or defiled, him, بِالْدَمِ with blood. (K.)

4. اشحطه He made him, or caused him, to be, or become, distant, or remote; he put him, sent him, or removed him, far away. (S, K.)

5. تشحط He (a slain man) struggled, or floundered, بِدَمِهِ in his blood: (S:) and شحط [inf. n. of شحط] also signifies the struggling, or floundering, in blood: (Lth, ISd, K:) or the former signifies he struggled, or floundered, and rolled, or wallowed, فِي دَمِهِ in his blood: (TA:) or became besmeared, bedambled, befouled, or defiled, (Mgh, K,) and he rolled, or wallowed, (Mgh,) or struggled, or floundered, (K,) فِي دَمِهِ in his blood. (Mgh, K.) And It (the fetus) struggled, or floundered, فِي السَّيِّ فِي the membrane enclosing it. (K.)

شَحَاط: see what next follows.

شَوَاحِطُ مَتْنِل شَاحِط A distant, or remote, place of abode; as also شَحَاط. (TA.) — شَوَاحِطُ الْأَوْدِيَةِ [the former word being pl. of شَاحِطَة,] The distant, or remote, parts of the valleys. (TA.)

شَوْحَط Certain trees, (K,) a species of the trees of the mountains, (S,) meaning of the mountains of the سُرَّة, [the mountain-range extending from near 'Arafāt to Nejrān in El-Yemen,] for there they grow, (TA,) of which bows are made: (S, K:) AHn says, One acquainted with [the kind of trees called] the شَوْحَط has informed me that it grows in the manner of the أَرَز [or pine-tree], many rods growing from one stem; its leaves are thin and long, and it has a fruit like the long grape, [the word here rendered "grape" is عَنِبة, but it has been altered in the MS., and may therefore be incorrect,] except that its extremity is more slender, and it is soft, and is eaten: (TA:) or i. q. نَبْع: (IB:) or a species of the نَبْع, (K,) of which bows are made: (TA:) or the شَوْحَط and نَبْع and شَرِيَان are one; the name varying according to the excellence of their places of growth; what is upon the summit of the mountain being called نَبْع; what is upon its base, or foot, or lowest or lower part, شَرِيَان; and what is in the depressed tract by its base, شَوْحَط: (Mbr, Az, K:) IB says the same with respect to the نَبْع, but that the شَوْحَط is that which is upon the lowest part of the mountain; and this is confirmed by what is said by AZ and others: El-Ghanawee El-Aqrābee says, the نَبْع and شَوْحَط and سُرَّة are one: as to the شَرِيَان, no one holds it to be of the نَبْع except Mbr: Abou-Ziyād says that bows are made of the شَرِيَان, and they are good, but of a black colour tinged with redness: and AHn says in one place, that the نَبْع and شَوْحَط are yellow in the wood, heavy in the hand; and when they become old, they become red: (TA:) the n. un. is with ة. (K.)

شجر

1. شَجِرَ (S, Mgh, K,) aor. ʔ, (K,) inf. n. شَجَامَة, (MA, Mgh,) He (a man, S, K) was, or became, fat; (S, MA, K;) as also شَجِرَ, aor. ʔ: Bk. I.

(TA:) or he was, or became, abundant in the fat of his person. (Mgh.) And شَجِمَتْ إِبِلُهُ (K) His camels were, or became, fat. (TA.) And شَجِمَتْ النَّاقَةُ; and شَجِمَتْ, aor. ʔ; of the classes of نَصَرَ and عَنِى; inf. n. شَجِمَ and شَجُومَ; The she-camel became fat after leanness. (TA.) — شَجِرَ (S, K,) aor. ʔ, (K,) inf. n. شَجِمَ, (TA,) He was, or became, eagerly desirous of fat. (S, K, TA.) And He ate much fat. (TA.) — شَجِمَ, (K,) or شَجِمَ أَصْحَابَهُ, (S,) aor. ʔ, (K,) inf. n. شَجِمَ, (TA,) He fed him, or his companions, with fat; or gave him, or them, fat to eat. (S, K.)

4. اشجر He had much fat in his possession: like as الحمر signifies "he had much flesh in his possession." (TA.)

شَجِرَ (S, Mgh, K,) of an animal, (Mgh,) a word of well known meaning, (S, Mgh, K,) Fat; (MA, KL;) the substance of futness: (ISd, TA:) شَجِمَة is a more special term, (S, Mgh,) [i. e. a n. un.,] signifying a piece thereof: (K:) the pl. of the former is شَجُومَ. (Mgh, TA.) It is said of the Jews, in a trad., عَلَيهِمُ الشَّحُومُ قَبَاغُومًا, حَرَمَتْ عَلَيْهِمُ الشَّحُومَ قَبَاغُومًا, وَأَكَلُوا أَثْمَانَهَا [Fats have been forbidden to them; but they have sold them, and have devoured the prices thereof: see Lev. vii. 23]: the fat that is forbidden to them is that of the kidneys and of the stomach and of the intestines into which the food passes from the stomach; but not that of the أَلْيَة [meaning the "rump," and also the "tail of a sheep,"] nor of the back. (TA.) One says, لَقِيتُهُ بِشَجِرٍ كَلَاهُ [lit. I met him, or found him, with the fat of his kidneys,] meaning, † in his state of briskness, liveliness, or sprightliness. (K, TA.) And of him who is deemed weak, one says, † فَلَانٌ شَجِرٌ لِلْمُتَبَلِّغِ [lit. Such a one is fat for the swallower]. (Ham p. 771.) — Also The hump of the camel: (TA:) heard by Az from the Arabs in this sense. (TA in art. حمر.) — And The whiteness [app. meaning the white part] of the belly. (TA.) — شَجِمَةُ الْأُذُنِ [The lobe, or lobule, of the ear;] the part, of the ear, to which the قُرُط [i. e. ear-ring or ear-drop] is suspended; (S, Mgh, K;) i. e. the soft portion of the lower part of the ear: or the place of the perforation for the قُرُط. (TA.) — شَجِمَةُ الْعَيْنِ The مقلة of the eye; (TA;) i. e., what comprises the white and the black of the eye: (Zj in his "Khalk cl-Insān;" and S and Mgh and K voce مقلة:) [this is what is generally meant by it; i. e. the globe of the eye:] in the T it is said to be the حَدَقَة [i. e. black, or what is in the middle of the white,] of the eye: and some say that it is the شَجِمَة [app. meaning the whole substance] that is beneath [or behind] the حَدَقَة. (TA.) — شَجِمَةُ الْحَنْظَلِ [and شَجِمَة, as in the K in art. الحنظل] The inner part [i. e. the pulp] of the colocynth, exclusive of its seeds. (K.) — شَجِمَةُ الرُّمَّانِ The thin yellow [pulp] that is amid the seeds of the pomegranate; (K;) or, as in the M, the substance that separates the seeds of the pomegranate. (TA.) — شَجِرُ النَّخْلِ The heart pith, of cerebrum, (جَمَار) of palm-trees: (S in

art. جذب:) and شَجِمَةُ النَّخْلَةِ the heart (جَمَارَة) of the palm-tree. (M, TA.) — شَجِمَةُ الْمَرْجِ The شَجِمَةُ الْأَرْضِ [or marsh-mallow]. (K.) — شَجِمَةُ الْأَرْضِ The truffle; as a gen. n.; syn. الْكَمَرَة: (TA in art. كمر:) and شَجِمَةُ الْأَرْضِ the truffle; as a n. un.; syn. الْكَمِيَّة: (K:) or the white truffle; syn. الْكَمِيَّة الْبَيْضَاء. (S.) [It should be observed that الْكَمَرَة is generally held to be a n. un.; and الْكَمِيَّة, to be a coll. gen. n.; contr. to analogy: but they are here evidently used in the reverse manner.] — شَجِمَةُ الْأَرْضِ also signifies A certain white worm: or is of (من [which is omitted in some of the copies of the K]) the [long worms, found in moist earth, and in the mud of rivers, called] خَرَّاطِين: (K, TA:) or a white عَطَافَة [n. un. of عَطَافَة, q. v.,] not big: or, as some say, it is not of the [species called] عَطَافَة; it is more pleasant [to the taste], and better: and [because it dwells in the sand-hills,] they say [i. o. call it] also شَجِمَة, like as they say النَّقَا: (TA:) it is the [reptile called] حُلَكَّة, which dives into the sand, and to which the fingers (بَنَان) of virgins are likened. (TA in art. ارض.) [See حُلَكَة: and see also شَبَث.] — أَبُو شَجِرٍ is an appellation of The small species of what is called جَمَار قَبَان. (TA in art. قب, q. v.) — [See also شَجِمَة below.]

أَشَجِرَ, with damm, [as though pl. of شَجِرَ, which I do not find mentioned,] White; applied to men. (IAqr, TA.)

بَشَجِرٍ Eagerly desirous of fat. (S, K.) One says, رَجُلٌ شَجِرٌ لَحْمٍ A man eagerly desirous of fat and of flesh. (TA.) — عَنَبٌ شَجِرٌ Grapes having little juice (K, TA) and thick skin. (TA.) — وَمَانَةٌ شَجِمَة A pomegranate having thick شَجِمَة [or pulp amid the seeds]. (TA.)

شَجِمَة [n. un. of شَجِمَ, which see throughout. = Also] A certain bird. (K. [For طَائِرٌ, which I regard as the right reading, in the CK, I find in other copies of the طَائِرُ as an explanation of الشَجِمَة.]) = And A certain game of the children of the Arabs of the desert. (K, TA.)

شَجِيرَ Fat, as an epithet applied to a man: (ISK, S, K:) or abundant in the fat of his person. (Mgh.)

شَاحِرٌ A seller of fat; (S, K;) as also شَاحِرٌ. (K.) — And One who feeds men much with fat. (TA.)

شَاحِرٌ One who feeds men with fat. (S, TA.) — And A man having, or possessing, fat; like لَاحِرٌ signifying "having, or possessing, flesh:" possessive epithets like لَابِنٌ and تَامِرٌ. (TA.) — See also شَاحِرٌ.

مُشَجِرٌ (S, [so in my copies, see 4, of which it is the part. n.,]) or مُشَجِرٌ, like مُحَدَّثٌ [in measure], (K,) [both perhaps correct,] A man having much fat in his house or tent. (S, K.) — And the former, A man whose camels are fat. (K.)

مُشَجِرٌ: see مَشُومٌ.

مُشَجِرٌ: see مَشُومٌ.

مَشْهُور Food, and bread, into which fat has been put; (TA;) [and so مَشْهُور, for] one says خَبْزَةٌ مَشْحِيَّة [a cake of bread, &c., into which fat has been put]. (K in art. رُبِق.)

شحن

1. شَحَنَ (S, L, Mṣb, K,) aor. ʿ, inf. n. شَحْنٌ (L, Mṣb,) He filled (S, L, Mṣb, K) a ship, (S, L, K,) or a house, or chamber, &c.: (Mṣb:) he filled, [or laded,] and completely equipped or furnished, a ship. (L.) And in like manner, It (i. e. what was in it) filled a ship. (L.) And, (S, L, K,) as also اشحن (K,) He filled a town or city (S, L, K) بِالْخَيْلِ [with horsemen or the horsemen]. (S, L.) — Also, (L, Mṣb, K,) aor. as above, (L,) and so the inf. n., (L, Mṣb,) He drove away (L, Mṣb, K) a people, or party, (L,) or him. (Mṣb.) And (L) one says, مَرَّ بِشَحْنِهِ, (S, L,) inf. n. as above, (S,) He passed along driving them away, and pursuing them. (S, L.) AZ heard an Arab of the desert say, اشحن عندك فلانًا, meaning Remove thou, and put far away, from thee such a one. (L.) And one says of a thing that is intensely acid, اِنَّهُ يَشْحَنُ الدُّبَابَ, i. e. Verily it drives away the flies. (TA.) — شَحْنٌ also signifies The running vehemently. (L.) And شَحَنَ, He went far, or far away. (K.) And one says, شَحْنَتِ الْكِلَابُ, (L,) [and شَحْنَتْ, as appears from what follows,] aor. تَشْحَنُ and تَشْحُنُ (L, K,) like تَعْلَمُ and تَعْلَمُ (K,) inf. n. شُحُونٌ (L,) The dogs went far in pursuit without catching any prey, or game. (L, K.) — شَحْنٌ, aor. ʿ, (L, Mṣb, K,) inf. n. شَحْنٌ (L, Mṣb;) and شَحَنَ, aor. ʿ, inf. n. شَحْنٌ (Mṣb;) He bore rancour, malevolence, malice, or spite, against him; (Mṣb, K;) and (Mṣb) bore, (L,) or showed, (Mṣb,) enmity towards him. (L, Mṣb.)

[2. شَحَنَ He made him, or appointed him to the office of, a شَحْنَة, q. v.; occurring in post-classical works.]

3. شَاَحَنَهُ (L, Mṣb, K,) inf. n. مُشَاَحَنَةٌ (L, Mṣb, KL,) He regarded him, or treated him, with rancour, malevolence, malice, or spite; (Mṣb;) or with enmity; being so regarded, or treated, by him: (L, Mṣb, K, KL:) or, as some say, مُشَاَحَنَةٌ is such reviling, and blaming, upbraiding, or reproaching, reciprocally, as does not amount to fighting one another; from شَحْنًا meaning "enmity." (L.)

4. اشحن: see 1. — Also, (K,) inf. n. اشْحَانٌ (L,) He sheathed the sword: (L, K:) and he drew the sword: thus having two contr. significations. (K.) — Also, (S, L, K,) inf. n. as above, (S, L,) He (a boy, or child, S, L, and, as some say, a man, L) was ready, or about, to weep: (S, L, K:) or his eyes watered at the approach of weeping. (L.) — And اشحن له بسهم He prepared himself to shoot him, or to shoot at him, with an arrow. (K.)

6. تَشَاَحَنَ The regarding, or treating, one another [with rancour, malevolence, malice, or spite; (see 1, last sentence; and 3;) or] with enmity. (L.)

شَحْنَةٌ [thus written, with fet-h to the ش, but I incline to think that it is correctly شَحْنَةٌ.] The contents of a ship, that fill it. (L.)

شَحْنَةٌ: see what next precedes. — [Also] A body of men sufficing for the guarding, controlling, or firm holding, of a province, or city, on the part of the Sultan. (Az, L, K.) And (K) A troop of horsemen keeping post (S, L, K) in a country or town. (S, L.) IB says that the vulgar usage of this word as syn. with أَمِير [i. e. A commander or commandant, &c., being used app. only in post-classical times, from the Pers. شَحْنَة, meaning in Pers., and hence in Arabic also, a viceroy, prefect, chief of the police, or the like,] is a mistake. (L.) — And The quantity of fodder appointed to beasts as sufficing them for a day and a night. (Az, L, K.) — See also what next follows.

شَحْنَاءُ Rancour, malevolence, malice, or spite: (L:) or vehement hatred: (Mṣb:) and enmity; (S, L, Mṣb, K;) as also شَحْنَةٌ. (S, L, K.) Hence the saying, كَانَ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ i. e. [There was between him and his brother] enmity. (L.)

شُحُونٌ in the following verse, cited by ISd,

تَأْتُرْنَ فِي الْبَيْتِ ثُمَّ تَرْكُنَهُ
وَقَدْ لَجَّ مِنْ أَهْمَالَيْنِ شُحُونٌ

may be, accord. to him, an inf. n. of شَحَنَ, or an extr. pl. of شَحْنَةٌ: (L:) [but I rather think that it is a pl. of شَاَحَنَ, like as شُحُودٌ is of شَاهَدَ; and accordingly I would render the verse (which evidently relates to ships) thus: They kept close in the port, then they left it, and laders had persisted in contention by reason of their burdens, i. e. the burdens of the ships, because of the labour that they occasioned.]

شَاَحِنٌ [act. part. n. of شَحَنَ]: see the next preceding paragraph. — See also مَشْحُونٌ. — Also A dog going far in pursuit without catching any prey, or game: pl. شَوَاَحِنٌ. (L.) — And Bearing enmity [or rancour &c. (see 1, last sentence,)] towards another: one says, هُوَ شَاَحِنٌ لَكَ [He is bearing enmity &c. towards thee]. (L.)

مَشْحُونٌ A ship (لَذَلِكَ, so in the Kur [xxvi. 119 &c.], S, L, or مَرْكَبٌ, K [in the L, erroneously, رَكْبٌ,]) Filled [or laded, and completely equipped or furnished: see 1, first sentence]; (S, L, K;) as also شَاَحِنٌ, like كَاتِرٌ in the sense of مَشْهُور (L, K,) mentioned by Kr. (L.)

مُشْحِنٌ Becoming angered; or made angry. (K.)

عَدُوٌّ مُشَاَحِنٌ [An enemy who regards, or treats, another with rancour, &c., being so regarded, or treated by him: see 3]. (S, L.) الْمُشَاَحِنُ as used in a trad. means The schismatic innovator in religion: (L, K:) so says El-Owzá'ee: or the transgressor: (L:) or it means he who has in his heart rancour &c. (شَحْنَاءُ) towards the Com-

panions of the Apostle of God: or he who forsakes the institutes, or rule and usage, of his prophet; who speaks against his people; who sheds their blood. (TA.)

شحو

1. شَحَا (K,) or شَحَا فَأَ (Ks, S,) aor. ʿ, (Ks, TA,) or ʿ, (S,) inf. n. شَحْوٌ (Ks, S, TA,) said of a man, (TA,) He opened his mouth; (S, K, TA;) as also اشحى [or app., اشحى فَأَ,] (K,) and شَحَى فَأَ, inf. n. شَحِيَّةٌ. (TA.) شَحَا فَأَ [meaning as above] is also said of the ass when about to bray. (TA.) And one says of the bit, شَحَا فَمُ الدَّابَّةِ [It opened the mouth of the beast]. (TA.) [See also art. شحى.] — And شَحَا فُوهُ, (S, K,) aor. ʿ, (S,) inf. n. as above, (TA,) His mouth opened; (S, K;) as also فُوهَ شَحَى; (TA;) but one should not say فُوهَ اشحى. (IAar, TA.) — And شَحَا, inf. n. as above, He stepped, paced, or walked. (TA.) Hence it is related in a trad. of 'Alee, that, having mentioned sedition, or conflict and faction, or the like, he said to 'Ammár, نَتَشَحُّونَ بِهَا شَحْوًا لَا يَذْرُكُكَ الرَّجُلُ الرَّبِيعَ, meaning Thou shalt assuredly go [or step or pace] quickly, and advance, therein [so that the swift man shall not overtake thee]. (TA.) And it is said that شَحَا فِيهِ signifies He went far; and took a wide, or an ample, range; in it. (TA. [See also 5.])

2: see the preceding paragraph, in two places.

4: see 1, first sentence.

5. تَشَحَّى, accord. to Aboo-Sa'eed, primarily signifies He took a wide, or an ample, range in anything. (TA. [See also 1, last explanation.]) — [Hence,] تَشَحَّى عَلَيْهِ He spread out, or stretched out, his tongue, [or he gave wide range to his tongue,] respecting him [or against him]. (K.)

شَحَا (K,) thus with the short ʾ, (TA,) Wide; applied to anything: and شَحْوًا, applied to a well, signifies the same: (K:) or the latter, thus applied, wide in the head [or upper part]. (TA.)

شَحْوَةٌ A step, pace, or single act of stepping or pacing. (S, K.) One says, فَرَسٌ بَعِيدُ الشَّحْوَةِ A horse having a far extent of step: (S, TA:) and رَجُلٌ بَعِيدُ الشَّحْوَةِ (S in art. رَغِبَ) a horse wide of step; that takes a large space of ground with his legs. (TA: but there, الشَّحْوُ [which is the inf. n.].) — [Hence,] رَجُلٌ بَعِيدُ الشَّحْوَةِ فِي مَقَايِدِهِ [A man who strides along in his pursuits]. (TA.) — And وَابِعٌ الشَّحْوَةِ i. e. [A vessel wide] in the interior. (TA.)

شَحَا: see the next paragraph.

شَحْوَةٌ: see شَحَا. — Also A she-camel wide of step: and it is said in a trad. that the Prophet had a horse named الشَّحَا, thus related, with medd, [app. الشَّحَا, like الوَسَاعُ,] expl. as meaning the wide of step: so says IAth. (TA.)

شَاَحٌ [act. part. n. of 1: fem. شَاَحِيَّةٌ; pl. of the latter شَوَاَحَاتٌ and شَوَاَحَاتٌ]. One says, جَلَّتِ الْخَيْلُ

شَوَاحِي The horses came opening their mouths: (S, A, K, TA:) and so أَقْبَلَتِ الشَّيْلُ شَاحِيَاتٍ (M, TA.)—And جَاءَنَا شَاحِيًا He came to us stepping along. (TA.)—And † He came to us without any want. (TA.)—The شَوَاحِي is applied by the vulgar to The large pieces of wood resembling columns: but [SM says,] I have not seen any mention thereof in the [classical] language. (TA.)

شحي

1. شَحِي, like رَضِي, inf. n. شَحِي, is said by ISd and in the K to be a dial. var. of شَا, inf. n. شَو, i. e., as ISd says, meaning He opened his mouth; but the latter, he says, is the better known: this, however, requires consideration: for it is said in the Tekmileh that شَحِي لَانٌ, aor. شَحِي, inf. n. شَحِي, is a dial. var. of [شَا, aor.] يَشْحُو, inf. n. شَحُو, on the authority of Lth. (TA.)

شخب

1. شَخَب, (Mgh, TA,) aor. 2 [and 3], inf. n. شَخَب, said of milk, (Mgh,) and of anything, It flowed. (Mgh, TA.) And شَخَبْتُهُ I made it to flow. (Mgh.) You say, شَخَبَ اللَّبَنُ, aor. 2 and 3, (S, O, CK,) inf. n. شَخَب, (S, O,) The milk flowed in an extended stream from the udder when milked; (S, O, CK;) and † in like manner one says of blood: (O:) or شَخَبَ اللَّبَنُ, aor. 2 and 3, he made the milk to flow in a continuous stream from the udder (K accord. to the TA [and accord. to the context in the K, in which it is immediately added فَأَنْشَخَبَ, showing that † انشخب has the former of these two significations as quasi-pass. of شَخَب, and the like is said in the A,]) between the vessel and the teat. (TA.) Hence, i. e. from شَخَبَ اللَّبَنُ, the saying of El-Kumeyt,

- وَوَحَّوْخَ فِي حِضْنِ الْفَتَاةِ ضَجِيعًا
- وَلَمْ يَكْ فِي التَّكْدِ الْمَقَالِيتِ مَشْخَبٌ

[And he who lay upon his side with her, or her bedfellow, breathed audibly, by reason of the cold, in the bosom of the young woman, and there was not, among the she-camels that had no young ones living, and that should therefore abound with milk, because not suckling, any flowing of milk in a continuous, or an extended, stream, or any time, or place, thereof, for مَشْخَبٌ may be, agreeably with a general rule, an inf. n. or a n. of time or of place]. (S.) And some expl. شَخَب as signifying The sounding, or sound, of milk when it is being drawn from the udder. (TA.) One says also, شَخَبَتْ أَوْدَاجُ الْقَتِيلِ دَمًا, i. e. † [The external jugular veins of the slain person] streamed, or flowed with blood: (Msb, TA:) [and the like is said in the Mgh:] and شَخَبْتُهُ أَتًا † [I made it to stream, or flow]: the verb being intrans. and trans. (Msb.) And هُوَ يَشْحَبُ دَمًا † He, or it, flows [or streams] with blood; the last word being in the accus. case as a speculative: and he, or it, pours forth, or makes to

flow [or stream], blood; the last word, when this is the meaning, being in the accus. case as an objective complement: but the former is that which is commonly known. (Mgh.) And شَخَبَتْ يَدَاهُ حَتَّى مَاتَ † [His hands flowed, or streamed, with blood, until he died: or poured forth blood, &c.]: said, in a trad., of one whose knuckles, or finger-joints, were cut. (TA.) † انشخب, also, is said of blood [as meaning † It flowed, or streamed]. (TA.) And دَمًا † انشخب, said of a vein, means † It flowed, or streamed, with blood. (S, K, TA.) And it is said in a trad. respecting the حَوْضُ [or pool (of the Apostle)], يَشْحَبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ † [Two spouts will pour forth into it from Paradise]. (TA.) And one says, شَخَبْتُ اللَّقَاحَ I milked the milch camels. (A, TA.)—And مَرَّ يَشْحَبٌ فِي الْأَرْضِ † He went, or passed by, (O,) or ran, (El-Fāik, TA,) swiftly [in the land, or upon the ground]. (El-Fāik, O, TA.)

7: see the preceding paragraph, in three places.

شَخَب: see the next paragraph. — Also † Blood. (K.)

شَخَب Milk coming forth, (A,) or milk that has come forth, (K,) from the udder, (A, K,) when drawn therefrom; (TA;) and so † شَخَب; (A, K;) which is also an inf. n.; (TA;) or this latter is an inf. n., (S, O,) and the former [is a subst. properly so called, and] signifies an extended stream of milk, (S, A, O,) like a thread, or string, (A,) when it is drawn from the udder; (S, A, O;) of the measure فُعْلٌ in the sense of the measure مَفْعُول: (A:) or the milk that comes forth from beneath the hand of the milker at each squeeze of the udder of the ewe or she-goat. (TA.) It is said in a prov., شَخَبَ فِي الْإِنَاءِ, (S, Meyd, A, O,) i. e. One extended stream of milk from the udder into the vessel, and one &c. upon the ground: (Meyd:) applied to him who hits the mark one time and misses another time (S, Meyd, A, O) in what he says; or says right one time and wrong another time. (Meyd.) And in another prov., شَخَبَ طَمَحٌ An extended stream of milk from the udder that has fallen upon the ground so as to be unprofitable; for such is the meaning of طَمَح in this case: applied to a man who has made a slip, or mistake: or it means a good hap that has escaped one's opportunity to avail himself of it. (Meyd.) See also the next paragraph.

شَخْبَةٌ A single stream of milk from the udder; (A, K;) pl. شَخَابٌ [q. v.]: (K:) or it signifies, (K,) or so † شَخَب, (TA,) an extended stream of milk (K, TA) when it is drawn (TA) from the udder, streaming continuously (K, TA) between the vessel and the teat. (TA.)

شَخَاب Milk when it is drawn from the udder: (A, K:) [in which latter it is also said to be pl. of شَخْبَةٌ:] of the dial. of El-Yemen. (TA.)

شَخِبَ † [An external jugular vein] cut so that its blood has flowed, or streamed, forth. (TA.)

أَشْحَابُ The sound of the streaming of milk. (S, O, K.)—[And it seems to be used as an epithet; for it is added that] one says, إِنِّهَا لَأَشْحَابُ الْأَحَابِلِ [app. meaning Verily she is one whereof the orifices of the teats produce a sound by the streaming of the milk]. (S, O.)

مَشْحَب: see the verse in the first paragraph.

شخت

1. شَخَت, (S, K,) aor. 2, inf. n. شُخُوْتَةٌ, (K,) said of a man, (S,) [and app., in like manner, of anything,] He [or it] was, or became, thin, or slender, (S, L, K,) lean, and lank in the belly, not in consequence of emaciation. (L, K.)

2. تَشَخِيتُ The bringing, conveying, or causing to come; syn. إِبْلَاحٌ. (K.) One says, شَخَتَهُ إِلَيْهِ, He brought it, &c., to him. (TK.)

شَخَت and شَخِيتُ, (S, A, K,) the former also pronounced † شَخَت, (K, TA,) by some, (TA,) applied to a man, (S,) Thin, or slender, (S, A, L, K,) lean, and lank in the belly, not in consequence of emaciation: (A, L, K:) slender in the body: fem. of the first with ة: (TA:) pl. شَخَاتٌ: (S, A, K:) or شَخَتٌ signifies thin, or slender, as applied to anything: thus it is applied to him who is thin, or slender, in the neck, and in the legs: one says, [of a beast,] إِنَّهُ لَشَخَتُ الْجَزَارَةِ Verily he is thin, or slender, in the legs: (TA:) and قَوَائِمُهُ شَخَاتٌ His legs are thin, or slender: (A:) and شَخَتٌ حَطَبٌ Slender firewood. (TA.)—[Hence,] إِنَّهُ لَشَخَتُ الْعَطَا † Verily he is one who gives little. (TA.) And زَيْدٌ شَخَتٌ الْخَلْقِ † Zeyd is low, ignoble, or mean, in natural disposition. (A, TA.)—Some say that it is arabicized, from the Pers. سَخَت. (TA.)

شَخَت: see the next preceding paragraph.

شَخِيتُ: see شَخَت:—and also what here follows.

شَخِيتُ and شَخِيتُ Dust (غَبَارٌ) rising, or spreading, or diffusing itself. (K.)

شَخِيتُ: see what next precedes.

شخو

1. شَخَر, aor. 2, inf. n. شَخِيرٌ (S, K) and شَخَرٌ, (K,) He raised his voice, with snorting; said of an ass: (S:) he uttered a sound from the fauces: or from the nose: (K:) or from the mouth, without the nose: (TA:) he (a horse) neighed: (K:) or uttered a sound after neighing: (TA:) or uttered a sound from his mouth, (K, TA,) without the nose: (TA:) As says that among the sounds made by horses are those termed شَخِيرٌ and شَخِيرٌ and كُرِيرٌ; the first of which is from the mouth; the second, from the nostrils; and the third, from the chest: some say that شَخَر is like نَخَر [he snorted]. (TA.)

شَخَر The first period or stage of youth; (K, TA;) and the sharpness thereof: like شَرَف. (TA.)

—The part, of a رَحْل [or camel's saddle], that is between the قَادِمَة and the آخِرَة, (O, K, TA,) which are the كُرَان: (TA:) [said to be] also called the شَرْخ, [which is an evident mistake, perhaps originating from its having been said that شَرْخ and شَرْخ are syn., meaning in another sense, mentioned above,] (O, TA,) and the شَجَر [q. v.]: (TA:) or the space between the upper part of the two extremities [at the fore part and hind part] of the [saddle called] قَتَب. (JK.) — And The chink of the buttocks. (JK, O. [In the K, for وَشَخَّرَ الْإِسْتِ شَقًّا, the reading in the JK and O, is put وَشَخَّرَ الْإِسْتِ شَقًّا.])

شَخِير That utters much, or often, the sound termed نَخِير: (K:) or, as in some copies of the K [and in the O], شَخِير: (TA:) [see نَخَر and شَخَر:] applied to an ass in this sense, (O,) or as signifying vociferous. (TA.)

شخص

1. شَخَسَ, aor. ʿ, (K,) inf. n. شَخْسٌ, (S, A, O, K,) It was, or became, conflicting, incongruous, or dissimilar, in its several parts; شَخْسٌ being syn. with اضْطِرَابٌ and اِخْتِلَافٌ [here used in the same, or nearly the same, sense]. (S, A, O, K.) — Also, (K,) inf. n. as above; (Lth, O, K;) or شَاخَسَ; (so says Lth, TA; and so in a copy of the A;) and شَاخَسَ; (O, K;) said of an ass, (Lth, A, O, K,) He opened his mouth on the occasion of gaping (Lth, O, K) and smelling the urine of a she-ass: (Lth, O:) or he opened his mouth, raising his head, after smelling the dung. (A.) It is said that the primary signification of الشَّخْسُ is The opening of the mouth to gape. (Ham p. 196.)

3. شَاخَسَ فَأُهِ, said of time, It caused his teeth to become incongruous; (ISk, A, O;) some of them being long and some of them being broken: (ISk, O:) this is the case in extreme old age: (A, TA:) شَاخَسَ and شَاخَسَتْ, [as inf. ns. of the pass. verb,] in relation to the teeth, signify their being in such a condition that some of them incline and some of them have fallen out: (JK, TA:*) one says, [شَاخَسَتْ أَسْنَانُهُ, or شَاخَسَ فَأُهِ, and] شَاخَسَتْ أَسْنَانُهُ, (S, O, K,) His teeth became incongruous, (S, A, O, K,) and some of them inclined and some of them fell out, (S, O, K,) by reason of extreme old age. (S, A, O, K.) — شَاخَسَ الصَّدْعَ, said of the repairer of a wooden bowl, He made the crack of the bowl to incline, so that it remained not closed up. (O, K.) — See also 1.

4. اشْخَسَ † He showed a sour, a crabbed, or an austere, face, (Aboo-Sa'eed, O, K,) لَهُ to him, (Aboo-Sa'eed, TA,) فِي الْمَنْطِقِ in speech; as also اشْخَسَ. (Aboo-Sa'eed, O, TA.) — And اشْخَسَ, (O, K,) and اشْخَسَ بِهِ, (TA,) † He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth: syn. اِغْتَابَهُ; (O, K, TA;) as also اشْخَسَ بِهِ. (TA.)

6. تَشَاخَسَ: see 1: and 3. — It (a crack in a wooden bowl) was made by the repairer to incline, so that it remained not closed up. (TA.) — It, said of the upper part of a man's skull, (i. e. said of his قَاف, IDrd, O,) or said of his head, (K,) became severed in twain, in consequence of a blow: (IDrd, O, K:) or said of the two [lateral] bones of his head (قَافًا رَأْيَهُ), meaning اِخْتِلَافًا; [but the former of these two verbs is app. a mis-transcription for تَبَايَنًا; and the meaning, they became separated, each from the other, and not fitting together:] and it is sometimes said of the thumb; and of a vessel. (TA.) — تَشَاخَسَ الْقَوْمُ † The people, or party, became distant, or remote, one from another. (JK.) — تَشَاخَسَ أَمْرُ الْقَوْمِ † The state of affairs of the people, or party, became divided, (O, K,* TA,*) and conflicting, or inconsistent. (TA.) And تَشَاخَسَ مَا بَيْنَ الْقَوْمِ † The state between the people, or party, became bad, or corrupt. (ISk, S, O, K.)*

† An affair, or a state of affairs, (أَمْرٌ,) disorganized, disordered, or unsettled; syn. مُتَفَرِّقٌ. (K.) — † Speech in which is a sour, a crabbed, or an austere, look: (JK: [like شَخِصٌ:]) or incongruous, or discordant, speech; (O, K, TA;) as also مُتَشَاخَسٌ, (A'Obeid, TA, in art. شَخْسٌ,) and مُتَشَاخَسٌ. (K ibid.) — [A man] adverse to that which he is commanded to do. (TA.)

مُتَشَاخَسٌ: see the next preceding paragraph.

شخص

1. شَخَصَ, (S, A, Mṣb, K,) aor. ʿ, (A, Mṣb, K,) inf. n. شَخُوصٌ, (S, Mṣb, K,) He, or it, rose; or became raised, or elevated. (S, A, Mṣb, K.) — [Hence,] It (a star) rose. (K.) And شَخَصَ لَهُ شَخْصٌ [A figure seen from a distance rose to his view]. (TA in art. زول.) — شَخَصَ بَصْرُهُ, (S, Mgh, Mṣb, K, [in some copies of the K, بَصْرُهُ, but this occurs afterwards in that work,]) is said when a man opens his eyes and then does not move his eyelids; [and signifies † His eyes, or lit., his eye, became fixedly open:] (S, K:*) or it signifies his eye became raised: (Mṣb:) or his sight became stretched and raised. (Mgh.) [See the Kur xiv. 43, and xxi. 97.] You say, شَخَصَ إِلَيَّ بَصْرِي † [My eye, or eyes, became fixedly open, or raised, or my sight became stretched and raised, towards thee]. (A.) And شَخَصَ بَصْرَ الْمَيِّتِ, (A,) inf. n. as above, (IAth,) † [The eye, or eyes, of the dying man became fixedly open: or] the eyelids of the dying man became raised upwards, and he looked intently, and became disquieted, or disturbed. (IAth.) — شَخَصَتِ الْكَلِمَةُ مِنَ الْفَمِّ † The word, or sentence, rose [from the mouth] towards the palate: this is sometimes natural: i. e., one's raising his voice, and not being able to lower it. (K.) — شَخَصَ السَّهْمُ, (inf. n. as above, Mṣb,) † The arrow rose [so as to deviate] from the butt, or object of aim: (K:) or the arrow passed beyond the butt, or object of aim, going above it: (A, Mṣb:) or rose in the sky. (ISh.) — شَخَصَ (aor. as above, Mṣb, and so the inf. n.,

S, Mṣb,) also signifies He went, or went away, from one town or country to another: (S, A, K:) or he went forth from one place to another, (Mṣb,) or from his place of alighting or abiding: (TA:) or [so accord. to the TA, but in the K “and”] he journeyed upwards. (K, TA.) You say also, شَخَصَ مِنْ قَوْمِهِ He went forth from his people: and شَخَصَ إِلَيْهِمْ he returned to them. (TA.) — Also, (M, K,) aor. and inf. n. as above, (M,) It (a thing) rose; or swelled; or became swollen: (M:) it (a wound) rose, and became swollen: (M, K:) [it was, or became, protuberant, or prominent.] — شَخَصَ بَصْرُهُ, (Mṣb, K, TA,) or شَخَصَ بَصْرُهُ, (Mgh,) or both, (TA, [in which it is said to be tropical,]) and شَخَصَ بَصْرُهُ إِلَى السَّمَاءِ, (Mṣb,) or شَخَصَ [alone], (so in a copy of the A, [in which it is mentioned among proper expressions,]) † He raised his eye, or sight, (K, TA,) towards the sky, and did not move his eyelids; said of a dying man: (TA:) or he stretched and raised his sight: (Mgh:) or he opened his eyes, (A, Mṣb,) and did not move his eyelids, (A,) or [looking fixedly,] not moving his eyelids. (Mgh.) — شَخَصَ بَصْرُهُ فَلَا يَقْدِرُ عَلَى خَفْضِهِ † [He raises his voice, and is not able to lower it]. (K.) — شَخِصَ بِهِ, (S, K,) coordinate to غَنِيَ, (K,) or شَخِصَ [alone], (so in a copy of the A,) or شَخِصَ بِهِ أَمْرٌ, coordinate to تَعَبَ, inf. n. شَخِصَ, (Mṣb,) † [He was disquieted by a thing that happened to him: or] a thing that disquieted him happened to him: (S, A, K:) or a thing happened to him and disquieted him: (Mṣb:) as though he were raised from the ground by reason of his disquietude. (TA.) [See also 4.] — شَخِصَ, aor. ʿ, (S, K,) inf. n. شَخَاصَةٌ, or this is a simple subst., [for] ISd says, I have not heard a verb of which it may be the inf. n., (TA,) [if used, signifying] He (a man, S) was, or became, big, bulky, or corpulent. (S, K.)

2. تَشَخَّصَ, (TA,) inf. n. تَشَخِصٌ, (A,) شَخِصَ الشَّيْءَ, (A, TA,) † He individuated the thing; syn. عَيَّنَهُ. (A, TA.) [From شَخِصَ, q. v.]

4. اشْخَصَهُ [He made him, or it, to rise, or become raised or elevated]. You say, اشْخَصَ نَفْسَهُ [He raised himself; or drew, or stretched, himself up]. (S and K in art. غلب.) — اشْخَصَ بِسَهْمِهِ † He made his arrow to pass beyond the butt, or object of aim, going above it. (A.) — And اشْخَصَهُ He made him to go, or go away, from one town or country to another: (S:) or to go forth from one place to another: (A,* Mṣb:) or to go, or journey: (A in art. سِير:) or to journey upwards. (TA.) — † He disquieted him, (K, TA,) so that he went away from a place. (TA.) [See also 1.] — اشْخَصَ † His (an archer's) arrow passed beyond the butt, or object of aim, (S, A, Mṣb, K,) going above it. (S, A, Mṣb.) — The time of his journeying, going away, or departing, came, or arrived. (S, K, TA.) — اشْخَصَ إِيَّاهُ † He showed him a sour, a crabbed, or an austere, face, or countenance; looked at him in a sour, a crabbed, or an austere, manner; (A, TA;) or so اشْخَصَ لَهُ, (TA in art. شَخِصَ,) اشْخَصَ فِي الْمَنْطِقِ in speech; as also اشْخَصَ بِهِ. (Aboo

hate me.] — شَدَّ عَلَيْهِ, aor. 2 (S, L) and 3, (L,) inf. n. شَدَّ (S, L) and شَدُّوْهُ (L,) *He charged, or made an assault or attack, upon him, in war, or battle.* (S, L.) You say, شَدَّ عَلَى الْعَدُوِّ شَدَّةً وَاحِدَةً, and شَدَّاتٍ كَثِيرَةً, *He made one charge, or assault, or attack, upon the enemy, and many charges, &c.* (L.) And شَدَّ عَلَى قِرْنِهِ بِسَيْفٍ, or بَعَصَا, *He made an assault, or attack, upon his adversary, with a knife, or with a staff; as also شَدَّ الذِّئْبُ عَلَى الْغَنَمِ.* (Mgh.) *The wolf assailed, or attacked, the sheep or goats* (L.) In the phrase, شَدُّوا الْإِغَارَةَ, the meaning is [They made a charge for the purpose of a sudden attach upon an enemy, or a predatory incursion]; and therefore الْإِغَارَةُ is put in the accus. case, not as an objective complement. (Ham p. 8.) — شَدَّ, (S,) aor. 2 and 3, (TK,) inf. n. شَدَّ (S, L, K,) also signifies *He ran*; (S, L,* K;*) and so شَدَّ فِي الْأَثَرِ [Many a run is in the sack] is a prov., originating from the fact that a man riding a pregnant mare was pursued by an enemy, and she cast her foal, which ran with its mother, whereupon the horseman alighted, and carried it off in a sack; and the enemy overtook him, and said to him, "Throw to me the foal;" and he replied in these words, meaning that the foal was of generous race: it is applied to him whose internal, or intrinsic, qualities are commended. (Meyd.) And one says, شَدَّ فِي الْعَدُوِّ, (A, Mgh, L,) inf. n. شَدَّ; (L;) and شَدَّ; (A, Mgh, L;) *He hastened, or was quick, in running*: (Mgh, L:) and شَدَّ الْإِحْضَارَ [meaning the same]. (S in art. افر.) — شَدَّ النَّهَارُ, (S, L,) and الضُّحَى (L,) inf. n. شَدَّ; (L, K; but in the latter, النَّار is erroneously put for النَّهَار; TA;) and شَدَّ; (L;) *The day, and the morning, became advanced, the sun being high.* (S,* L, K.*) [See also شَدَّ below.] — شَدَّةٌ, aor. 2 (S, A, L, Mgh) and 3, the latter anomalous, for the aor. of a trans. verb of this class, of the measure فَعَّلَ, should be 2 only, and that of an intrans. verb of the same class and measure should be 3, and this is the only instance, or almost the only one, of its kind, with both of these forms of aor., except عَلَّ [and بَثَّ] and نَمَّ الْحَدِيثِ, but there is one trans. verb of the same class having the latter form of aor. only, namely, حَبَّ (Fr, S, L,) inf. n. شَدَّ (L, Mgh, K,) *He made it, or rendered it, hard*; used in relation to substances and attributes: (L:) *he made, or rendered, it, or him, firm, compact, or sound; and strong, powerful, or forcible; vigorous, robust, or sturdy*; syn. أَحْكَمَهُ (L,) and قَوَّاهُ (S, A, L, K;*) as also شَدَّدَهُ, [inf. n. تَشْدِيدٌ,] i. e. as syn. with أَحْكَمَهُ (L) and قَوَّاهُ (S, A, L:) *he bound, or tied, him, or it, firmly, fast, or strongly*; syn. أَوْثَقَهُ [which may also be meant to convey the signification immediately preceding this last:] (S, L, Mgh, K:) and [simply] *he tied, bound, or made fast, him, or it*; syn. رَبَطَهُ. (S and Mgh and K &c. in art. ربط.) One says, شَدَّ عَضُدَهُ i. e. *He*

strengthened [his fare arm, or perhaps his upper arm, but the former is app. here meant]. (S, L.) And **شَدَّ عَلَى يَدِهِ** *He strengthened him, [lit. his arm, or hand,] and aided him.* (L.) And **شَدَّ** *and* **أَزْرَقَ** *God strengthened, or may God strengthen, his dominion.* (S, L. [See also a similar ex. voce **أَزْرَقَ**]) And **شَدَّ الْعُقْدَةَ** [*He tied firmly or fast or strongly, or he pulled tight, or tightened, the knot*], (A, Mgh, Msh,) and **الْوُكَاثَى** [*the bond*]. (Kur xlvii. 4.) [And **شَدَّ الدَّابَّةَ** *He bound the saddle on the beast: see an ex. voce دَابَّةٌ*.] **شَدَّ الرِّحَالَ** [*lit. The binding of the camels' saddles upon their backs*] is a metonymical phrase for *the going a journey*. (Mgh, Msh.) And **شَدَّ الْمِزْرَ**, occurring in a trad., [*lit. The binding of the waist-wrapper upon the waist*] is a metonymical phrase for *the avoiding of women: or the exerting oneself, or employing oneself vigorously or laboriously, in work: or for both of these together.* (L.) **مَا أَمْلَكَ شَدًّا وَلَا إِرْخَاةً** [*lit. I possess not power to tighten nor to slacken*] means *I am not able to do anything.* (TA.) [And **شَدَّ** also signifies *He pressed, compressed, or squeezed, it: and he pulled, or strained, it.*] **وَأَشَدُّ عَلَى قُلُوبِهِمْ**, in the Kur [x. 88], means *And put Thou a seal upon their hearts, so that they may not heed admonition, nor be disposed, or directed, to that which is good.* (L.) **أَشَدُّ تَقْدَرُ كَذَا** as also **أَشَدُّ** without *teshdeed*, means **أَشَدُّ** [q. v.]: (K:) a strange saying. (TA.)

2: see the preceding paragraph, latter half, in two places. — **شَدَّ**, inf. n. **تَشْدِيدٌ**, also signifies *He made it, or rendered it, namely, a beating, and anything, hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous, or excessive; he intensified it, or aggravated it:* (L:) **تَشْدِيدٌ** is the contr. of **تَخْفِيفٌ** [in this sense and in other senses here following]. (S.) [Hence, the objective complement being understood,] one says, **شَدَّ عَلَيْهِ**, (A, Msh,) which is the contr. of **خَفَّفَ عَلَيْهِ** [i. e. of **خَفَّفَ عَنْهُ**; thus meaning *He rendered his burden, suffering, distress, uneasiness, or the like, hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous, or excessive; intensified it, or aggravated it; or he pressed hard upon him; treated him with hardness, strictness, severity, or rigour*]: (Msh.) and **شَدَّ اللَّهُ عَلَيْهِ** [*Whoso treateth others hardly, God will treat him hardly*]. (A. [See also 8.]) — **تَشْدِيدٌ**, as opposed to **تَخْفِيفٌ**, also signifies *The characterizing of a letter by a lengthened pronunciation equivalent in grammatical analysis and in prosody to doubling, denoted in writing by the sign called شَدَّةٌ, i. e. by the sign "over that letter; as also تَشْدِيدٌ*. — See also **شَدَّ**.

3. **شَادَ**, (A, L,) inf. n. **مُشَادَةٌ** and **شِدَادٌ**, (L,) *He vied with him, contended with him for superiority, or strove to surpass him, in strength, power, or force.* (A, L.) [Hence,] **مَنْ يُشَادِدُ الدِّينَ** *Whoso contendeth for superiority in strength with*

this religion, and withstandeth it, or opposeth it, and tasheth himself with religious service beyond his power, it (the religion) will overcome him: a trad. (L.) And **لَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلِبَ** *No one shall contend for superiority in strength with religion, &c. but he will be overcome by the religion.* (K, TA.) — See also 5.

4. **اشَدَّ**, (S, A, L, K,) inf. n. **إِشْدَادٌ**, (K,) *He, (a man, S, L, K,*) or they, (a company of men, A, L,) had, (A, L,) or had with him, (S, L, K,) [or had with them,] a strong beast, (S, L, K,) or strong beasts.* (A, L.) **مَا أَشَدَّ كَذَا** *How hard, hard to be borne, vehement, violent, intense, or the like, or how great, is such a thing!*

5. **تَشَدَّدَ** *He acted, or behaved, with forced hardness, firmness, strength, vigour, hardiness, courage, vehemence, severity, strictness, or rigour; he exerted his strength, force, or energy; struined, or strained himself, or tasked himself severely; syn. تَصَلَّبَ; (A and TA in art. صَلَب; and جَهَدَ نَفْسَهُ; (L;) in the thing; as also تَشَدَّدَ فِيهِ and الْمَشَادَّةُ فِي الشَّيْءِ; شَادَّ فِيهِ signify the same: (S, L, K,*) [see an ex. of تَشَدَّدَ in the first paragraph of art. جَلَد:] [and] both of these phrases signify the showing hardness, &c., in the thing. (PS.) You say also **تَشَدَّدَ لِلْأَمْرِ** *He applied himself with hardness, firmness, vigour, hardiness, severity, or rigour, to the affair.* (MA.) And **تَشَدَّدَتِ الْقَيْئَةُ** *The slave-songsstress strained herself, or tasked herself severely, in raising her voice in singing.* (L.) — Also *He (a man) was, or became, hard, or difficult: you say, سَأَلْنَا فَلَانًا حَاجَةً فَتَشَدَّدَ عَلَيْنَا* [*We asked of such a one a thing wanted, and he was hard, or difficult, to us*]. (TA in art. وَعَر.) — And *He was, or became, niggardly, tenacious, or avaricious.* (MA, KL.)*

6. **تَشَادَوْا** [*They vied, contended for superiority, or strove to surpass one another, in strength, power, or force: see 3*]. (TA in art. حَمَى: there coupled with **اِقْتَتَلُوا**.) — See also the next paragraph.

8. **اشَدَّ**, (S, A, L, Msh,) and **شَدَّ**, aor., (L, Msh,) the only form of its aor., (L,) inf. n. **شَدَّةٌ**, (S, Msh,) whence the former verb; (S;) and **تَشَادَّ**; (L;) *It was, or became, hard, (L, and MA and KL and PS in explanation of the first,) said of a substance and of an attribute: (L:) it, or he, was, or became, firm, compact, or sound; (L &c. as above;) strong, powerful, or forcible; vigorous, robust, or sturdy; (L, and A and MA and KL in explanation of the first, and Msh in explanation of the second:) [also it was, or became, bound, or tied, firmly, fast, or strongly:] and the first of these verbs, [and the second also,] it was, or became, hard to be borne, heavy, vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, distressing or distressful, afflictive, calamitous, or adverse.* (MA, L, KL.) It is said in a trad., **لَا تَبِيعُوا الْحَبَّ حَتَّى يَتَشَدَّدَ** i. e. [*Ye shall not sell grain until it becomes hard, or firm, or strong.*] (L.) And you say, **اشَدَّتِ الْعُقْدَةُ** [*The knot be-*

came tied firmly, fast, or strongly; or became tight]. (A, Mgh, Msh.) And **اشَدَّ الزَّمَنُ عَلَيْهِمْ** *The time, or fortune, became hard upon them; or severe, rigorous, distressful, afflictive, calamitous, or adverse, to them.* (L. [See also 2.]) And **اشَدَّ بِهِ الْأَمْرُ** [*The affair, or event, distressed, or afflicted, him; like اشَدَّ عَلَيْهِ*]. (L in art. جَد, &c.) — See also 1, former half, in four places.

شَدَّ an inf. n. of 1 [q. v.]. (S, L, &c.) — [Hence,] **شَدَّ النَّهَارُ**, and **شَدَّ الضُّحَى**, *The time when the day, and the morning, is advanced, the sun being high.* (L.) One says, **جِئْتُكَ شَدَّ النَّهَارِ**, and **شَدَّ الضُّحَى**, (L, and the like is said in the A,) and **فِي شَدِّ النَّهَارِ**, and **فِي شَدِّ الضُّحَى**, (L,) *I came to thee in the time when the day, and the morning, was advanced, the sun being high.* (A, L.)

شَدَّةٌ [inf. n. of un. of **شَدَّ**: as such signifying] *A single act [of making, or rendering, hard, firm, compact, or sound; strong, powerful, or forcible: and] of binding, or tying, firmly, fast, or strongly.* (Msh.) — See also 2, last sentence but one. — Also [inf. n. of un. of the intrans. verb **شَدَّ**: as such signifying] *A single charge or assault or attack in war or battle.* (S, A, Mgh, L, K,*)

اشْتَدَّ inf. n. of **شَدَّ** (L, Msh) as syn. with **شَدَّةٌ**: (L:) [and] a subst. from [i. e. syn. with] **اشْتِدَادٌ**: (K:) *The attribute denoted by the epithet شَدِيدٌ: (S:) hardness, (A, MA, L,) in substances and in attributes; (L;) firmness, compactness, or soundness; strength, power, or force; rigour, robustness, sturdiness, or hardiness; (MA, L; see أَشَدُّ, which, accord. to some, is a pl. of **شَدَّةٌ**;) courage, bravery, firmness of heart: (L:) niggardliness, tenaciousness, or avarice: (A: [see also 5, last sentence:]) vehemence, violence, intenseness, stress, pressure, severity, strictness, rigour, tightness, straitness or difficulty: (MA:) hardship, rigour of fortune: (MA, L:) famine, dearth, want of victuals; hardness, straitness, or difficulty, of subsistence [&c.]: (L:) trouble, distress, affliction, calamity, or adversity; (MA, L;) as also **شَدَّى**, in these as well as in some of the preceding senses, and **شَدِيدَةٌ**, [rather meaning a hard, or distressing, event, an affliction, or a calamity, and rarely used,] of which, (L,) or of **شَدَّةٌ**, (MA, L,) the pl. is **شَدَائِدٌ**, (MA, L,) agreeably with analogy if of **شَدِيدَةٌ**, but extr. if of **شَدَّةٌ**: and this pl. also signifies *seditions, discords, or dissensions, whereby men are put into a state of commotion: (L:) and the rigours, or pangs, (غَمَرَاتُ,) of death: (S and Msh in art. غَمَر:) accord. to Sb, the pl. of **شَدَّةٌ** is **شَدَدٌ**, which, he says, preserves its original form [without idghām] because it does not resemble a verb. (L.) One says, **قَاسَيْتُ مِنْهُ شَدَّةً** [*I endured, from him, hardness, &c.; or from it, hardship, &c.*]. (A.) And **خَفَّتْ شُدَى فُلَانٍ** meaning **شَدَّتْهُ****

[i. e. *I feared the hardness, &c., of such a one*]: so says AZ: and he cites this verse:

- فَإِنِّي لَا أَلِينُ لِقَوْلِ شَدِيٍّ
• وَتَوَكَّأْتُ أَشَدَّ مِنْ الْحَدِيدِ

[And, or for, *I will not become gentle for a hard saying, (lit. a saying of hardness,) though it should be harder than iron*]. (L.) And أَصَابَتْنِي شَدَّةٌ meaning شِدَّةٌ [i. e. *Hardship, &c., befell me*]. (AZ, S.) [And شِدَّةٌ also signifies *A strong, an intense, or a great, degree of any quality &c.*]

شَدِيٍّ: see the next preceding paragraph, in four places.

شَدِيدٌ Possessing the quality of شِدَّةٌ (S, L:) i. e. *hard*; applied to a substance and to an attribute: *firm, compact, or sound*: (L:) *strong, powerful, forceful; vigorous, robust, sturdy, or hardy*; (A, Mgh, L, Mghb;) applied to a thing, (Mghb,) and to a man; (A, Mgh, L;) as also أَشَدَّاءُ: (Mghb:) pl., applied to men, أَشَدَّاءُ and [applied to things and men] شِدَادٌ (A, L) and شُدُّ (Sb, L,) which last preserves its original form [without idghām] because not resembling a verb: (L:) also *courageous, brave, firm of heart*: (L, K:*) and *niggardly, tenacious, or avaricious*; (A, L, Mgh, K;) as also مُتَشَدِّدٌ: (S, A, L, K:) and [as is implied by the first explanation above, and shown by frequent usage,] *vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, hard as meaning hard to be borne, troublesome, distressing or distressful, afflictive, calamitous, or adverse*. (L, KI, PS, &c.) You say, هُوَ شَدِيدٌ عَلَى قَوْمِهِ [He is hard, or severe, or rigorous, to his people]. (A.) [And شَدِيدٌ عَلَى كَذَا Niggardly, tenacious, or avaricious, of such a thing.] Abou-Dhu-eyb says, using شَدِيدٌ in the sense of شَجِيعٌ,

- حَدَرْنَاهُ بِالْأَثْوَابِ فِي قَعْرِ هَوَاةٍ
• شَدِيدٍ عَلَى مَا صُرِّفَ فِي اللَّحْدِ جَوْلًا

[We lowered him, with the grave-clothes, into the bottom of a cavity in the ground, the sides whereof were tenacious of what was comprised in the lateral hollow which was the place of the corpse]. (L.) And the words of the Kur [c. 8], وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ, accord. to Zj, mean *And verily, on account of the love of wealth, he is niggardly, or tenacious, or avaricious*. (L.) شَدِيدَةُ جَفْنٍ applied to a man, and شَدِيدُ الْعَيْنِ metaphorically applied by a poet to a she-camel, mean *Whom sleep does not overcome*. (L.) And الشَّدِيدُ means *The lion*; (K;) because of his strength and hardness. (TA.) [شَدِيدٌ with a subst. or an inf. n. following it in the gen. case, the latter having the article ال prefixed to it, or being prefixed to another noun in the gen. case, supplies the place of an intensive epithet; as in شَدِيدُ السَّوَادِ Intensely, or very, black; and شَدِيدُ الْغَضَبِ Vehemently, or exceedingly, or very, angry; and] شَدِيدُ الْمِسْكِ Strong-smelling musk; (L;) and رَجُلٌ شَدِيدُ بَيَاضِ الْعَيْنِ A man intensely

white in the eye.] — الْحُرُوفُ الشَّدِيدَةُ [The strong letters] are those letters which, in a state of quiescence, prevent the current of the voice in their utterance; namely, ا, ب, ت, ج, د, ذ, ر, ز, س, ش, ط, ق, and ك; (TA;) the letters comprised in the words أَجَدْتُ طَبَقْتُ. (K.)

شَدِيدَةٌ [as a subst. from شَدِيدٌ, rendered such by the affix ة]: see شِدَّةٌ.

أَشَدُّ [Possessing the quality of شِدَّةٌ, in a greater, and in the greatest, degree; i. e. more, and most, hard, &c.]. See an ex. in a verse cited voce شِدَّةٌ. شِدَّةٌ بِالْأَعْيُنِ, or حَلَبَتْهَا الشِدَّةُ, is a prov., expl. in art. حَلَبَ. And بَقِيَ أَشَدُّهُ [The hardest part of it has remained] is another prov., applied to him who attains a part of that which he wants, and is unable to attain the completion thereof. (TA. [See also Freytag's "Arab. Prov.," i. 169.]) [With an indeterminate subst. or inf. n. following it in the accus. case, it supplies the place of a simple epithet denoting the comparative and superlative degrees; as in أَشَدُّ سَوَادًا More, and most, black; and أَشَدُّ غَضَبًا More, and most, angry.] — أَشَدُّ النَّهَارِ The time when the day is most advanced, the sun being at the highest. (L. [See شَدُّ النَّهَارِ])

أَشَدُّ (S, A, Mgh, L, K, &c.) also pronounced أَشَدُّ (Seer, K,) but the latter form is rare, (TA,) is both masc. and fem., (Zj, TA,) and as used in the Kur it has somewhat different meanings: (AZ, TA:) in the phrase حَتَّى يَبْلُغَ أَشُدَّهُ (S, K,) and other phrases in the Kur, (TA,) أَشَدُّ is expl. as meaning *The state of strength*; (S, Mgh, L, K;) which is *from eighteen to thirty years*: (S, L, K:) or *from about seventeen to forty*: (Zj:) or *from thirty to forty*: (Zj in another place:) or *puberty*: (AZ, Mgh, L:) or *firmness, or soundness, of judgment, produced by experience*: (L:) or *puberty together with such maturity as gives evidence of rectitude of conduct or course of life*; (Zj, AZ, Mgh, L;) which may be at, or before, the age of eighteen years; accord. to most of the men of science, and among them Esh-Shāfi'ee; (Zj, AZ, L;) and the extreme term of which is three and thirty years: (Mgh:) or the age of forty years; as in the Kur xvi. 14: (L:) أَشَدُّ [originally أَشَدُّ] is a sing. having a pl. form, like أَنْكَ; and these two words are [said to be] the only instances of the kind: (S, K: [but see أَنْكَ]) or a pl. having no proper sing., (S, Mgh, K,) like مَذَاجِيرُ وَعَبَادِيدُ وَأَبَابِيلُ and آسَالُ (S:) or its sing. is شِدَّةٌ, (AHeyth, S, Mgh, K,) accord. to Sb; and this is good with respect to the meaning, because one says, يَبْلُغُ الْغُلَامُ شِدَّتَهُ (S;) but أَفْعَلُ does not form a pl. of the measure فَعْلَةٌ; (S, K;) for as to أَتَعَمَّرُ (S,) which is said by AHeyth to be pl. of نَعْمَةٌ, (TA,) [and respecting which Mtr says that] أَشَدُّ is said to be pl. of شِدَّةٌ like as أَتَعَمَّرُ is of نَعْمَةٌ, formed by regarding the ة as elided, (Mgh, [and AHeyth says the like,]) it is only pl. of نَعْمَةٌ in the phrase يَوْمُ نَعْمَةٍ:

(S:) or its sing. is شَدَّةٌ, like as كَلْبٌ is of أَكْلَبٍ; or شَدُّ, like as ذَنْبٌ is of أَذْنَبٍ; (S, K;) accord. to some; (S;) but neither شَدُّ nor شَدَّةٌ has been heard from the Arabs [as sing. of أَشَدُّ]; and they are only deduced from analogy: (S, K:) or it is pl. of أَشَدُّ; and the ا is not regarded in the formation of this pl. (IJ, from A'Obeid.)

مَشْدُ الْعَصَابَةِ [The place, or part, where the fillet, or the like, is bound, or tied]. (A.)

مُشْدٌ A man having, (A, Mgh, L,) or having with him, (L,) a strong beast, (A, Mgh, L,) or strong beasts; (L;) contr. of مُضْعَفٌ. (Mgh, L.) It is said in a trad., يَرُدُّ مُشْدُهُمْ عَلَى مُضْعِفِهِمْ [He among them who has a strong beast, or strong beasts, shall give back a portion of the spoil to him of them who has a weak beast, or weak beasts]; meaning that the strong warrior and plunderer shall share with (يُشَاهِرُ) the weak in the plunder that he gains. (L.)

شَدِيدٌ: see مُتَشَدِّدٌ.

شدخ

1. شَدَخَ (S, A, Mgh, &c.) aor. ʿ, (Mgh, K,*) inf. n. شَدَخٌ (S, A, Mgh, K, &c.) He broke, or crushed, syn. كَسَرَ (S, A, Mgh, K,) and فَصَخَ (TA, and Ham p. 363,) or هَشَرَ (TA,) a hollow thing, (S, A, L, TA,) or a soft, or tender, or an easily-broken, thing, (A,) or a moist thing, (K,) or a moist and soft thing, sucl. as the عَرَفَجُ and the like, (L, TA,) a person's head, (S, A, L, Mgh, TA,) and a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Mgh,) or, as some say, a dry thing, (K,) with the hand, or with a stone &c.: (Ham ubi suprâ:) or he pressed, or squeezed, syn. غَمَزَ, [app. so as to crush,] a hollow thing, or a soft, or tender, or an easily-broken, thing, as a head, and a colocynth, and an unripe date. (A.) — [Hence,] شَدَخَ دِمَائَهُمْ تَحْتَ He made their blood (lit. bloods) to go for nothing, or to be of no account. (A, K:*) And [simply] شَدَخَ الدِّمَاءُ † He made the blood [of men] (lit. bloods) to go for nothing, unretaliated, or uncompensated by mulcts; or to be of no account. (Ham p. 91.) And شَدَخْتُ الدِّمَيَاتِ تَحْتَ قَدَمِي † I made the bloodwits to be of no account [so that they should not be exacted]. (Ham ibid.) — And شَدَخَهُ He hit, or hurt, his مُشْدَخُ, i. e. the part of the neck so called. (K.) = And شَدَخَ aor. ʿ, (TA,) inf. n. شَدَخٌ (K, TA) and شَدُوخٌ (TA,) He, (a man, TK,) or it, (a thing, or an affair, TA,) deviated, or declined, (K, TA,) from the right course, aim, or scope, (TA,) or from the [proper] way. (AO, TA.) — شَدَخَتِ الْغُرَّةُ (S, TA,) aor. ʿ, (TA,) inf. n. شَدَخٌ (K, TA) and شَدُوخٌ (TA,) The blaze on the horse's forehead spread widely upon the face (S) [from the forelock to the nose, without reaching to the eyes: see شَادَخَةٌ]: or spread, and extended downwards, (K, TA,) filling the forehead, without reaching

to the eyes: or covered the face from the root of the forelock to the nose. (TA.)

2. شَدَخْتُ الرُّؤُوسَ *I broke, or crushed, the heads; or did so much*: the verb is with tesheed to denote muchness, or frequency, or application to many objects. (S, TA.) — [And شَدَخَ البُسْرَ *He pressed, or squeezed, the unripe dates, so as to crush them*: see مُشَدَّخٌ.]

5: see what next follows.

7. انشَدَخَ *It was, or became, broken, or crushed*; (S, A, Mṣb, K, TA;) said of a hollow thing, (S, A, TA,) or a soft, or tender, or an easily-broken thing, (A,) or a moist thing, (K,) or a moist and soft thing, (TA,) a person's head, (S, A, Mṣb, TA,) a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Mṣb,) or, as some say, a dry thing; (K;) and so شَدَخَ [but app. implying muchness, or frequency, or relation to many things, as quasi-pass. of 2, q. v., whereas the former verb is quasi-pass. of 1]: (K:) or *it was, or became, pressed or squeezed* [app. so as to be crushed; or *it was, or became, crushed by being pressed or squeezed*: see مُشَدَّخٌ]. (A.)

شَدَخَ *An abortive fetus, (L, K, TA,) in a soft, or tender, state, before it has become firm.* (L, TA.) — See also شَادَخَ, in two places

شَدَخَةٌ *A soft, or tender, or succulent, plant*: (K:) applied in the M as an epithet to the species of plant called عَجَلَةٌ. (TA.)

شَادَخَ *A child that is soft, or tender*; (K;) as also شَدَخَ: (IAqr, L:) or شَادَخَ غُلَامٌ signifies *a youth*: (A:) accord. to IAqr, a boy is called جَفَرٌ; then, يَابَغٌ; then, شَدَخٌ; then, مُطْبِخٌ; and then, كَوَكَبٌ. (TA. [See also مُطْبِخٌ].) — Also *A thing, or an affair, deviating from the right course, aim, or scope*, (K, TA,) or *from its [proper] way*. (AO, TA.) — See also the next paragraph.

شَادَخَةٌ, [as a subst.,] (S, L, K, TA,) or غَرَّةٌ شَادَخَةٌ, (A,) *A blaze on a horse's forehead spreading [widely (see 1)] upon the face*, (S,) or *covering the face, (A,) from the forelock to the nose*, (S, A,) *without reaching to the eyes*: (S:) or *spreading, and extending downwards*, (K, TA,) *filling the forehead, without reaching to the eyes*: or *covering the face from the root of the forelock to the nose*: (TA:) or *such as is long*; such as is round being called وَتِيرَةٌ. (AO, TA.) — [Hence,] † *A notorious, and a bad, or an evil, an abominable, or a foul, deed*. (S, TA.) A rājiz says,

- لَا هَمَّ إِنَّ الْحَارِثَ بَنَ جَبَلَهُ
- زَيْتِي عَلَى أَبِيهِ ثُمَّ قَتَلَهُ
- وَرَكِبَ الشَّادِخَةَ الْمُحَجَّجَةَ

i. e. [O God, (اللَّهُمَّ being for لَا هَمَّ,) verily El-Hārith Ibn-Jebeleh straitened, or oppressed, his

father, (زَيْتِي being for زَيْتَا,) then slew him,] and committed a bad and notorious deed in slaying him. (S.)

أَشَدَّخَ *A horse having a blaze such as is termed شَادِخَةٌ*: fem. شَدَخَاءُ. (K, L, TA.) — الأَشَدَّخُ *The lion*. (K.)

يُغَمَّرُ مُشَدَّخٌ *Unripe dates pressed, or squeezed*, (يُغَمَّرُ, in some copies of the S and K and in the L and TA يُغَمَّرُ, [but the former I think to be evidently the right reading,]) *until they become broken or crushed* (يَشْدَخُ), (S, A, L, K,) and *dried for the winter*, (A,) or *then dried in the winter*. (L.) = مُقَطَّعُ الْعُنُقِ i. q. المُشَدَّخُ [app. meaning *The part of the neck where it is cut up by the butcher*]. (K.)

مِشْدَاخٌ [A post-classical term] *A surgical instrument with which the head of the fetus is crushed [in the womb]*. (Albueasis de Chirurgia, p. 342.)

شَدَقَ

1. شَدَقَ, inf. n. شَدَقٌ, said of a man, *He was wide in the شَدَقِ* [q. v.]. (M, TA.) — And *He was eloquent*. (TA.)

5. شَدَقَانِ *He twisted his شَدَقَانِ*, [i. e. the two sides of his mouth, or the quivering flesh of his mouth, inside his cheeks,] *in order to affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech*. (K.) And شَدَقَ فِي كَلَامِهِ *He opened his mouth and was diffuse in his speech*. (M, TA.)

شَدَقٌ: see what next follows.

شَدَقٌ (Lth, S, M, Mgh, O, Mṣb, K) and شَدَقٌ (Lth, M, O, Mgh, K) *The quivering flesh (طَنْطَفَةٌ) of the mouth, inside the two cheeks*; (Lth, O, K;) or so the dual of each: (M:) or *the side of the mouth*; (S, Mgh, Mṣb;) so says Az: (Mṣb:) pl. (of the former, S, Mṣb) أَشْدَاقُ (Lth, S, M, O, Mṣb, K) and (of the latter, Mṣb, TA) شَدَوَقُ (M, Mṣb, TA.) One says, نَفَخَ فِي شَدَقَيْهِ *He blew in the sides of his mouth, so as to distend them*. (S.) And إِنَّهُ لَوَاسِعُ الْأَشْدَاقِ, meaning [Verily he is wide] in the شَدَقِ; using the pl. as a sing.; a phrase mentioned by Lh. (M, TA.) شَدَقَا الْفَرْسِ means *The chink of the mouth of the horse, to the extremity thereof at [the place of] the bit [on each side]*. (M.) تَرَكَّبَ شَدَقَهَا مِنْ النَّشَاطِ [app. meaning † *She goes at random, (like تَرَكَّبَ رَأْسَهَا,) by reason of briskness, liveliness, or sprightliness,*] is said of a woman and of a she-camel and of a mare. (K voce مَضْرَارٌ.) — And

† The two sides of a valley; as also شَدِيقٌ (K:) or the duals, شَدَقَانِ and شَدَقَانِ, have this signification; the sing. signify the side of a valley; (O;) or so شَدِيقٌ, with kesr; (Mṣb;) and so شَدِيقٌ. (O.)

شَدَقٌ [mentioned above as inf. n. of 1] *Wide-ness of the شَدَقِ* (S, K:) or, as in the T, wide-

ness of the شَدَقَانِ. (TA.) — And *Eloquence*. (S, TA.) — And † *A bending, or winding, in a valley*. (TA.)

شَدَقٌ *A certain brand with which a camel is marked upon the شَدَقِ*. (M, TA.)

شَدِيقٌ: see شَدَقٌ, in two places.

شَدَقِيٌّ and شَدَقِيٌّ: see the next paragraph; the former in three places: and see also art. شَدَقَرٌ.

أَشَدَّقُ *A man wide in the شَدَقِ*: (M:) or a man wide in the شَدَقَانِ (Mgh, Mṣb:) or wide in the شَدَقِ, and inclining therein in any manner: (TA:) fem. شَدَقَاءُ: (M, K:) and pl. شَدَقٌ: (K:) and شَدَقَرٌ and شَدَقِيٌّ signify the same as أَشَدَّقُ; the م being augmentative, as in فُسْحَرٌ and سَهْرٌ; or, accord. to IJ, it is radical: (M, TA:) whence, i. e. from شَدَقَرٌ in the sense expl. above, (I'Ab, TA,) one says also شَدَقْتُ شَدَقَرٌ, meaning *a wide شَدَقِ*: (I'Ab, M, TA:) and شَفَّةٌ شَدَقَاءُ means *a lip wide in the part where each شَدَقِ is cleft [by the extremity of the mouth]*. (M, TA.) — It is also applied as an epithet to an orator, (S, M, K, TA,) meaning *Eloquent*; (M, K, TA;) *goud and eloquent in speech*; (M, TA;) and so شَدَقَرٌ. (TA.)

مُشَدِّقٌ *One who twists his شَدَقَانِ in order to affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech*. (S. [See 5.]) — *Diffuse in speech, without preparation, or caution, or precaution*: or *one who ridicules men, twisting his شَدَقَانِ with them and against them*. (TA.) And مُشَدِّقٌ فِي مَنَاطِقِهِ *Diffuse in his speech*. (TA.)

شَدَقَرٌ

شَدَقَرٌ *Wide in the شَدَقِ* [or side of the mouth]; (S, K;) applied to a man; as also شَدَقِيٌّ; (TA;) and شَدَاقِرٌ: (K, TA:) [mentioned under this head in the S and K, but] the م is augmentative. (Az, S.) It has been erroneously said that it is with the pointed ذ. (MF.) — See also أَشَدَّقُ. — Also *The lion*; (K;) and so شَدَاقِرٌ. (IB, TA.) — And *A certain stallion-camel belonging to En-Noamán Ibn-Jel-Mundhir*: whence شَدَقِيَّاتٌ *Certain camels, so called in relation to that stallion*. (S, K.)

شَدَقِيٌّ and شَدَقِيَّاتٌ: see the preceding paragraph.

شَدَاقِرٌ: see the first paragraph, in two places.

شَدَنَ

1. شَدَنَ, (S, K,) nor. شَدَنٌ, (S,) inf. n. شَدُونٌ, (S, K,) said of a gazelle, and of the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, *He became strong, and in no need of his mother*: (K:) or *he became strong, and in a good state of body, and active and grown up, and vied with his mother in his faculties* [so I render

مَالِكُ أُمِّهِ of which I do not find any explanation] so that he went along with her; and [in this sense] it is said of a colt also: (TA:) or, said of a young gazelle, he became strong, and his horns came forth, and he became in no need of his mother: and sometimes it is said of a colt [in a similar sense]. (S.) Hence, it is said of a boy, meaning *He became strong, and active and grown up.* (Har p. 536.)

4. اشدنت *She* (a gazelle) *had a young one that had become such as is termed شَدَن.* (S, K.)

شَدَن *A hind of tree, (K, TA,) having weak, or soft, and thick stems, (TA,) the flower of which is like the jasmine (K, TA) in form, but tinged with redness, and more pleasant [in odour] than the jasmine; said by IB to be of pleasant odour. (TA.)*

شَدَنِيَّات *Certain she-camels, so called in relation to a place in El-Yemen, (S, K, and EM p. 229,) named شَدَن:* (TA, EM:) or in relation to a certain stallion. (IAar, K, TA. [In the CK, شَدَن is erroneously put for شَدَن.])

شَدَن *A young gazelle that has become strong, and whose horns have come forth, and that has become in no need of his mother: (A'Obeid, TA: [see شَدَن:] when used alone, [not as an epithet, in which quality it seems to be applied also to the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, (see 1,)] it means [simply] a young gazelle. (S, TA.)*

مَشْدُون [without ة] *A doe-gazelle whose young one has become such as is termed شَدَن:* (S, K, TA:) or who has a شَدَن following her: and in like manner applied to other animals of the cloven-hoofed kind, and of the solid-hoofed, and to a camel: (TA:) pl. مَشْدُون and مَشْدُون, (S, K,) like مَطَائِل and مَطَائِل, (S,) [pls. of مَطَائِل,] the latter pl. anomalous. (TA.)

مَشْدُونَة, applied to a girl, i. q. عَاتِي [i. e. *That has newly attained to puberty, and has not been married; or that is between the periods of puberty and middle age; &c.*] (IAar, K.)

شده

1. شَدَة, (JK, S, K,) inf. n. شَدَة, (S,) *He* (a man, JK, S) *became confounded, or perplexed, and unable to see his right course; or became bereft of his reason or intellect; i. q. دُهَش:* (JK, S, K:) and also, (K,) or, accord. to AZ, only, (S,) *he was, or became, busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied; syn. شَغَلَ:* (S, K:) and *he was caused to become confounded, or perplexed, and unable to see his right course; (K:) as also اشدّه, or اشدّه, (K, accord. to different copies: the former accord. to the TA.) Accord. to Az, شَدَة is not from الدَّهَش, as it is thought to be by some [and as is implied by what here follows]. (TA.) — شَدَهُ *He confounded, or perplexed, him, so that he was unable to see his right course; or**

Bk, I,

bereft him of his reason or intellect; syn. اُدْهَشَهُ: (K:) as also اشدّه: (A'Obeid, K:) or the former verb, in the act. form, has not been heard: (Har p. 64:) and [it is asserted that] one does not say اشدّه. (JK.) — شَدَة رَأْسُهُ i. q. شَدَعَهُ [i. e. *He broke his head.*] (K.)

4: see the preceding paragraph, in two places.

7 and 8: see 1, first sentence.

شَدَة: see what next follows.

شَدَة (S, K) and شَدَة (S, and so in some copies of the K and in the TA) and شَدَة (so in some copies of the K in the place of the second, and in others together with the second, and in the TA) [app. *A state of confusion, or perplexity, so that one is unable to see his right course; or a state of alienation of mind;*] substs. from شَدَة: (S: [but in the K they are mentioned after شَدَهُ and اُدْهَشَهُ meaning اُدْهَشَهُ, and مَشَادُهُ meaning مَشَاغِل, as being the substs.; so that they may signify as above, and also *business, occupation, or employment, &c.*; agreeably with renderings in the TK:]) and شَدَاهُ is a subst. from شَدَة [app. in the former, or in both, of these senses]. (K.)

شَدَة: } see the next preceding paragraph.
شَدَاهُ: }

مَشْدُونَة *A man confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect. (S, TA. [But accord. to AZ, it seems to signify only مَشْغُول, i. e. *Busied, occupied, or employed, &c.*: see 1, first sentence.]*

مَشَادُهُ [a pl. of which the sing. is app. مَشْدَه] *Things that cause one to be busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied; syn. مَشَاغِل [pl. of مَشْغَلَة]. (Z, K.)*

شدو

1. شَدَا, (Msb, K,) first pers. شَدَوْتُ, (S,) aor. ², (Msb,) inf. n. شَدُو, (S, Msb,) *He drove camels:* (S, K:) or *he collected and drove a detached number of a herd of camels. (Msb.)* — Hence, (Msb,) شَدَا, (Msb, K,) inf. n. as above, (TA,) + *He acquired somewhat of polite literature, (S, Msb, K, TA,) or of science, and guided himself thereby to the knowledge of somewhat more, (Msb,) and likewise of song; (TA:) as though he drove it and collected it: (S, TA:) or شَدَا مِنْ شَيْءٍ, (TA,) and مِنَ الْعِلْمِ, (MA, TA,) inf. n. as above, (MA, TA,) *he acquired somewhat of science, and of song: (MA:) or he knew well some sort of science, and of song; and so of other things. (TA.)* شَدُو signifies + *A man's doing well, or knowing well, somewhat of a thing or an affair. (TA.)* And شَدَوْتُ مِنْهُ بَعْضَ الْمَعْرِفَةِ means *I knew [somewhat of] him, or it, [but] not well. (TA.)* — Also + *He recited a verse, or two verses, (S, K,) singing, (K,) or prolonging, or straining, his voice, as in singing [and as is commonly done in the driving of camels; whence, app., this meaning of the verb]. (S.)* And شَدَا*

شَعْرًا, (S, K,) or غَنَاءً, (S,) + *He sang poetry, (S, K,) or a song: (S:) or he recited it with a trilling, or quavering, or prolonging and modulating of the voice. (S.)* — And شَدَا نَحْوَهُ i. q. + *He tended, repaired, betook himself, or directed his course, towards him, or it; agreeably with the explanation in the TK: or he purposed his (another's) purpose]. (K.)* — And شَدَا فُلَانًا فُلَانًا + *He assimilated such a one to such a one; or he likened such a one to such a one; syn. شَبَّهَ بِهِ.* (Isd, K, TA. [In the CK, فُلَانًا is not repeated.]

4. اشدى + *He became a good, or an excellent, modulator of his voice, or maker of melody. (K.)*

شَدَا *A remnant of strength; and a portion, or somewhat, thereof: (K:) a dial. var. of شَدَا. (TA. [See شَدَا, in art. شَدُو.]* A remnant, or remainder, of anything. (TA.) A small quantity or number: (TA:) and so شَدُو, (M, K,) whatever it be, (M, TA,) of much or many, (M, K,) whatever the latter be. (K.) And The extremity of anything: (K:) a dial. var. of شَدَا. (TA.) — Also Heat. (K.) — And Mange, or scab: (K: [in the CK, الْحَرَبُ is put for الْحَرَبُ:] a dial. var. of شَدَا. (TA.)

شَدُو: see the next preceding paragraph.

شَاد act. part. n. of 1; signifying *Driving, or a driver of, camels: &c.: (K, TA:) pl. شَدَا. (TA.)* — [And particularly] + *One who acquires somewhat of polite literature, (S, Msb,) and of science, and guides himself thereby to the knowledge of somewhat more. (Msb.)* — Also + *A reciter of verses, who sings in reciting, or prolongs, or strains, his voice, as in singing: a singer of poetry: (TA:) [and simply] a singer. (S.)*

شد

1. شَدَّ, (S, M, A, &c.,) aor. ² and ¹, (S, M, L, Msb, K,) the former agreeable with analogy, and that which is mentioned by the leading writers on inflection, and the latter anomalous, (TA,) and Esh-Shihab mentions ², but this is not known, and there is no reason for it unless فَعَلَ be established as a form of the pret., and this has not been mentioned, (MF,) inf. n. شَدُو, (S, M, Mgh, L, Msb, K) and شَدَّ, (M, L, K,) *It* (a thing, M, L) *was, or became, apart, (S, A, L, Msb,) and it fell, or went, or came, out, or forth, (S, M, L, K,) from the generality of things, or the general assemblage, main body, bulk, or common mass, (S, M, A, L, K,) to which it pertained, (M, L,) or from other things: (Msb:) it* (anything) *was, or became, apart, or alone: and he* (a man) *was, or became, apart from his companions, or alone: (Lth, L:) and + he* [app. a beast] *took fright, and ran away. (Msb.)* You say, شَدَّ عَنْهُ *It was, or became, apart, &c., from it. (S, L.)* And شَدَّ عَنْ الْجَمَاعَةِ *He was, or became, apart from the collective body [or generality] of people. (Mgh.)* And مَا يَشُدُّ عَلَيْهِ شَيْءٌ + *[Nothing is out of his way, or sphere, or compass]. (S and K in art. حَوْد.)* And شَدَّ الْحَصَى *The pebbles became scat-*

tered, or dispersed. (L.) — شَدَّ, aor. - and ُ, inf. n. شُدُّوْ and شَدَّ, also signifies † *It* (a word, form or measure, construction, or government,) deviated from the common, or constant, course of speech in respect of analogy, or rule; deviated from common, or constant, analogy, or rule; was extraordinary, or exceptional, as to rule; or was anomalous, abnormal, or irregular: and it (the same) deviated from the common, or constant, course of speech in respect of usage; deviated from common, or constant, usage; was extraordinary, or exceptional, as to usage; or was unusual: [the verb is used absolutely to express each of these meanings; the context in general showing clearly which meaning is intended: the former is that which is most frequently intended: and] the former meaning is also expressed by the phrase شَدَّ فِي الْقِيَاسِ or عَنِ الْقِيَاسِ: and the latter, by the phrase شَدَّ فِي الْإِسْتِعْمَالِ. (Mz, 12th نوع.) [See also the contr. اِطْرَدَ: and see شَاذٌ, below.] — See also 4.

2: see what next follows.

4. اَشَدَّه; (S, M, K;) and شَدَّه; (K;) and شَدَّه, aor. ُ, only; (M, K;) but A_q disallows this last form of the verb; (IJ, L;) *He*, or *it*, caused it to be, or to become, apart, (S, L,) to fall, or go, or come, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, (S, M, L, K,) to which it pertained: (M, L:) and the first signifies *he removed it, and put it far away*; namely, a thing: (K:) and *he set him, or exposed him, apart from his companions, or alone*: (IJ, L:) and *he scattered, or dispersed, it*. (IKt.) A poet says,

- فَاشَدَّنِي بِمُرُورِهِمْ فَكَانَنِي
- غُصْنٌ لِأَوَّلِ عَاصِفٍ أَوْ عَاصِفٍ

[And *he*, or *it*, (perhaps meaning fortune,) exposed me apart from my companions, to their passing by, or by reason of their passing away, so that I was as though I were a branch that should become a prey for the first lopper or stormy wind]. (IJ, L.) And one says of a she-camel, اَشَدَّتِ الْحَصَى *She scattered, or dispersed, the pebbles* [with her feet]. (TA.) — اَشَدَّ also signifies جَاءَ بِقَوْلٍ شَاذٍ † [He said what deviated from the common course of speech]. (K, TA.)

شَدَّان: see شَاذٌ, in four places.

شِدْر The [species of lote-tree called] سِدْر. (K.)

شَاذٌ A thing that is, or becomes, apart, (S, L, M_qb,) and that falls, or goes, or comes, out, or forth, from the generality of things, general assemblage, main body, bulk, or common mass, (S, L,) to which it pertains: (L:) anything apart, or alone: and a man apart from his companions, or alone: (Lth, L:) and [app. a beast] taking fright, and running away: (M_qb:) شَدَّان is a pl. thereof, like as شَبَّان is of شَابٌ; [and so is شَدَّان, agreeably with analogy;] and شَدَّان is used in

a similar sense, but is an epithet of the measure مَا يَدْعُ فَلَانٌ شَاذًا وَلَا شَاذٌ. (L.) شَاذًا, not a pl. of شَاذٌ. [Such a one does not leave any one apart from his companions, nor any one taking fright and running away, but he slays him,] is said of a courageous man whom no one encounters without his slaying him. (IA_qr, L.) And one says شَدَّانُ قَوْمٍ Those, of a people, who have become apart, or separate, from their companions. (L, from a trad.) And شَدَّانُ النَّاسِ Those who are among a people but do not belong to their tribes (S, L) nor to their places of abode: (L:) and those who are scattered, or dispersed, of people; (A, L;) as also النَّاسُ شَدَّانٌ, (S, L,) and شَدَّانُهُمْ. (L.) And قَوْمٌ شَدَّانٌ A people not among their own tribe nor in their own places of abode: (L, K:*) or a people among another people, not among their own tribes nor in their own places of abode. (M, TA.) And شَدَّانُ الْإِفَاقِ The strangers. (Har p. 352.) And جَاءُوا شَدَّادًا They came few in number. (L, K:*) And شَدَّانٌ الْإِبِلِ and شَدَّانُ Those that are scattered, or dispersed, of the camels. (L.) And شَدَّانُ الْحَصَى (M, L) and شَدَّانُ الْحَصَى (S, IJ, M, L, K) What are scattered, or dispersed, of pebbles; (S, L, K;) what have flown about, and become scattered or dispersed, thereof: (M, L:) and in like manner one says of other things, (L, K,) or of similar things. (M, L.) — Applied to a word, form or measure, construction, or government, it signifies † *Deviating from the common, or constant, course of speech in respect of analogy, or rule; deviating from common, or constant, analogy or rule; extraordinary, or exceptional, as to rule; or anomalous, abnormal, or irregular*: such a word, &c., though itself admitted if agreeable with common usage, is not taken as an example to be imitated: also, applied to the same, deviating from the common, or constant, course of speech in respect of usage; deviating from common, or constant, usage; extraordinary, or exceptional, as to usage; unusual: [used absolutely to express each of these significations; the context in general showing clearly which signification is meant: the former is that which is most frequently intended:] a word, &c., may be شَاذٌ in respect of usage but agreeable with common analogy or rule; as the pret. يَدْعُ and يَدْعُ; and the regular phrase مَكَانٌ مَبْقِلٌ, the epithet more commonly heard being بَاقِلٌ: and شَاذٌ in respect of analogy, or rule, and of usage, together; as ثَوْبٌ أُخْوَصٌ, and شَاذٌ in respect of analogy, or rule, and of usage, together; as ثَوْبٌ مَصُونٌ, and مَصُونٌ. (Mz, 12th نوع: [and the like is said, but less fully, in the M_qb:]) the pl. masc. is شَدَّانٌ; and pl. fem. شَوَادٌ. (Mz, ib.) See 4, last sentence. [See also the contr. مَطْرَدٌ: and see شَدَّ, latter part.] — Applied to a tradition, † *Having a single ascription, attested by a [single] sheykh, whether he be trustworthy or not*: in the latter case, not accepted: in the former case, one hesitates respecting it, and does not adduce it as an argument, or evidence. (KT.)

شدب

1. شَدَّبَ, aor. - and ُ, (K,) inf. n. شَدَّبَ, (TA,) *He stripped off, or removed, the bark of a tree*; as also شَدَّبَ, inf. n. تَشْدِيبٌ: (K:) *he cut off portions of a tree, or the bark thereof*. (TA.) *He cut, or cut off, a thing*; (O, K;) aor. -, inf. n. شَدَّبَ. (O.) *He cut, or lopped, a tree: or he divested it of its bark*. (A.) *He pruned, or pared, a tree by cutting off its شَدَّبَ, i. e. its straggling branches, or its thorns, or its bark*; aor. -, inf. n. شَدَّبَ; and شَدَّبَ has the like meaning, but importing muchness, or relation to many objects: and شَدَّبَ also signifies *he trimmed, or cleared, anything by removing another thing from it*: (M_qb:) or *he pruned a tree by lopping off its branches so that it became apparent*: (K, TA:) and *he pruned a palm-tree by cutting off from it its شَدَّبَ, meaning its branches*: (TA:) and [in like manner] شَدَّبَ, (S, TA,) inf. n. تَشْدِيبٌ, (S, K, TA,) *he pruned a tree by cutting off its شَدَّبَ, meaning its straggling branches not in the choire, or best, part thereof*: (S:) or *he trimmed a palm-trunk (K, TA) by lopping off the stumps of the branches*: (TA:) تَشْدِيبٌ الرِّجَاجِينَ [likewise] signifies *the pruning, or cutting off, the superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants*: (Mgh:) and شَدَّبَ عَنْهُ, said of anything, signifies *it was removed from it, namely, another thing*. (TA.) — See also 2, in two places.

2. شَدَّبَ, inf. n. تَشْدِيبٌ: see above, in four places. — [Hence,] تَشْدِيبٌ signifies also *The shaping an arrow by the first operation*: (AHn, K:) the second operation is termed تَهْدِيبٌ. (AHn.) — And شَدَّبَهُ, (Sh, TA,) inf. n. as above, (Sh, K,) *He drove away him, or it*, (Sh, K,* TA,) from a thing; (TA;) as also شَدَّبَهُ, aor. -, inf. n. شَدَّبَ: (Sh, TA:) and شَدَّبَ عَنْهُ *he repelled from him, or defended him*. (S, K.) — And شَدَّبْتُ الْمَالَ, (Kt, TA,) inf. n. as above, (K,) † *I dispersed, or scattered, the property*. (Kt, K,* TA.) — [And accord. to Golius, on the authority of a gloss in a copy of the KL, شَدَّبَ also signifies *He made long*.]

5. تَشَدَّبُوا † They became dispersed, or scattered. (A, K.)

شَدَّبَ Pieces, or cuttings, of trees; (A_q, A'Obeyd, K;) n. un. with ة: (A_q, A'Obeyd:) or bark of trees: (K:) pieces of bark, and pieces of wood, or sticks, or twigs or branches, in a dispersed, or scattered, state; (O, K;) pl. أَشْدَابٌ: (K:) what fall from, or of, the branches of a tree, [when it is pruned,] in a dispersed, or scattered, state: or, as some say, the thorns: and the bark: (M_qb:) the stumps of the cut branches upon the trunk of a palm-tree, and other portions, which are lopped off; (O;) [i. e., also] the branches thereof which are lopped off: (TA:) and in like manner, (O,) as pl. of شَدَّبَ, (S,) [or rather as a coll. gen. n. of which the n. un. is with ة,] what are cut off from, or of, the branches of trees, (S, O,) others than palm-trees, (O,) i. e. of the straggling branches, (S,) such as are not in the

choice, or best, part thereof: (S, O:) also the superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants, which are pruned, or cut off (Mgh.)—Anything in a scattered, or dispersed, state. (Kt, TA.) — † Somewhat remaining of herbage [&c.]: (S, A, O, K:) [in the first and third of which is added وَفَوَ الْبَاطُولِ, app. referring to the herbage of which the remainder is thus called, meaning, "it being what has been eaten:"] pl. as above, i. e. أَشْدَابُ. (S, O, K.) One says, فِي الْأَرْضِ شَذَبٌ † In the land is somewhat remaining of herbage. (A, TA.) And one says also, بَقِيَ عِنْدَهُ شَذَبٌ † [There remained in his possession a remnant of property]. (A, TA.) And مَا بَقِيَ مِنْ مَالٍ † [There remained not to him save a relic of the army]. (A, TA.) — Also † Household goods, or furniture and utensils, consisting of what are termed قُمَاش [q. v., perhaps here meaning the meaner sorts thereof,] &c.: (A'Obeyd, O, K:) pl. as above. (K, TA.) — And A dam; or thing constructed, or raised, to keep back the water of a torrent. (S, O, K.)

رَجُلٌ شَذِبَ الْعُرُوقِ † A man whose veins are apparent. (S, K.) — And شَذِبَ [app. شَذِبَ] is syn. with عَطَبَ, meaning A man alighting, or abiding, in places of dried-up herbage, and in a waterless desert. (TA in art. عَطَبَ.)

شَاوِبٌ † Going, or being, away from his home, or place of settled abode. (S, K, TA.) — † Solitary, or alone, and whose prosperity is despaired of; (K, TA;) as though stripped of good. (TA.)

شَوَّابٌ: see مُشَذَّبٌ, in three places.

مَشَذِبٌ A pruning-hook. (O, K, TA.)

مَشَذِبٌ A palm-trunk pared (S, O, TA) of its prickles (TA) [or of the stumps of its branches or of its lower branches: see the verb of which it is the pass. part. n.]. — † Tall; (S, A;) as also † شَوَّابٌ; (S;) the former as an epithet applied to a horse, (S, A,) from the same epithet as applied to a palm-trunk: (A:) and † tall, and goodly in make; (A, K;) and so † شَوَّابٌ; (Mgh, K;) as though pruned: (Mgh:) and † the latter, applied to anything [meaning any animal], † tall, and excellent or of high breed or strong and light and swift: A'Obeyd says that the former signifies † excessively tall, and is applied in this sense to anything [i. e. a man and any animal]: Kt says, after explaining شَذَبْتُ الْبَئَالَ as it has been expl. above, that he who is excessively tall is as though his frame were disconnected, and not compact; and therefore he is thus termed: but I Amb says that Kt has made a mistake in asserting that this epithet signifies † tall, conspicuous for tallness, and that it is from the palm-tree from which the branches have been lopped off, (in consequence of which, as is said in the Faik, it becomes taller, MF, TA,) and that he who is † conspicuous for tallness is not thus called unless somewhat deficient in flesh: it is applied to a horse as meaning † tall, and not very fleshy. (TA.)

شَذَر

2. تَشَذَّرَ, inf. n. شَذَر, He divided the

strung beads with other beads. (O. [See شَذَر, below.]) — Hence, by way of comparison, (TA,) † شَذَرُ كَلَامِهِ بِشَعْرِ [He interspersed his language with poetry]: but this is post-classical. (O, TA.) — † شَذَرَهُ He rendered him notorious, or infamous: or made him to hear what was bad, evil, abominable, or foul: (O, TA:) and in like manner شَتْرَبَهُ. (TA.)

5. تَشَذَّرَ It (a people, or party, TA, or a collected body, K, and a flock of sheep or a herd of goats, TA) dispersed, or became dispersed, (A, K, TA,) and went in every direction. (TA.) — † تَشَذَّرَ بِالنَّوْبِ He turned back the extremity of the garment between his legs, and stuck it in the part where it was bound round his waist, behind. (S, K.) And تَشَذَّرَ بِالدَّنْبِ He put the tail between his thighs, making it to cleave to his belly. (S, TA.) — Hence, (TA,) تَشَذَّرَ قَرَسَهُ He mounted his horse from behind. (S, K.) — Also, تَشَذَّرَ, He prepared himself for fight, (S, K, TA,) and for a charge, or an assault; he equipped, or accoutred, himself for it. (TA.) — † He threatened; (S, A, K;) and became angered: (K:) A'Obeyd says, I doubt not its being with ذ; but some, he adds, say تَشَذَّرَ, with ز. (S.) [See a verse of Lebeed cited among the exs. of the preposition ذ.] — † He was, or became, brisk, lively, or sprightly. (K.) — † He hastened to do a thing; (TS, K, TA;) or in a thing, or an affair. (So in some copies of the K.) — † تَشَذَّرُوا فِي الْحَرْبِ i. q. تَكَوَّلُوا [app. as meaning They behaved overbearingly in war]: (S, K;) or تَشَذَّرَ signifies the protracting of war. (KL.) — † تَشَذَّرَتِ النَّاقَةُ The she-camel pastured upon herbage (K, TA) that rejoiced her, (TA,) and she shook her head by reason of joy thereat. (K, TA.) And The she-camel drew together her two sides, and raised her tail. (TA.) — And تَشَذَّرَ السَّوْطُ The whip inclined, and became in motion. (K.)

شَذَرُ Pieces of gold that are picked up from the mine (S, A, K) without the melting, or smelting, (S, K,) of the ore: (S:) n. un. with ة: (S, K:) and pl. شَذَرٌ. (A.) And Beads made of gold to form divisions between pearls and jewels: (TA:) or beads by means of which other beads of a string are divided: (K:) or small pearls: (S, K:) or small things of gold, like the heads of ants, which are affixed to a [ring of the kind called] خَوَق: (Sh:) or, as some say, green beads: (Har p. 600:) n. un. with ة. (K.) — † شَذَرُ [app. شَذَرُ] signifies [also, like تَشَذَّرَ,] Briskness, liveliness, or sprightliness: and quickness in an affair. (Ham. p. 54.)

شَذَرٌ مَذَرٌ, and تَشَذَّرُوا شَذَرٌ مَذَرٌ, They [dispersed, or became dispersed, or] went, or went away, in every direction: (S, L, K:) it is not said of a people coming: (L:) the م in مَذَر is sometimes changed into ب; or, accord. to some, بذر is the original, being from التَّبَذِيرُ; but MF thinks that مَذَر is the original, as it is only an imitative sequent, in which no regard is had to the meaning of "dispersion." (TA.)

مِلْحَفَةٌ A [garment of the kind called] شَوَّابٌ: an arabicized word; (S, K;) from the Pers. جَادَر

[or جَادَر or جَادَر]. (S.) And i. q. اِنْبَ: (A, K, TA;) i. e. A [garment of the kind called] بُرْد, which is slit [in the middle], and worn by a woman, who throws it upon her neck, [putting her head through the slit;] having neither sleeves nor an opening at the bosom: (TA:) or [a garment] like the صَدَار, [which is said by some to be the same as the اِنْبَ,] worn by a young woman: (Har p. 55:) a garment which a woman wears beneath her ثَوْب: (Fr:) a certain garment which a woman and a girl wear, extending to the extremity of the upper half of the arm. (Lth.) [The modern جَادَر of Persia and El-'Irāk seems to be generally what is commonly called in Egypt a "milāyeh," correctly "mulāh" (مُلَاهَ), figured and described in my work on the Modern Egyptians: or, in some instances, a similar covering of plain white, or dark blue, cotton; the former of which is now called in Egypt an "izār." (See Dozy's "Dict. des Noms des Vêtements chez les Arabes," pp. 216-219.))]

شَيْذَارَةٌ A very jealous man; (K;) as also شَيْذَارَةٌ and شَيْذَارَةٌ. (TA.)

الْمُتَشَذِّرُ The lion: (K:) because of his briskness, or quickness to act, or readiness to leap. (TA.)

شدو

شَذَا, aor. 2: see 4. — Also He perfumed himself (تَطَيَّبَ) with musk, (K, TA,) which is termed شَذُو, or, as in copies of the M, شَذُو. (TA.) — And شَذَا بِالْخَبَرِ (K, TA,) inf. n. شَذُو; or, accord. to the Tckmileh, بِالْخَبَرِ شَذَى, there written with teshdeed; (TA;) † He knew the information, or story, and made it known, or understood. (K, TA.)

2: see the preceding paragraph.

4. اَشَذَى He annoyed, molested, harmed, or hurt: or he did what annoyed, molested, harmed, or hurt: syn. اَذَى: (S, Mgh, TA:) and (TA) so شَذَا (K,) aor. 2, inf. n. شَذَا, (TA,) or شَذُو. (TK [accord. to which the latter verb is trans.]) — And اَشَذَاهُ عَنْهُ (K,) inf. n. اَشَذَا, (TA,) He put aside, or away, and removed far off, him, or it, from him, or it. (K, TA.)

شَذَا Annoyance, molestation, harm, or hurt: or a thing that annoys, molests, &c.: (S, Mgh, K:) and evil, or mischief; (S, Mgh;) as also † شَذَا; as in the saying اِنْبَى شَذَا فَلَانَ i. e. [Verily I fear, or dread,] the evil, or mischief, of such a one. (TA.) — Dog-flies; (S, K;) which also sometimes light upon the camel: (S:) or flies in general: (K:) or large blue flies that light upon beasts, and annoy, or molest, or hurt, them: (TA:) n. un. † شَذَا. (S. [It is said in the Mgh that شَذَا, of which the n. un. is شَذَا, is also with kesr (i. e. † شَذَا); but in what sense is not specified.]) One says of him who is vehemently hungry, ضَرِمَ شَذَاهُ [lit. His flies have become vehemently hungry, or burning with hunger]. (S.) — And [app. because of the annoyance that it occasions,] Mange, or scab: (ISd, K:) and so شَذَا. (K in art. شدو.) — And [app.

because of its pungency,] *Salt*: (S, K:) said in the M to be pl. [but properly coll. gen. n.] of شَدَاة, which signifies a piece of salt. (TA.) — See also شَدُو. — Also *Fragments of aloes-wood* (S, K, TA) with which one perfumes himself. (TA. [The same is also indicated in the S.]) — And *Sharpness*, (S,) or *strength*, (Fr, T, K,) of pungency of odour; (Fr, T, S, K;) accord. to the M, of sweet odour. (TA.) — See also شَدَاة. — Also *The extremity of anything*: (TA:) and so شَدَا. (K and TA in art. شدو.) — And *A sort of trees*, (S, K,) used for مَسَاوِيك [i. e. sticks with which the teeth are cleansed], (K,) growing in the Sarāh (السَّارَة) and having gum. (TA.) — And *A sort of ships or boats*: (Lth, S, K:) n. un. شَدَاة: (Lth, S:) [or] شَدَاوَة signifies one of a sort of small ships, or boats, like those called زَبَاب [pl. of زَبَاب]: and its pl. is شَدَاوَات. (Msb.)

شَدَا: see the next preceding paragraph.

شَدُو, so accord. to the K, but written in copies of the M with kear [i. e. شَدُو], (TA,) *Musk*; (IAar, K, TA;) as also شَدَا: (IJ, TA:) or the odour thereof: (As, T, Sgh, K:) or the colour thereof. (K.)

شَدُو: see the next preceding paragraph.

شَدَا: see شَدَا, in three places. — Also *Sharpness*. (TA.) — And *Strength*, and *boldness*, of a man. (Lth, TA.) — [Or] *A remnant of strength*: (S, K:) pl. شَدَاوَات (TA) and [coll. gen. n.] شَدَا. (S, TA. [See also شَدَا, in art. شدو.]) — As an epithet applied to a man, (TA,) *Evil in disposition*, (K, TA,) *sharp in temperament*, that annoys, or molests, or hurts, by his evil, or mischief: in some of the copies of the K, الشَّيْءُ الْخَلْقِي is erroneously put for الشَّيْءُ الْخَلْقِي. (TA.) — See again شَدَا, last sentence.

شَدَاوَة: see شَدَا, last sentence.

شر

1. شَرَّ (L, K,) see. pers. شَرَرْتُ (S, Msb, K, MF,) aor. يَشُرُّ (L, Msb, MF;) and sec. pers. شَرَرْتُ (S accord. to some copies, L, Msb, K, MF,) aor. يَشُرُّ (L, Msb, K, MF;) and sec. pers. شَرَرْتُ (S accord. to some copies, M, K, MF,) aor. يَشُرُّ (M, K, MF;) of which three vars. the first is the best known; and the last is strange, and disallowed by most authorities; (MF;) inf. n. [of the first or third] شَرُّ (S, K) and [of the first] شَرُّ (S) and [of the second or third] شَرَاة (S, K,) and شَرَاة also is an inf. n. [syn. with شَرُّ]; (S;) *He* (a man) *was*, or *became*, *evil*, a *wrongdoer*, *unjust*, *bad*, *corrupt*, *nicked*, *mischievous*, *vitious*, or *depraved*. (S, L, Msb, K, &c.) The manner in which the K mentions شَرُّ with the two aors. يَشُرُّ and يَشُرُّ [only, omitting the most common aor., i. e. يَشُرُّ], obviously demands consideration. (MF.) One says, شَرَرْتُ يَا رَجُلُ [Thou hast been evil, or a wrongdoer, &c., O man], (S, K,) and so شَرَرْتُ and شَرَرْتُ. (S accord. to different copies,

and K.) — شَرُّ, aor. يَشُرُّ, also signifies *He increased in evil, wrongdoing, &c.* (L.) It is said in a prov., كَلَّمَا تَكَبَّرَ تَشَرُّ [In proportion as thou growest old, thou increasest in evil, &c.]. (AZ, L.) — مَا شَرَّة: see 4, last sentence. — شَرَّة (O, K,) aor. يَشُرُّ (O, TA,) inf. n. شَرُّ (O, K,) with damm, (K, [which is said in the TA to indicate that the aor., not the inf. n., is with damm, but this is inconsistent with the common practice of the author of the K, and is evidently wrong,]) *He blamed him; found fault with him; attributed or imputed to him, charged him with, or accused him of, a vice, fault, defect, blemish, or something amiss*. (O, K, TA. [See also 4.]) One says, مَا قُلْتُ ذَاكَ لَشَرِّكَ وَإِنَّمَا قُلْتُهُ لَغَيْرِ شَرِّكَ I said not that to find fault with thee, but I only said it for a different purpose than that of finding fault with thee: (S, TA:) or this has a different meaning, which see below, voce شَرُّ. (TA.) One says also, قَدْ قَبِلْتُ عَطِيَّتَكَ ثُمَّ رَدَدْتُهَا عَلَيْكَ مِنْ غَيْرِ شَرِّكَ وَلَا فَرْكَ, meaning [I have accepted thy gift; then I have given it back to thee] without rejecting it to thee or blaming thee [and without injuring thee]. (IAar, TA.) — Also شَرَّة (S,) or الشَّيْءُ (A,) [aor. and inf. n. as in the next sentence;] and شَرَّة (A,) inf. n. تَشَرُّرٌ (S;) and شَرَّة (S;) and شَرَّة (A;) *He spread it* (i. e. a garment, or piece of cloth, S, or some other thing, TA) *in the sun*: (S, A, TA:) this is the primary signification. (TA.) And [hence,] شَرَّة (S, K,) aor. يَشُرُّ (S,) inf. n. شَرُّ (S, K;) and شَرَّة (K,) inf. n. شَرُّ (TA;) and شَرَّة (K,) inf. n. as above; (TA;) and شَرَاهُ [or شَرَاهُ without teshdeed?]; (K;) *He put it* (i. e. [the preparation of eurd called] أَقَط, and flesh-meat, S, K, and the like, and salt, S, and a garment, or piece of cloth, and the like, K) *upon a خَصْفَة* (S, K,) i. e. a mat, (TA,) or *some other thing*, (K,) *to dry*. (S, K.) And شَرَّة *He sprinkled it; namely, salt*. (R, MF.)

2. شَرَّة inf. n. تَشَرُّرٌ, *He rendered him notorious, or infamous, among men*. (Yz, K.) — See also 1, latter part, in two places.

3. شَرَّة (K,) inf. n. مَشَارَاة (S,) *He acted with him in an evil manner*; (K;) *he treated him with enmity, or hostility*: (L, TA:) *he contended, or disputed, with him*: (S, L, TA:) *he did evil to him, obliging him to do the like in return*. (L, TA.) [See also 3 in art. شَرَى: and see an ex. voce جَار.]

4. شَرَّة *He attributed, or imputed, to him evil, wrongdoing, injustice, or the like*: (S, K:) but some disallow this. (S. [See also 1.]) — أَشَرُوهُ *They banished him, or drove him away, and caused him to be alone*. (TA.) — See also 1, latter part, in two places. — [Hence, app.] شَرَّة signifies also † *He manifested it, revealed it, published it, or made it known*. (S, A, K.) Thus in a verse of Imra-el-Kays, where he says, تَوَيْشَرُونَ مَقْتَلِي † [that they might publish, or make known, my slaughter]; as related by As; but it is better with شَرَّة (S.) — مَا أَشَرَّة, and مَا شَرَّة, [the latter of

which is extr. with respect to form, but more commonly used than the former, meaning *How evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved, is he!*] phrases similar to مَا أَخْبَرَهُ and مَا خَبَرَهُ [which have the contr. meaning]. (TA in art. أَخْبَر.)

8. اشْتَرَّ, said of a camel, [and of any cloven-hoofed animal,] i. e. *He ruminated, or chewed the cud*: ج and ش being from one place of utterance. (IAth, TA.)

10. اسْتَشَرَّ *He became possessor of a great herd, such as is termed إِشْرَاة, of camels*. (K.)

R. Q. 1. شَرَشَرَةً (A'Obeid, K,) inf. n. شَرَشَرَةً (S,) *He split it, or clare it*: (A'Obeid, S;) and *cut it much, or in many pieces*. (A'Obeid, S, K.) — *He bit it, and then shook it; namely, a thing*. (O, K, TA. [In the CK, نَقَضَهُ is erroneously put for نَقَضَهُ.]) — شَرَشَرَتِ الْحَيَّةُ *The serpent bit him*. (L, K.) — شَرَشَرَتِ الْمَاشِيَةُ النَّبَاتَ *The cattle ate the herbage*. (K.) — شَرَشَرَتِ الْكَنْيَ *He sharpened*, (K,) or *rubbed*, (O,) *the knife upon a stone*, (O, K, TA,) *so that its edge became rough*. (O, TA.) — See also 1, latter part. — شَرَشَرَتْ, inf. n. as above, *It* (a bird) *expanded and flapped its wings, without alighting*; like وَقَرَتْ. (TA in art. فَرَش.)

R. Q. 2. تَشَرُّرَتْ *It became separated, or scattered*. (A.)

شَرُّ (S, A, Msb, K, &c.) and شَرُّ (K, K,) the former of which is the more chaste, (TA,) and شَرَّة (Hamp. 629) *Evil*, [moral and physical]; (L, Msb;) *wrongdoing, injustice, badness, corruptness, wickedness, mischievousness, vitiousness, or depravity*: (Msb;) [and *evil fortune, misfortune, woe, or unhappiness*]: contr. of خَيْرٌ: (S, A, K:) pl. شَرَرٌ. (Msb, K.) It is said in a trad., in a form of prayer, (TA,) used by the Prophet, (Msb,) (Msb, TA,) وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ وَالشَّرُّ كُلُّهُ إِلَيْكَ meaning [And all good is in thy hands, and evil i. e.] *wrongdoing, or injustice, or corruptness, is not imputable to Thee*: (Msb, TA:) or *evil is not a means of advancement in thy favour, or of obtaining thine approval*: or *evil speech does not ascend to Thee*. (Nli, L.) — شَرُّ also signifies † *Poverty*. (K.) — And † *Fever*. (K.) — It is also an epithet, applied to a man, (Yoo, S,) and so is شَرِيرٌ, (Akh, S, A, Msb, K,) meaning *Evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved*: (Yoo, Akh, S, A, Msb, K:) [fem. of the former شَرَّة, like as خَيْرَةٌ is fem. of its contr. خَيْرٌ; and شَرِي, fem. of أَشَرٌ, is used in the same sense, as will be shown in what follows:] the pl. of شَرُّ (Yoo, S,) or of شَرِيرٌ (Akh, S, Msb, K,) is أَشْرَارٌ (Yoo, Akh, S, Msb, K,) and of the former شَرَرٌ (Hamp. 514;) and you say قَوْمٌ أَشْرَارٌ [pl. of شَرُّ or of شَرِيرٌ]. (S.) A woman of the Arabs, (S, L,) who, accord. to some, was of the Benoo-'Amir, (L,) is related to have said, أَعِيْذُكَ بِاللَّهِ مِنْ نَفْسٍ حَرِيٍّ وَنَفْسٍ شَرِيٍّ meaning [I charm thee by invoking God, against

a *thirsty soul*, and] an evil, or a malignant, eye : (S, L:) or an eye that looks at one with vehement hatred. (TA.) And الشَّرُّ [The evil one] is an appellation of *Iblees*. (K.) — [It is also used to denote the comparative and superlative degrees; like the contr. خَيْرٌ. You say, هُوَ شَرُّ مِنْكَ [He is worse, or more evil or wrongdoing &c., than thou]. (K.) And هَذَا شَرٌّ مِنْ ذَلِكَ [This is worse, &c., than that]. (Mgh.) And فَلَانَ شَرُّ النَّاسِ [Such a one is the worst, &c., of mankind]; (S;) and أَشْرُ; (S, Mgh, K;) this latter being the original, (Mgh, Mgh,) but rare, (K,) or bad, (S, K,) peculiar to the dial. of the Benoo-ʿAmir, (Mgh,) or unused. (Mgh.) The fem. [of شَرٌّ] is شَرَّةٌ, [like as the fem. of its contr., خَيْرٌ, is خَيْرَةٌ], (K,) and (of أَشْرُ, S,* or of شَرٌّ, which is used for أَشْرُ, Kr) أَشْرِي. (S, Kr, K.) And [using the dim. form of شَرٌّ], you say, هُوَ شَرِيرٌ مِنْكَ [He is a little worse, &c., than thou]. (Ibn-Buzurj, TA in art. خَيْرٌ. [See خَيْرٌ.]) — مَا أَشْرُ مَا شَرٌّ: see 4.

شُرٌّ A vice, fault, defect, blemish, or something amiss : (TA:) a thing disapproved, disliked, or hated. (K, TA.) You say, مَا رَدَدْتُ هَذَا عَلَيْكَ مِنْ شَرِّهِ I did not give this back to thee on account of any fault &c., in it, but I preferred to give it to thee. (TA.) And مَا قُلْتُ ذَلِكَ لَشَرِّكَ I said not that on account of a thing that thou disapprovest, &c. : (K, TA:) or this has a different meaning, expl. above in the first paragraph. (TA.) — See also شَرٌّ, first sentence.

شَرَّةٌ: see شَرٌّ, first sentence. — Also The inordinate desire, or eagerness, (S,) and sprightliness, of youth : (S, K:) and in an absolute sense, inordinate desire, or eagerness; and [simply] desire; and sprightliness : (TA:) [and] sharpness, and angeriness. (Har p. 35.) It is said in a trad., إِنَّ لِهَذَا الْقُرْآنِ شَرَّةً تُرِيَانُ لِلنَّاسِ عَنْهُ قُتُوهُ [Verily there is an eagerness for this Qur-ān: then men have a nearness of it]. (L.)

شَرٌّ; n. un. with ة: see what next follows.

شَرَارٌ (S, A, O, Mgh, TA,) accord. to the K شَرَارٌ, but this is a mistake, (MF,) and شَرَرٌ (S, A, O, Mgh, K,) which is a contraction of شَرَارٌ, (Mgh,) Sparks of fire : (S, O, Mgh, K:) n. un. of each with ة. (S, A, O, Mgh,* K.) See an ex. voce شَرَارٌ.

شَرِيرٌ: see شَرٌّ, in three places. — Also The side of the sea, or of a great river; (AHn, K;) the shore thereof : (Kr, TA:) or the part that is near to a sea or great river : pl. أَشْرَةٌ: (AA, TA:) which signifies also seas or great rivers [themselves]. (TA.) — And (as some say, TA) A kind of tree that grows in the sea, or in a great river. (K, TA.)

شَرِيرٌ dim. of شَرٌّ: see the latter, last sentence but one.

مِسْلَةٌ A [large needle such as is termed] مِسْلَةٌ (K, TA) of iron. (TA.)

أَبْوَكٌ [Emitting many sparks]. One says, نَارٌ شَرَارَةٌ وَأَتَتْ مِنْهَا شَرَارَةٌ [Thy father is a fire that emits many sparks, and thou art a spark from it]. (A.)

بَعُوضٌ شَرَّانٌ Certain insects (K) resembling gnats, (S, K,) which cover the face of a man, but do not bite; sometimes called الأَذَى (S:) of the dial. of the people of Es-Sawād: (T, TA:) [it is with tenween; for] the n. un. is with ة. (K.)

شَرِيرٌ (S, A, K) Abounding in شَرٌّ [or evil or wrongdoing &c.; very evil &c.]; applied to a man : (S, A:) pl. شَرِيرُونَ (K) and أَشْرَارٌ, which latter is anomalous. (Ham. p. 699.)

شَرَشْرٌ (IAqr, S, K,) or (so in the S, but in the K “and”) شَرِشْرٌ, (Ibn-Ziyād, S, K,) A certain plant, (S, K,) which extends along the ground like ropes, (Ibn-Ziyād, AHn, K,) in the same manner as the قُطْبُ, but having no thorns that hurt any one : (Ibn-Ziyād, AHn:) Az says that it is a well-known plant, seen by him in the desert; that it fattens the camels, and makes their milk plentiful; and that it is mentioned by IAqr and others among the plants of the desert: شَرِشْرَةٌ is expl. in the K as though it were the name of another plant; but it is not so; for شَرِشْرٌ is the pl. [or rather coll. gen. n.] thereof: it is a herb smaller than the عَرَفَجُ, having a yellow flower, and twigs, or shoots, and large dust-coloured leaves: it grows in plain, or soft, ground; and spreads wide, as though it were ropes, by reason of length, of the measure of a man in a standing posture; and has berries (حَبٌّ), like those of the هَرَّاسُ. (TA.) — شَوَاءٌ شَرِشْرٌ Roasted flesh-meat, of which the grease, or grary, drips; (S, K;) like شَلْشَلٌ and شَرِشْرٌ. (TA.)

شَرِشْرٌ: see the next preceding paragraph.

شَرِشْرَةٌ (Ināyeh, and so in some copies of the K,) or شَرِشْرَةٌ, (so in other copies of the K, accord. to the TA,) sing. of شَرِشْرٌ, (K,) which signifies The fringe-like extremities of a tail; (S,* K,* A, TA;) and of wings. (TA.) — Hence, metaphorically, [or synecdochically,] the pl. is used as signifying † The whole: and hence the saying, أَلْقَى عَلَيْهِ شَرِشْرَهُ † He betook himself altogether to it; as though, says As, by reason of his eagerness, he threw himself altogether upon it: accord. to Esh-Shihāb, it means he betook himself [to it], openly or secretly: or شَرِشْرٌ signifies † the whole body; (K;) and أَجْرَامُهُ and أَجْرَانُهُ and أَلْقَى عَلَيْهِ شَرِشْرَهُ, provs. mentioned by Meyd, all signify the same [app. † he threw upon it the weight of his body: see Freytag's Arab. Prov., ii. 409 and 410: and see art. جَرَمٌ]: or the first of these means † he loved it so that he courted death, or destruction, (استَهْلَكَ,) in his love of it : (TA:) or he loved it with a love that he would not give up, because of his necessity : (Lth, TA:) or † he desired it inordinately, or eagerly, and loved it. (A.) [See also أَلْقَى عَلَيْهِ أَرْوَاقَهُ, voce رَوْقٌ. Accord. to different authorities,] شَرِشْرٌ also signifies † Burdens, or weights; (S, K;) sing. شَرِشْرَةٌ (S:) and it is so

expl. as used in the saying mentioned above: or it there signifies † weight, and whole person: or the reduplication implies intensiveness; as though this word originally signified weight of evil: but F, in his comments on the Preface of the Ksh, objects to this, as the word does not imply the contr. of خَيْرٌ, but dispersion. (TA.) Also † Self: (K, TA:) and the saying mentioned above is expl. as meaning † He threw himself upon it, through inordinate, or eager, desire, and love. (S, TA.) And † Love: (K:) or † love of self. (Kr, TA.)

شَرِشْرَةٌ: see the next preceding paragraph.

شَرِشْرَةٌ A piece of anything. (K.) — See also شَرِشْرٌ.

شَرِشْرٌ A certain bird, (K, TA,) of small size; said by As to be thus called by the people of El-Iljāz; and by the Arabs of the desert, بَرَقَشٌ [a mistranscription for بَرِشْرٌ]: it is said to be dust-coloured; in elegance, like the حَمْرَةٌ; and to be a little larger than the عَصْفُورُ [or sparrow]. (L, TA.) [Freytag, on the authority of Dmr, says that it is the same as is called بَرَقَشٌ ابو بَرَقَشٍ: (but see بَرِشْرٌ:) and describes it as being of an ashy colour, with some mixture of redness; and of the passerine kind.]

أَشْرٌ; and its fem., شَرِيٌّ: see شَرٌّ, latter half, in three places. — شَرِيٌّ is also applied to a woman as meaning A great imputer of vices, faults, or the like, to others. (AA, L.)

إِشْرَارَةٌ A خَصْفَةٌ (S, K,) i. e. mat, (TA,) upon which [the preparation of curd called] أَقَطُ (S, K) and other things (S) are spread (S, K*) to dry; (TA;) [as also مَشْرٌ or مَشْرٌ, as written in different copies of the S voce عَيْتٌ:] or a piece of cloth, of those whereof a tent is composed, used for that purpose : (TA:) or a tablet of stone or wood, upon which flesh-meat is dried : (Lth, IAqr:) pl. أَشَارِيرٌ: or this pl. signifies pieces of flesh-meat cut into strips and dried : (S:) or the sing. signifies also flesh-meat cut into strips and dried. (K, TA.) — Also A great herd of camels: (K:) because scattered. (TA.)

مَشْرٌ or مَشْرٌ: see the next preceding paragraph.

الشَّرِشْرَةُ The lion : (Sgh, K:) from الشَّرِشْرَةُ “the biting” a thing “and then shaking” it. (Sgh, TA.)

شرب

شُرْبٌ (S, A, K, &c.) aor. شَرَبَ, (A, K,) inf. n. شَرِبٌ and شَرَبٌ (S, A, Mgh, K, &c.) and شَرِبٌ (S, A, K,) agreeably with three different readings of the Kur lvi. 55, (S, TA,) the first of which (with damm) is that generally obtaining, (Fr, TA,) and is the only one admitted by Jaḥṣar Ibn-Mohammad, notwithstanding which the second form (with fet-h) is said by MF to be the most elaste as well as the most agreeable with analogy, (TA,) or the second (with fet-h) is an inf. n., and the first is a simple subst., (AO, S, Mgh, K,) and so is the third, (AO, S, K,) and مَشْرَبٌ (S, K,) which is

also a n. of place [and of time], (S,) and تَشْرَابُ (S, K, TA,) a form used when muchness of the act is meant, (TA,) and تَشْرَابُ, which is anomalous, (TA voce بَيْنَ q. v.,) *He drank*, (KL, PS, TK,) or *he swallowed*, syn. جَرَعَ, (A, K, [but the former meaning is evidently intended by this explanation, and such I shall assume to be the case in giving the explanations of the derivatives in the A and K &c.,]) water, &c., (S,) or a liquid, properly *by sucking in, or sipping*; and otherwise tropically; (Mgh;) [generally, *gulping it*; for] you say, شَرِبَ الْمَاءَ فِي عَقْرَةٍ [*He drank the water at once, or at a single draught*]; and فِي تَشْرِبَةٍ [*He drank it leisurely, or gently, or slowly*]: (Mgh:) شَرِبَ signifies the conveying to one's inside, by means of his mouth, that in the case of which chewing is not practicable: (KT:) [but] Es-Sarakustee says, one does not say of a bird شَرِبَ الْمَاءَ, but حَسَاهُ. (Mgh.) In the saying of Abou-Dhu-eyb, describing clouds,

شَرِبْنَ بِمَاءِ الْبَحْرِ ثُمَّ تَرَفَعَتْ

[which is evidently best rendered *They drank of the water of the sea, then rose aloft*, agreeably with what has been stated respecting ب in the sense of مِنْ in p. 143, it is said that] the ب is redundant, or, as رَوَيْنَ is rendered trans. by means of ب, [though I do not think that this is the case unless ب be used as meaning "by means of," and I do not remember to have met with an instance of it,] شَرِبْنَ is thus rendered trans. (TA.) [See a similar ex. in the 28th verse of the Mo'allakah of 'Antarah, EM p. 232. One says also, شَرِبَ فِي إِنَاءٍ, meaning *He drank out of a vessel*; agreeably with an explanation of مَشْرَبَةٍ in the S and K, as meaning فِيهِ شَرِبَ. And one says, إِنِّي لَا أَشْرَبُ الْيَوْمَ مِمَّا أَشْرَبُ فِيهِمَا مَاءً, meaning *Verily I tarry the two days not drinking in them water*. (O.)—[شَرِبَ] in the conventional language of the physicians, as is indicated in the Mgh, voce بَنَجَ (q. v.), on the phrase شَرِبَ الْبَنَجَ, and as is shown in many instances in the K &c., means *He took, i. e. swallowed, the medicine*, whether fluid or solid.—And in the present day, they say, شَرِبَ الدُّخَانَ, meaning *He inhaled, properly imbibed, smoke of tobacco*; or *he smoked tobacco, or the tobacco*.—One says of seed-produce, or corn, when its culms have come forth, قَدْ شَرِبَ الزَّرْعُ, [The seed-produce, or corn, has imbibed into the culms]: (O, TA:) and when the sap (الماء) has come into it, شَرِبَ قَصَبُ الزَّرْعِ, [The culms of the seed-produce, or corn, have imbibed]. (TA.) And one says, شَرِبَ السَّنْبُلُ, [The ears of corn imbibed the farina; or] became pervaded by the farina; (En-Nadr, A, O;) or *had in them the alimentary substance*; as though the farina were water which they drank. (TA.) And وَقَدْ شَرِبَ الزَّرْعُ الدَّقِيقَ, occurring in the story of Ohod, (O, TA,) as some relate it, or شَرِبَ as others relate it, means

† [And the seed-produce, or corn, had imbibed, or had been made to imbibe, the farina, or] had become hardened in its grain, and near to maturity. (TA.) [And شَرِبَ means the same: for one says,] † أَشْرِبَ الزَّرْعَ [The seed-produce, or corn, was made to imbibe the farina; or] became pervaded by the farina: and in like manner, أَشْرِبَ الزَّرْعَ الدَّقِيقَ, i. e. † [The seed-produce, or corn, was made to imbibe the farina, or] its alimentary substance. (TA.)—One also says, أَكَلَ غَنِيٍّ وَشَرِبَهَا [He ate the flesh of my sheep, or goats, and drank the milk of them]. (TA in art. اكل.) And [in like manner] أَكَلَ فُلَانٌ مَالِي [Such a one fed upon, devoured, or consumed, my property]. (A.) And أَكَلَ عَلَيْهِ الدَّهْرُ وَشَرِبَ [Time wasted him, or wore him away; as though it fed upon him]. (A.)—And مَا لَمْ أَشْرِبْ [lit. Thou hast made me to drink what I have not drunk,] meaning † thou hast charged against me, or accused me of doing, what I have not done; (S, A, K;) like مَا لَمْ أَكُلْ. (S in art. اكل.)—شَرِبَ also signifies *He was, or became, satisfied with drinking*: (TA:) and in like manner شَرِبَتْ is said of camels. (A'Obeyd, S, TA.) And *He was, or became, thirsty*; (K, TA;) thus having two contr. significations; (TA;) as also شَرِبَ. (K, TA.)—Also, and شَرِبَ, *His camels were, or became, satisfied with drinking*: and, i. e. both these verbs, *his camels were, or became, thirsty*: (K, TA:) or the former verb signifies, or signifies also, (accord. to different copies of the K,) *his camel was, or became, weak*. (K, TA.)—شَرِبَ بِهِ, and أَشْرِبَ بِهِ, *He lied against him*. (K.)—شَرِبَ, aor. ʔ, (O, K, TA,) inf. n. شَرِبَ, (O, TA,) *He understood*: (O, K, TA:) on the authority of AA. (TA.) [In a copy of the A, the verb in this sense is written شَرِبَ; and app. not through the fault of the transcriber, for it is there mentioned as tropical: but in the O, it is said to be like كَتَبَ, aor. ʔ, inf. n. كَتَبَ; and in the K, to be like نَصَرَ.] One says, شَرِبَ مَا أَتَيْتَنِي بِهِ, i. e. *He understood [what was told to him]*. (TA.) And one says to a stupid person, أَكَلَبْ ثُمَّ أَشْرِبْ, *Kneel thou; then understand*. (O, TA. See also 1 in art. حلب.)

2. تَشْرِبَ, inf. n. شَرِبَ, *He made him to drink water &c.*; and so, as is indicated in the S and K &c., and as is well known, أَشْرَبَهُ: and أَشْرَبْتُهُ, [The seed-produce, or corn, has imbibed into the culms]: (O, TA:) and when the sap (الماء) has come into it, شَرِبَ قَصَبُ الزَّرْعِ, [The culms of the seed-produce, or corn, have imbibed]. (TA.) And one says, شَرِبَ السَّنْبُلُ, [The ears of corn imbibed the farina; or] became pervaded by the farina; (En-Nadr, A, O;) or *had in them the alimentary substance*; as though the farina were water which they drank. (TA.) And وَقَدْ شَرِبَ الزَّرْعُ الدَّقِيقَ, occurring in the story of Ohod, (O, TA,) as some relate it, or شَرِبَ as others relate it, means

mouthful, with grease, or gravy]. (TA in art. روع.)—And شَرِبَتْ الْقِرْبَةُ, (A'Obeyd, S,) inf. n. تَشْرِبَ, (A'Obeyd, K,) † *I rendered the water-skin sweet*; (K;) *I put into the water-skin, it being new, clay and water, in order to render its savour sweet*. (A'Obeyd, S.)—And شَرِبَ الزَّرْعُ الدَّقِيقَ: see 1, in the latter half of the paragraph.

3. مُشَارَبَةٌ, (S, A, K, TA,) inf. n. مُشَارَبَ, and شَرَابٌ, *He drank with him*; namely, a man. (TA.)—[And *He watered his camels, &c. with his, i. e. with another's: or he drew water with him for the watering of camels &c.*] see an ex. of the latter inf. n. in a verse cited voce شَرِبَ.

4: see 2, in two places. One says, أَشْرَبْتُ الْإِبِلَ حَتَّى شَرِبَتْ [I made the camels to drink until they were satisfied with drinking; or I watered the camels, or gave them to drink, &c.]; (S, TA;) [for] أَشْرَبَ is syn. with سَقَى. (K.)—[Hence,] الشُّوبُ يُشْرِبُ الصَّبْغَ: see 5. And أَشْرِبَ الشُّوبَ خُمْرَةً [The garment, or piece of cloth, was imbued, or saturated, with redness. (A.) And أَشْرَبَ اللَّوْنَ [He saturated the colour [with dye]. (K, TA.) And أَشْرِبَ لَوْنًا † *It was intermixed with a colour*; as also أَشْرَابَ. (TA.) And أَشْرِبَ الْأَبْيَضَ خُمْرَةً † *The white was suffused, or tinged over, with redness*. (S, TA.)—[Hence, أَشْرِبَ is also said of a sound, as meaning † *It was mixed with another sound*; as appears from the words here following:] جَسَّ الصَّوْتُ فِي الْغَرِيمِ لَا إِشْرَابَ † [The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest]. (K in art. همس.)—[Hence also,] أَشْرِبَ الزَّرْعَ: see 1, latter half.—And أَشْرِبَ فِي قَلْبِهِ حَبَّةً, (S,) or أَشْرِبَ أَشْرِبَ [He was made to imbibe into his heart the love of him, or of such a man, or of such a female;] meaning that the love of him, or of her, pervaded, or commingled with, his heart, (S, A, K, TA,) like beverage. (TA.) Whence, in the Kur [iii. 87], حَبَّ الْعِجَلِ وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجَلَ, (S, TA,) i. e. † *And they were made to imbibe [into their hearts] the love of the calf*. (Zj, TA.)—And رَفَعَ يَدَهُ فَأَشْرَبَهَا الْهَوَاءَ ثُمَّ قَالَ بِهَا عَلَى قَذَالِهِ † [He raised his hand, and made the air to swallow it up, (i. e. raised it so high and so quickly that it became hardly seen,) then gave a blow with it upon the back of his head]. (A, TA.)—And أَشْرَبْتَنِي مَا لَمْ أَشْرِبْ: see 1, latter half.—And one says to his she-camel, لَا تُشْرِبَنَّكَ [I will assuredly put upon thee the ropes, or cords], and الْعِقَالُ [the cord, or rope, with which the fore shank and the arm are bound together]. (A.) [Or] أَشْرَبَهُ † *He put the rope, or cord, upon his neck*; namely, a man's, (K, TA,) and a camel's, and a horse's or the like: (TA:) and أَشْرَبَ الْخَيْلَ † *he put the ropes, or cords, upon the necks of the horses*. (K.) And أَشْرَبَ إِبِلَهُ † *He tied his camels, every one to*

another. (K, TA.) — اشرب as an intrans. verb: see 1, last quarter, in two places. — Also *He* (a man, TA) *attained to the time for the drinking of his camels.* (K, TA.) — اشرب به: see 1, near the end of the paragraph.

5: see 1, first sentence. — Hence one says, (Mgh.) تَشْرَبُ الثَّوْبَ العَرَقَ (S, Mgh, K) and الصَّبْغَ (A, Mgh, L,) † *The garment, or piece of cloth, imbibed, or absorbed,* (S, A, Mgh, L, K,) *the sweat,* (S, Mgh, K,) and *the dye;* (A, Mgh, L;) as though it drank it by little and little: (Mgh:) and [in like manner] one says, يَشْرَبُ الثَّوْبُ [app. † يَشْرَبُ, (like as one says يَشْرَبُ حُمْرَةً, as shown in the next preceding paragraph,) meaning † *The garment, or piece of cloth, is made to imbibe, or absorb, the dye.*] (TA.) [It is said that] the verb is not used intransitively in the [proper] language of the Arabs. (Mgh.) [But] one says, تَشْرَبُ الصَّبْغُ فِي الثَّوْبِ, meaning † *The dye pervaded the garment, or piece of cloth:* (K, TA.) and الصَّبْغُ يَتَشْرَبُ الثَّوْبَ † [† *The dye pervades the garment, or piece of cloth.*] (TA.) [See also the explanation of a verse cited voce نَسَقَى.]

10. استشرب لَوْنَهُ † *His, or its, colour became intense.* (K.) And استشربت القَوْسُ حُمْرَةً † *The bow became intensely red:* such is the case when it is made of the [tree called] شَرِيَان. (AHn, TA.)

11. اشْرَابٌ: see 4, near the beginning.

Q. Q. 4. اشْرَابٌ (S, A, O, K,) inf. n. اشْرَبْتُ (S, O,) † *He raised his head like the camel that has satisfied his thirst on the occasion of drinking:* (A:) or *he stretched forth his neck to look:* (S, A, O, K:) not improbably, from اشْرَبَ in its well known sense, as though he did so when preparing to drink: (O:) or, as is said in the L, from اشْرَبَ as syn. with غَرَقَ: (TA:) you say, لَهْ اشْرَابٌ (S, A,) or لَانِهْ (K,) or both; (TA:) [the former of which may be rendered *He raised his head at it, or he stretched forth his neck at it to look;* or, as also the latter, *he stretched forth his neck to look at it;*] namely, a thing: (S:) or اشْرَابٌ originally means *he stretched forth his neck in preparing to drink water:* and then, in consequence of frequency of usage, *he raised his head, and stretched forth his neck, in looking;* and hence is trans. by means of اِنَى: (Har p. 152:) or *he raised, or exalted, himself.* (K, TA.) يَشْرَبُونَ لَوْنَهُ, occurring in a trad., means † *They will raise their heads at his voice to look at him.* (TA.) And اشْرَابَ التَّبَاقِ وَأَرْتَدَّتِ الْعَرَبُ, in another trad., means † *Hypocrisy exalted itself [and the Arabs apostatized, or revolted from their religion].* (TA.)

شَرِبَ an inf. n. of شَرَبَ [q. v.]. (S, A, Mgh, K, &c.) — And a pl., (S, Mgh,) or [rather] a quasi-pl. n., (ISd, TA,) of شَارِبٌ, q. v. (S, ISd, Mgh, TA.) — [Golius assigns to it also the meaning of "*Linum tenue*," as on the authority of Meyd.]

شَرِبَ an inf. n. of شَرَبَ [q. v.]; (S, A, Mgh, K, &c.) like شَرِبَ: (S, A, K:) or a simple subst. [signifying *The act of drinking*]; (AO, S, Mgh, K;) as also شَرِبَ. (AO, S, K.) — In the phrase اُخْوِكَ شَرِبَ it is used as [an epithet,] meaning شَرِبَ [which may be regarded as virtually syn. with شَارِبٌ or as similar to this latter but intensive in signification]. (Ham p. 194.)

شَرِبَ: see the next preceding paragraph, in two places. — Also *Water*, (K, TA,) itself; so some say; (TA;) as also مَشْرَبٌ, (K, accord. to the TA,) with kesr, (TA,) or مَشْرَبٌ, (so in the CK and in my MS. copy of the K,) i. e. *water that one drinks;* so says AZ: pl. of the former اشْرَابٌ. (TA.) [See also شَرَابٌ.] — [And *A draught of milk:* see an ex. in a verse cited in art. سَلَف, conj. 4.] — And *A share, or portion that falls to one's lot, of water:* (S, Mgh, Mgh, K:) or so شَرِبَ مِنْ مَاءٍ. (ISk, TA.) It is said in a prov., أَخْرَجَهَا أَقْلَهَا شَرِبًا [† *The last of them is the one of them that has the least share of water*]: originating from the watering of camels; because the last of them sometimes comes to the water when the watering-trough has been exhausted. (S. [See also Freytag's Arab. Prov. i. 61.]) — As a law-term, it means *The use of water [or the right to use it] for the watering of sown-fields and of beasts.* (Mgh.) — Also *A watering-place; syn. مَوْزِدٌ.* (AZ, K:) pl. as above. (TA.) — And † *A time of drinking:* (K:) but they say that it denotes the time only by a sort of tropical application; and they differ respecting the connexion of this meaning with the proper meaning. (MF, TA.)

شَرِبَ: see شَرَبَ, in two places.

شَرِبَةً *A single act of drinking.* (S.) — And *A single draught, or the quantity that is drunk at once, of water.* (S.) It is said in a prov., نَعْرَ مَعْلَقِ الشَّرِبَةِ هَذَا [† *Excellent, or most excellent, is the traveller's drinking-cup, or bowl, that will hold a single draught, namely, this!*]: the مَعْلَقِ is said by As to be a drinking-cup or bowl which the rider upon a camel suspends [to his saddle]: (Meyd:) it is said in describing a camel: (TA:) and it means that, to the place of alighting to which he desires to go, he is content with a single draught, not wanting another: (Meyd, TA:) the prov. is applied to him who, in his affairs, is content with his own opinion, not wanting that of another person. (Meyd.) شَرِبَةُ أَبِي الْجَهْمِ [† *The draught of Abu-l-Jahm*] is said of a thing that is sweet, or pleasant, but in its result unwholesome: (MF, TA:) Abu-l-Jahm was a frequent visitor of the Khaleefeh El-Mansoor El-'Abbásee, who, finding him troublesome, ordered that a poisoned draught should be given to him, in his presence: which having been done, Abu-l-Jahm, pained by the draught, rose to depart; and being asked by the Khaleefeh whither he was going, he answered, Whither thou hast sent me, O Prince of the Faithful. (MF.) — In the Mo'allukah of Tarafah, it is applied to *A draught of wine.* (EM p. 87.) — [In the conventional language of the physicians, it is a term applied to *A dose of medicine,*

such as is drunk and also such as is eaten.] — Also *A palm-tree that grows from the date stone:* (K:) pl. شَرَبَاتٌ. (TA.) [It seems to be there added that شَرَابٌ and شَرَابِيْبٌ are also its pls.: the former may be like ضَرَائِرُ pl. of ضَرَّة: the latter is app. a mistranscription, and should perhaps be شَرَابِيْبٌ, for شَرَابٌ; like مَحَامِيْرٌ for مَحَامِرٌ, &c.]]

شَرِبَةً (K,) or شَرِبَةً مِنْ مَاءٍ (S,) *The quantity of water that satisfies thirst.* (S, K.) — شَرِبَةً is also syn. with اِشْرَابٌ [originally an inf. n.] meaning † *A colour tinged over with another colour;* as in the saying, فِيهِ شَرِبَةٌ مِنْ حُمْرَةٍ [† *In him is a colour tinged with redness*]: (S, TA:) [and] † *somewhat of redness;* as in the phrase, فِيهِ شَرِبَةٌ [† *In him is somewhat of redness*]: (A:) or † *a redness in the face:* (K:) or † *whiteness mixed with redness.* (IAar, TA voce خُشْبَةٌ.)

شَرِبَةً [† *The act, or habit, of*] *much drinking.* (K.) One says, إِنَّهُ لَذُو شَرِبَةٍ, meaning *Verily he is one who drinks much.* (AA, AHn, TA.) — It is also allowable as a pl. of شَارِبٌ [q. v.]. (Mgh.) — Also *A small trough, (S, K, TA,) made, (S,) or dug, (TA,) around a palm-tree, (S, K, TA,) and around any other kind of tree, and filled with water, (TA,) holding enough to irrigate it fully, (K, TA,) so that it is plentifully irrigated thereby:* (S, TA:) pl. شَرَبٌ [or rather this is a coll. gen. n., of which the former is the n. un.,] and [the pl. properly so termed is] شَرَبَاتٌ. (S.) — And كُرْدٌ دَبْرَةٌ (K, TA,) which is syn. with مَقَاةٌ: (TA:) [from a comparison of the explanations of all of these words, it seems to mean *A channel of water for the irrigation of a plot, or tract, of sown land:* or, if the explanation مَقَاةٌ, in the TA, be conjectural, the meaning may be *a portion of such land, having a raised border to retain the water admitted upon it:*] pl. شَرَبَاتٌ and [coll. gen. n.] شَرَبٌ [as above]. (TA.) — Also *Thirst.* (Lh, T, O, K.) One says, لَمْ تَزَلْ بِهِ شَرِبَةُ الْيَوْمِ, *He has not ceased to have thirst to-day.* (Lh, TA.) And جَاءَتِ الشَّرِبَةُ الإِبِلَ وَبَهَا شَرِبَةً *The camels came thirsty.* (T, O.) And طَعَامٌ ذُو شَرِبَةٍ *Food wherewith one has not sufficient water to satisfy thirst.* (O, TA.) Accord. to the L, شَرِبَةٌ signifies *The thirst of cattle after the being satisfied with fresh pasture;* because this invites to drink. (TA.) — And *Vehemence of heat.* (K.) One says, يَوْمٌ ذُو شَرِبَةٍ *A day of vehement heat, in which is drunk more water than at other times.* (TA.)

شَرِبَةً One who drinks much; (ISk, S, K;) as also شَرِبٌ and شَرَابٌ. (S.) One says رَجُلٌ أَكَلَهُ شَرِبَةً *A man who eats and drinks much.* (ISk, S.)

شَرِبٌ, applied to herbage, i. q. غُلَى; (O, K;) i. e. *Tangled and dense, one part above another.* (O.)

شَرِبَةً, [said to be] the only word of this form except جَرِبَةً (K,) [but to this should be added بَغِبَةً, inf. n. of بَغَتَهُ,] *A way, mode, or manner,*

of being, or acting &c. (S, O, K.) One says, *وَأَحَدَةٌ عَلَى شَرْبَةٍ وَاحِدَةٍ مَا زَالَ فَلَانٌ عَلَى شَرْبَةٍ وَاحِدَةٍ* Such a one ceased not to be [employed] upon one affair. (S, O.) = And A tract of land, (K, TA,) soft, or plain, (TA,) producing herbs, but having in it no trees. (K, TA.) — [And] The side of a valley. (Mgh.)

شَرَابٌ A beverage, or drink, (Mgh, L, Mṣb, K,) of any of the liquids, (Mgh, Mṣb,) or of anything that is not chewed, (L,) or of whatever kind and in whatever state it be; thus in a copy of the K: (TA:) and syn. with **شَرِبٌ** and **شُرْبٌ**, (K,) accord. to a saying attributed to AZ: (TA:) or these two have another meaning, expl. in the next paragraph: (K:) the pl. of **شَرَابٌ** is **أَشْرِبَةٌ**; (Mgh, TA;) or it has no pl., as is said in the K in art. **نَهْرٌ** [accord. to one or more of the copies; but see **نَهَارٌ**, where it is shown that in copies of the K, as well as in the S, the word to which this statement relates is **شَرَابٌ**, with the unpointed **س**]. (TA.) The lawyers [and generally the post-classical writers, and sometimes others,] mean thereby [Wine, and] such beverage as is forbidden. (Mgh.) [Also Sirup: pl. **شَرَابَاتٌ**: so in the language of the present day.]

شُرْبٌ and **شَرِبٌ** are syn. with **شَرَابٌ**, q. v.: or both signify Water inferior to the **عَذْبٌ** [or sweet]: (K:) or [brackish water; i. e.] water between the salt and the sweet: (AO, S:) or water drinkable, or fit to be drunk, but in which is disagreeableness: (Mṣb:) or the former signifies water that has some degree of sweetness, and is sometimes drunk by men notwithstanding what is in it; and the latter, water inferior to what is sweet, and not drunk by men save in cases of necessity, but sometimes drunk by cattle: (IKt, TA:) or the latter, the sweet: and the former is said to signify water that is drunk: (TA:) or the latter, water that has no sweetness in it, but is sometimes drunk by men notwithstanding what is in it; and the former, water inferior to this in sweetness, and not drunk by men save in cases of necessity: (AZ, T, M, TA:) or, accord. to Lth, **شَرِبٌ** and **شَرِبٌ** signify water in which are bitterness and saltiness, but not abstained from as drink: and **شُرْبٌ** and **مَاءٌ شُرْبٌ** are syn.: and **مَاءٌ شَرِبٌ** is syn. with **شُرْبٌ**: this last word is used alike as masc. and fem. and sing. and pl. (TA.) It is said in a prov., originally in a trad., **جُرْعَةٌ شُرْبٌ أَنْتَفَعُ مِنْ عَذْبٍ مُوَبٍّ** [expl. in art. **وَبٍّ**]. (TA.) = Also, **شُرْبٌ**, A man who drinks vehemently. (TA.) See also **شُرْبَةٌ**: and **شَرِبٌ**. — And † A she-camel desiring the stallion. (K.)

شَرِبٌ: see **شَرَابٌ**: and **شُرْبٌ**; the latter in five places. = Also One who drinks with another: (S, K:) and one who waters his camels with those of another: of the measure **فَعِيلٌ** in the sense of the measure **مُفَاعِلٌ** (S:) and one who draws water, or is given to drink, with another. (IAqr, K.) You say, **هُوَ شَرِبِي** [He is my companion in drinking; or in watering his camels with mine: &c.]. (TA.) And a rhijiz says,

- رُبٌّ شَرِبٌ لَكَ ذِي حُسَابٍ
- شَرَابُهُ كَالْحَزْرِ بِالنَّوَسِ

[Many a one who waters his camels with thine, or who draws water with thee for the watering of camels, having an evil disposition, his watering &c. is like the cutting with razors]: i. e., thy waiting for him at the watering-trough is [a cause of] killing to thee and to thy camels. (TA.)

شَرِبَةٌ is expl. in the S as meaning A sheep, or goat, which one drives back, or brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow: but in some of the copies is a marginal note stating that the correct word is **سَرِبَةٌ**, with the unpointed **س**. (TA.)

شَرَابِيٌّ A cup-bearer: or a butler: and a seller of wine or of sirup. (MA.)

شُرَابِيَّةٌ a subst. (K) from **اشْرَابَ** [q. v.; as such signifying † A raising of the head like the camel that has satisfied his thirst on the occasion of drinking: &c.]: (S, K, TA:) like **طُمَائِنَةٌ** [from **اطْمَأَنَّ**]. (K, TA.)

شَرَابٌ: see **شُرْبَةٌ**: and what here next follows.

شَرِبٌ Addicted to **شَرَابٌ** [i. e. drink, or wine]; (S, K, TA;) like **حَبِيرٌ**; (S;) as also **شَرَابٌ** and **شُرْبٌ** and **شَرَابٌ**. (TA.) = See also **شُرْبٌ**.

شُرَابَةٌ A tassel: so in the language of the present day: probably post-classical: pl. **شُرَابِيْبٌ**.

شَارِبٌ Drinking, or a drinker: pl. **شَارِبُونَ** (Mṣb) and **شَرِبٌ**, like as **صَحْبٌ** is of **صَاحِبٌ**, (S, Mṣb,) or, accord. to ISd, (TA,) **شَرِبٌ**, which signifies people drinking, (K, TA,) and assembling for drinking, is a quasi-pl. n. of **شَارِبٌ**, being like **رَجُلٌ** and **رَجُلٌ**; and **شُرْبٌ**, which is said by IAqr [and in the S] to be pl. of **شَرِبٌ**, is pl. of **شَارِبٌ**, like as **شُرْبٌ** is of **شَارِبٌ**; (TA;) **شُرْبَةٌ** also is allowable as a pl. of **شَارِبٌ**, like as **كَفَرَةٌ** is pl. of **كَافِرٌ**; (Mṣb;) and **أَشْرِبٌ** is pl. of **شَرِبٌ**, or it may be an anomalous pl. of **شَارِبٌ**: (MF:) the pl. **شُرْبٌ** occurs in the saying of El-Aḡṣṣṣ,

- هُوَ الْوَاهِبُ الْمُسْعَبَاتِ الشُّرْبِ
- بَيْنَ الْحَرِيرِ وَبَيْنَ الْكُنْ

[He is the giver of female singers to the drinkers, some clad in silk and some in linen]. (S.) — See also **شَرِبٌ**. — [Hence, The mustache; i. e.] the defluent hair over the mouth; (Mṣb;) or so **شَوَارِبٌ**, (Lh, A, K,) which is the pl., (Lh, S, Mṣb,) as though the sing. applied to every distinct part: (Lh:) the two [halves] are called **شَارِبَانِ**: (S, TA:) or, as some say, only the sing. is used, and the dual is a mistake: (TA:) accord. to AHāt (Mṣb, TA) and AAF, (TA,) the dual is scarcely ever, or never, used; but accord. to AO, the Kilābees say **شَارِبَانِ**, with regard to the two extremities: (Mṣb, TA:) and the pl., (A, K,) or, accord. to the T &c., the dual, (TA,) signifies the long portions [of the hair] on the two sides of the **سَبَّةٌ** [q. v.]: (T, A, K, TA:) or (K,

TA) **شَارِبٌ** signifies the **سَبَّةٌ** altogether, (A, K, TA,) as some say; but this is not correct. (TA.) One says, **طَرَّ شَارِبُ الْغُلَامِ** [The mustache of the boy, or young man, grew forth]. (S.) — And hence, as being likened to the two long portions of hair on each side of the **سَبَّةٌ**, the **شَارِبَانِ** of the sword, (T, TA,) i. e. † Two long projections (**أَتْفَانٌ طَوِيلَانِ**) at the lower part of the hilt, (A, K, TA,) [extending from the guard,] one on one side and the other on the other side of the blade, (T, TA,) the **غَاشِيَةُ** [or leathern covering of the scabbard] being beneath them: so says ISh. (TA.) — **الشَّوَارِبُ** also signifies † The **عُرُوقُ** [or ducts] of the **خُلُقُومُ** [or windpipe]: (A:) or certain ducts (**عُرُوقُ**) in the **حَنَقُ** [i. e. fauces or throat], (K, TA,) that imbibe the water [or saliva?], being the channels thereof: (TA:) and, (K,) or, as some say, (TA,) the channels of the water [or saliva?] (S, K, TA) in the **حَنَقُ** [i. e. fauces or throat] (S) or in the neck: (K, TA:) or certain ducts (**عُرُوقُ**) adhering to the windpipe, and the lower parts thereof to the lungs: so says IDrd: or rather, some say, the hinder part thereof [adhering] to the **وَتِينٌ** [or aorta], having tubes from which the voice issues, and in which choking takes place, and whence the saliva issues: and those of the horse are said to be [certain ducts] by the side of the **أَوْدَاجُ** [or external jugular veins], where the veterinary surgeon draws blood by cutting the **أَوْدَاجُ**: the sing. seems by implication to be **شَارِبٌ**. (TA.) Hence the phrase **جِمَارٌ صَحْبُ الشَّوَارِبِ** † An ass that brays vehemently. (S, TA.) And **صَحْبُ الشَّوَارِبِ** † [A man] having a disagreeable voice: thus likened to an ass. (A, TA.) — Accord. to IAqr, **الشَّوَارِبُ** signifies [also] **مَجَارِي الْمَاءِ فِي الْعَيْنِ**, which AM supposes to mean The channels of water in the spring, or source; not in the eye. (L, TA.) — **سَنْبُلُ شَارِبٍ قَبِجٍ** means † Ears of corn becoming, or being, pervaded by the farina: (A, TA:) or, in which the grain has hardened, and nearly come to maturity. (TA.) = Also † Weakness, or feebleness, in any animal: (K, TA:) or a strain (**عَرَقٌ**) thereof; as in the saying, **نَعْمَ الْبَعِيرُ هَذَا لَوْلَا أَنْ فِيهِ شَارِبٌ خَوِرٌ** † [Excellent, or most excellent, were the camel, this one, were there not in him a strain of weakness or feebleness]. (TA.)

شَارِبَةٌ [a subst. from **شَارِبٌ**, made such by the affix **ة**] A people, or party, dwelling upon the side (**صَفَّةٌ**, in some copies of the K **صَفَّةٌ**) of a river, (S, A, K,) and to whom belongs the water thereof. (S.)

إِشْرَابٌ as syn. with **شُرْبَةٌ**: see the latter.

مَشْرَبٌ is a noun of place, [and of time,] as well as an inf. n.: [i. e.] it signifies [A place, and a time, of drinking: or] the quarter (**وَجْهٌ**) whence one drinks: (S, TA:) and a place to which one comes to drink at a river or rivulet: (TA:) and **مَشْرَبَةٌ**, (S, Mṣb, K, TA,) not, as is implied in the K, **مَشْرَبَةٌ** also, (TA,) signifies [the same, as

is indicated in the A; or] a place whence people drink; (Mgh, TA;*) i. q. مَشْرَعَة; (K;) or like a مَشْرَعَة. (S, TA.) One says, هَذَا مَشْرَبُ الْقَوْمِ, and مَشْرَبُهُمْ [This is the people's, or party's, drinking-place, or place whence they drink]. (A.) And it is said in a trad., مَلْعُونٌ مَنْ أَحَاطَ عَلَى مَشْرَبَةٍ (S, TA,) i. c. [Cursed is he] who takes entirely to himself, debarring others from it, a place whence people drink. (TA.) — See also شَرِبَ.

مَشْرَبٌ حُمْرَةٌ A man whose complexion is tinged over [or intermixed] with redness. (TA.) [See 4: and see also مَشْرَبٌ.]

رَجُلٌ مَشْرَبٌ A man whose camels have drunk [until satisfied with drinking: see أَشْرَبَ near the end of the first paragraph]. (TA.) And A man whose camels are thirsty, or who is himself thirsty. (TA.) اسْقِنِي فَأَتِي مَشْرَبٌ is a saying mentioned by Iqan, and expl. by him as meaning عَطْشَانٌ: it means [Give thou me to drink, for] I am thirsty or my camels are thirsty. (TA.)

شَرِبَ: see شَرِبَ: and see also شَرِبَ.

مَشْرَبَةٌ: see مَشْرَبٌ, in three places. — Hence, (A, TA,) An upper chamber; syn. غُرْفَةٌ; (S, A, Mgh, K, TA;) and عَلَيَّةٌ; (S,* K;) both of which signify the same; (MF, TA;) because people drink therein; (A, TA;) as also مَشْرَبَةٌ: (S, Mgh, K, TA;) pl. مَشَارِبُ, (TA,) syn. with عَلَالِي, (S,) and مَشْرَبَاتُ. (TA.) — And the former, (K, TA,) not, as is implied in the K, the latter also, (TA,) A صُقَّة [i. e. roofed vestibule or the like]: (K, TA:) or the like of a صُقَّة in the front of a غُرْفَةٌ [expl. above]. (TA.) — Also the former, (K, TA,) not, as is implied in the K, both words, (TA,) Soft, or plain, land, in which is always herbage, (K, TA,) i. e. green and juicy herbage. (TA.) — See also مَشْرَبَةٌ. — [Also A cause of drinking: a word of the class of مَبْخَلَةٌ &c.] One says طَعَامٌ مَشْرَبَةٌ Food [that is a cause of drinking, or] upon which one drinks much water: (T, TA:) or طَعَامٌ ذُو مَشْرَبَةٍ food upon which the eater drinks. (A.)

مَشْرَبَةٌ: see the next preceding paragraph.

مَشْرَبَةٌ (S, A, K,) and MF says that مَشْرَبَةٌ is allowable in the same sense, mentioning it as on the authority of Fei, [in my copy of whose lexicon, the Mgh, I do not find it,] (TA,) A drinking-vessel. (S, A, K.)

مَشْرَبٌ حُمْرَةٌ A man whose complexion is much tinged over [or much intermixed] with redness. (TA.) [See also مَشْرَبٌ.] — مَشْرَبَةٌ is an epithet applied to Certain letters the utterance of which, in pausing, is accompanied with a sort of blowing, but not with the same stress as the [generality of those that are termed] مَجْهُورَةٌ: they are زَايٌ and ظَالٌ and ضَادٌ: [and Lumsden (in his Ar. Gr. p. 47) states that زَايٌ belongs to the same class, likewise: and, as some say, نُونٌ when movent:] Sb says that some of the Arabs utter with more vehemence of voice than others. (TA.)

Bk. I.

شرح

1. شَرَجَ: see 4. — Also, (S, A, O, TA,) [aor. 2,] inf. n. شَرَجَ, (S, O, K, TA,) He put, or set, together bricks (لَبِنٌ), in order, side by side, or one upon another, compactly; (S, A, O, K, TA;) and (O) so شَرَجَ, (O, Mgh, Msh,) with teshdeed, (Msh,) inf. n. تَشْرِيجٌ. (O, Mgh.) — And He collected together, (O, K,) or put together, or joined, (L,) any thing or things, one part to another, or one thing to another; (O, L;) as also شَرَجَ. (L.) — [And app. He wove palm-leaves: see شَرِجَةٌ, below; and see also شَرِيطٌ.] — And He mixed (A, O, K) beverage, or wine: and in like manner شَرَجَ he mixed honey &c. with water. (O.) — And شَرَجَهُ فِي الْأَمْرِ, aor. 2, (TK,) inf. n. as above, (K, TK,) He was, or became, a partner, or sharer, (K, TK,) with him in the affair. (TK.) — Also, (O,) inf. n. as above, (K,) He lied; (O, K;) like سَرَجَ and سَدَجَ. (O.) — شَرَجَ, (O, TA,) with kesr to the ر, (O,) He was, or became, beautifully fat. (O, TA.)

2. تَشْرِيجٌ: see above, in three places. — Also, said of pasture, or herbage, It caused the flesh of an animal to be intermixed with fat. (L.) And شَرَجَ, said of the flesh of an animal, It was intermixed with fat: (S, O:) or was made to be of two colours by reason of the fat and the flesh: (TA:) and تَشْرِيجٌ it (the flesh) became intermixed with fat. (S, O, K.) — And تَشْرِيجٌ also signifies The sewing with stitches far apart. (S, O, K.) — See also 4.

3. مُشَارَجَةٌ The being like, one to another. (O, K.) One says, شَارَجَهُ He was like to him; or it, to it: and شَارَجَا They two were like, each to the other. (TK.)

4. إِشْرَاجٌ (AZ, S, A, O, Mgh,) inf. n. إِشْرَاجٌ; (K;) and تَشْرِيجٌ (AZ, O,) inf. n. تَشْرِيجٌ; (K;) and شَرَجَ (AZ, O,) inf. n. شَرَجَ; (K;) He closed, or made fast, the [leathern receptacle called] خَرِيطَةٌ (AZ, O, K) or عَيْبَةٌ (S, A, O, Mgh,) by inserting its أَشْرَاجَ [or loops] one into another. (S, A,* O, Mgh.) — [Hence,] اشْرَجَ اشْرَجَ [He closed his bosom upon it]. (A, TA.)

5: see 2.

7. انْشَرَجَ (K,) or انْشَرَجَتْ, said of a bow, (ISK, S, O,) It split. (ISK, S, O, K.)

شَرَجٌ A place in which water flows from a [stony tract such as is termed] حَرَّةٌ to a soft, or plain, tract; (S, K;) as also شَرَجَةٌ: (TA:) or the latter signifies [simply] a place in which water flows; and some elide the ة, saying شَرَجَ: (Msh:) pl. شَرَاجُ (S, Mgh, Msh, K, expl. in the Mgh agreeably with the former explanation above, and said in the Msh to be pl. of شَرَجَةٌ,) and شُرُوجٌ. (S, K.) — Also A party, or distinct body or

class [of men]. (S, K.) One says, أَصْبَحُوا فِي هَذِهِ الْأُمْرِ شَرَجَيْنِ i. c. [They became, in this affair,] two parties. (S.) And it is said in a trad., أَصْبَحَ النَّاسُ شَرَجَيْنِ فِي السَّفَرِ [The people, or men, became two parties in the journey]; meaning, half of them fasting, and half of them breaking the fast. (TA.) — And The like of another; (S, K;) as also شَرِيجٌ: (O, K:) the latter from the same word as meaning “a piece of wood [or a branch] that is split into two halves;” each of which is the شَرِيج of the other. (O.) One says, هَذَا شَرَجُ هَذَا This is the like of this. (S.) — And A sort, or species. (S, K.) One says, هُمَا شَرَجٌ وَاحِدٌ They two are one sort, or species. (S.) — And شَرَجَانِ Any two different colours: (S:) [and] شَرِيجَانِ signifies [the same, i. e.] two different colours (K, TA) of anything; or, accord. to Iqan, two mixed colours, not black and white: (TA:) and this latter, also, the two lines of the نِيرَانِ [or two ornamental borders] of a [garment of the kind called] بُرْدٌ (O, K,) one of which is أَخْضَرٌ [here meaning of a dark, or ashy, dust-colour], and the other white or red. (O.) — And الشَّرَجُ, like فَلْسٌ [in measure, not to be confounded with الشَّرَجُ], signifies The [perineum, or] part between the anus and the testicles. (IKht, TA.)

شَرَجٌ The loops (S, Mgh, O, Msh, K) of the [leathern receptacle called] عَيْبَةٌ, (S, Mgh, O, Msh,) and of the [tent called] خَيْبَةٌ, (O, TA,) and the like, and of the مُصْحَفٌ [or copy of the Kur-án, &c.]: (TA:) [the loops here meant being such as are inserted one into another, to close a bag &c.: see 4:] pl. أَشْرَاجُ. (S, Mgh.) [And it seems also, from what here follows, to signify A single loop.] — † The anus: (Msh, TA:) or hence شَرَجُ الدُّبُرِ signifies † the anus. (Mgh.) — And † The vulva of a woman: (O, K:) pl. as above. (TA.) — And شَرَجُ الدَّرَاهِمِ [The purse for money]. (M and K in art. صر: in the CK, شَرَج.) — Also A place of expanding of a valley: (S, O, K:) pl. as above. (S.) — And The Milky Way in the sky: (S:) or so الشَّرَجُ. (K.) — Also A splitting, or cracking, انْشِقَاقٌ, S, and so in some copies of the K, or شَقَاقٌ, so in other copies of the K and in the O,) in a bow. (S, O, K.) — And in a beast, The having one of the two testicles larger than the other. (S, O, K.)

شَرَجَةٌ: see شَرَجَ. — Also A hollow slug in the ground, in which a piece of skin is spread, and from which camels are watered, (O, K,) water being poured upon the skin. (O.)

شَرِيجٌ A branch, or rod, that is split into two halves: and شَرِيجَةٌ, a bow that is made thereof: (S, O, K:) or the former, a branch, or rod, from which are split two bows: and either of the bows thus made: or a split bow: pl. شَرَايِجُ: accord. to AA, a bow that is split from a branch, or rod, in two halves; also called فَلَقٌ: accord. to Lh, a

bow in which is a splitting (شَقٌّ, used as an inf. n.), and [such as is] a شَقٌّ, by which is meant the subst. [i. e. half of a branch or rod divided lengthwise]; شَرِيج being used by him as an epithet: and some say that شَرِيجَةٌ signifies a bow that is not [made] from a sound, or whole, branch; like فَلَقٌ. (TA.) — Also An arrow used in the game called المِيسِر belonging to the person who plays with it, not borrowed. (TA in art. شَجَر.) — See also شَرِيج, in three places. — المرء بين شَرِيجِي غَيْرِ وَشَرِيجِي is a tropical saying [app. meaning: Man is between the two different conditions of grief and happiness]. (A, TA.)

شَرِيجَةٌ A thing (S, Mgh, Mṣb, K) that is woven (S, Mgh, Mṣb) of palm-leaves (S, Mgh, Mṣb, K) and the like, (Mṣb,) in which are carried melons and other things (S, Mgh, Mṣb, K) of the like kind: (S, Mgh, K:) pl. شَرَايِج. (Mṣb.) — A door, (Mgh,) or a thing like a door, (Mṣb,) made of reeds, or canes, for a shop. (Mgh, Mṣb.) — A cage, or coop, (جَدِيلَةٌ) of reeds, or canes, (O, K, TA,) made (TA) for pigeons. (O, K, TA.) [The explanation in the K is strangely misunderstood and rendered by Freytag as meaning "Zona ex arundine facta, qua utuntur in balneo."] — And The sinew with which the feathers of an arrow are attached: (O, K:) if it is feathered by means of glue, the glue is called رُومَةٌ. (O.) — [Also, accord. to Golius, as on the authority of Meyd, The tie, or band, ("ligamentum") of a book.] — See also شَرِيج, in two places.

شَرِيج (Mṣb, TA,) or شَرِيج (so in my copy of the Mgh,) or the latter is not allowable, (Mṣb, TA,) vulgarly pronounced سَرِيج, [q. v.,] with س and kear, (TA,) an arabicized word, (Mgh, Mṣb, TA,) from [the Pers.] شِيرَة, (Mgh, Mṣb,) Oil of sesame, or sesamum: (Mṣb, TA:) and white oil (Mgh, Mṣb, TA) is sometimes thus called: (Mṣb, TA:) and expressed juice (عَصِير), (Mgh, Mṣb, TA,) or [beverage of the hind called] نَبِيد, (Mgh,) before it alters; (Mgh, Mṣb, TA;) as being likened to oil of sesame because of its clearness. (Mṣb, TA.)

أَشْرَج A beast having one of his testicles larger than the other. (S, Mgh, K.) — A man having one testicle. (A, TA.)

سَهْرٌ مُشْرَجٌ An arrow having cracks. (Freytag, from the Deewán of the Hudhalees.)

فَتَيَاتٌ مُشَارِجَاتٌ [in the CK, erroneously, مُشَارِجَاتٌ] Young women equals in age. (O, K.)

شرح

1. شَرَحَ, aor. ʾ, (K,) inf. n. شَرَحَ, (S, O,) He uncovered, laid open, displayed, exposed to view, discovered, revealed, or disclosed. (S, O, K.) — [Hence,] one says, شَرَحَ أَمْرَهُ † He showed, discovered, disclosed, or made apparent, his affair,

or case. (A, TA.) And شَرَحَ مَسْأَلَةً (A, TA) † He explained a question; (TA;) he explained, or made manifest, the answer to a question. (A.) And شَرَحَ الْغَامِضَ † He expounded, explained, or interpreted, what was obscure, recondite, or abstruse. (S, O.) And شَرَحَ الْحَدِيثَ, inf. n. as above, † He expounded, explained, or interpreted, the tradition; showed, or made apparent, its meaning. (Mṣb.) — And شَرَحَ, aor. as above, (K,) and so the inf. n., (O, TA,) He opened (O, K, TA) a thing of any kind, of any substance or material. (TA.) — † He deflowered a virgin: (O, K, TA:) or † he compressed a woman, (A, L,) or a virgin, (K,) lying on her back; (A, L, K;) or he threw, or laid, upon her back, and then compressed, his female slave, or young woman. (O, L.) — He widened, or dilated, a thing. (K.) — Hence, (TA,) شَرَحَ اللَّهُ صَدْرَهُ (S, A, Mgh, O, Mṣb, TA,) aor. as above, (TA,) and so the inf. n., (Mṣb, TA,) † God dilated his bosom, (Mgh, O, Mṣb, TA,) [for the acceptance, or favourable acceptance, of what was good], (O, TA,) and لِلْإِسْلَامِ (Mgh, Mṣb, TA) for the acceptance, or favourable acceptance, [of El-Islám, or] of the truth, (Mṣb, TA,) as in the Kur [xxxix. 23]. (TA.) [Said in the TA to be tropical; but not so in the A, being mentioned in the latter as proper.] [And hence, an objective complement being app. understood,] فَلَانٌ يَشْرَحُ † Such a one manifests desire for the things of the present world: (A:) or such a one becomes dilated in the bosom at the prospect of the things of the present world, and desirous of acquiring them, with large desire. (O, L.) And مَا لِي أَرَاكَ تَشْرَحُ إِلَيَّ كُلَّ رَيْبَةٍ † What aileth me that I see thee manifesting desire for everything occasioning doubt, or suspicion, or evil opinion? (A, TA.) — Also He cut; and so † شَرَحَ. (K.) You say, شَرَحَ اللَّحْمَ, (A, O, Mṣb, TA,) inf. n. as above; (O;) and شَرَحَهُ, (A, O, Mṣb, TA,) inf. n. شَرَحَ; (S, O, TA;) the former meaning He cut the flesh-meat lengthwise [or into an oblong slice or into such slices]: and the latter, he so cut it much or into many [such] pieces [or slices]: (Mṣb:) or the former, he cut the flesh-meat from the joint or limb: or both signify he cut the flesh-meat upon the bone: (L, TA:) or شَرَحَ اللَّحْمَ signifies تَصْفِيفُهُ; and so تَشْرِيحُهُ: (O:) or تَصْفِيفٌ is a kind of † تَشْرِيع; i. e. the cutting a piece of flesh-meat thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals. (TA.) — Also, (K,) inf. n. as above, (O,) He understood (O, K) speech, or language. (TK.) — And شَرَحَ also signifies The act of keeping, preserving, or guarding. (TA.) [And particularly The guarding of seed-produce from the birds; (see شَارَحَ); as also شَرَاخَةٌ; (see 1 in art. خَطَر, fourth sentence;) each an inf. n., of which the verb is شَرَحَ.]

2. The inf. n. تَشْرِيعٌ signifies The expounding, explaining, or interpreting, well, language, or

discourse. (KL.) — See also 1, latter half, in four places. — [Also The dissecting, or anatomizing, a body.]

7. انشَرَحَ صَدْرُهُ (S, A, O) His bosom became dilated, (O,) [with joy or the like, or] لِلْإِسْلَامِ [for the acceptance, or favourable acceptance, of El-Islám]. (S.)

10. استَشْرَحَ He asked for language to be expounded, explained, or interpreted, to him: or for flesh-meat to be cut for him in the manner termed شَرَحَ. (O.)

شَرَحَ inf. n. of 1. (S, O, &c.) — [An exposition, explanation, or interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds; distinguished from a حَاشِيَةٌ, which is a commentary only on particular words and passages: pl. شُرُوح.]

شَرْحَةٌ مِنْ اللَّبَاءِ شَرِيجَةٌ see شَرِيجَةٌ. — شَرْحَةٌ Flesh-meat of gazelles cut in the manner termed شَرَحَ [i. e. into oblong slices], (TA,) such as is brought in a dry state, just as it was, not مَقْدَرٌ [which means cut into strips and then dried by exposure to the sun]. (ISH, O, K, TA.)

شَرَّاحٌ The discovery, disclosure, or explanation, of an affair or a case: so in the prov., مَعَ التَّجَاحِ مَعَ الشَّرَّاحِ [The accomplishment of one's want is with the discovery, or disclosure, or explanation, thereof]; meaning, discover thou, or disclose, or explain, to me my affair, or case, for the doing so is one of the means of accomplishing my want: thus expl. by Aṣ. (Meyd. [In the TA, مَعَ is put in the place of مَعَ. See a similar prov. voce شَرَّاحِ.])

مَشْرُوحٌ applied to flesh-meat, i. q. شَرِيجٌ [i. e. Cut into oblong slices]. (O.) — See also شَرِيجَةٌ, in two places.

شَرِيجٌ The vulva of a woman; (O, K;) and (K) so مَشْرُوحٌ: (A, Mgh, K:) or a proper name for the vulva of a woman; like as رَمِيحٌ is a proper name for "the penis." (TA in art. رَمَح.) [Golius appears to have found in the K الحَرْ in the place of الجَرْ.])

شَرِيجَةٌ A cut piece of flesh-meat, (S, A, O, K,) as also شَرِيجٌ and شَرْحَةٌ, (K,) such as is مَشْرُوحٌ [or cut into oblong slices]; (O;) [i. e. an oblong slice of flesh-meat:] or a thin piece, or slice, of flesh-meat: (L, TA:) and any extended piece of fat flesh-meat; (S, O;) as also شَرِيعٌ: (S:) pl. of the first شَرَايِج. (A.)

شَارَحَ [An expositor, explainer, or interpreter, of a book or the like. — And] A keeper, or guardian. (TA.) In the dial. of El-Yemen, (O, TA,) A guardian of seed-produce from the birds (O, K, TA) &c. (O, TA.)

مَشْرَحٌ see شَرِيعٌ. — [Also] The سَائِلَةٌ [i. e. podex, or anus,] of a man. (O.)

مَشْرُوحٌ: see شَرِيحٌ. — Also The سَرَاب [or mirage]: (K:) [In the CK, السَّرَابُ is put in the place of السَّوَابُ:] mentioned on the authority of Th: and مَسْرُوحٌ [q. v.] is a dial. var. thereof. (TA.)

شرح

1. شَرَخَ (S, A, L, K,) aor. شَرَخَ, (L,) inf. n. شَرَخٌ (S, K) and شُرُوحٌ (L, K,) said of the ناب [or tush] of a camel, *It clave the flesh*, (S, A, L, K,) and came forth. (L.) — And شَرَخَ, inf. n. شُرُوحٌ (S, L) and شَرَخَ, (L,) said of a boy, *He became a youth, or young man, such as is termed شَارِخٌ*. (S, L.)

شَرَخَ The rising, protruding, prominent, or projecting, extremity or edge of a thing. (L, K.) [Hence,] شَرَخَا الْفُوقِ (Ish, S, A, TA,) or شَرَخَا السُّهْرِ (Msb, TA,) both alike in meaning, (TA,) The رَمَتَانِ (Ish, A, Msb, TA,) or two edges or extremities [or cusps], (S, TA,) of the arrow, (Ish, TA,) [i. e.] of the notch of the arrow, (S, A, Msb, TA,) between which is the place of the bow-string. (Ish, S, A, Msb, TA.) And in like manner, (S,) شَرَخَا الرَّحْلِ signifies *The آخِرَةُ and وَاسِطَةُ of the camel's saddle*; (S, L, Msb;) the two extremities of the camel's saddle; or, as some say, [more precisely,] its two [upright] pieces of wood, [corresponding to the قُرْبَوَانِ of the horse's saddle, rising from it] behind and before [or at the fore and hind parts]: (L, TA:) [whence] one says of him who journeys much, لَا يَزَالُ فَلَانٌ بَيْنَ شَرَخَيْ رَحْلِهِ [Such a one ceases not to be between the two uprights of his camel's saddle: for between them the rider sits: see آخِرَةُ الرَّحْلِ, voce آخر]. (A, TA.) — The ناب [or tush] of a camel. (L.) — A sword-blade (نَصْلٌ) that has not yet been tempered (تَرَيَّقَ بَعْدَ), nor had its hilt affixed to it: (S, K:) pl. شُرُوحٌ. (S.) — The origin, source, or root, syn. عَرَقٌ and أَصْلٌ (L, K,) of anything; like بَنِيخٌ. (L.) — The beginning, commencement, or first period or state, (S, A, L, Msb, K,) of a thing, or an affair, and also, (S, A,) of youth; (S, A, L, Msb, K;) the prime and best part or period of youth, (A,) and its beauty and brightness, and its strength. (L. [See also شَخَرٌ.]) — A youth, or young man, such as is termed شَابٌ; and youths, or young men; originally an inf. n., and [therefore, when used as an epithet in which the quality of a subst. is predominant,] applied to one and to two and to a pl. number: (L:) or it is a pl. of شَارِخٌ in the sense of شَابٌ (S, L, K,) or [rather] a quasi-pl. n., (L,) like as صُحْبٌ is of صَاحِبٌ (S,) [i. e.] a noun used as a pl. in the sense expl. above: (Sh:) or, accord. to some, it signifies strong young men, profitable for service: and accord. to others, young children: (A'Obeid, L:) it has also for pls. شُرُوحٌ and شَرَخٌ (L:) and شُرُوحٌ is an expression used in an intensive sense. (L, K.) — The offspring of a man: (K, TA:) or the sperma by which offspring is produced, (TA.) — The increase, or offspring, or

brood, syn. نَسَاجٌ (AO, S, L, Msb, K,) of camels, (Msb,) [i. e.] consisting of the young ones of camels, (S, K,) in any year, (S, Msb, K,) or of camels &c., of one year, while they continue small. (L.) One says, هَذَا مِنْ شَرَخِ فَلَانٍ This is of the increase (نَسَاجٌ) [of the camels &c.] of such a one. (AO, L.) — An equal in age, a contemporary in birth; (S, A, K;) an equal, a match, fellow, peer, or compeer; pl. شُرُوحٌ. (S, K.) You say, هُوَ شَرِخِي He is my equal in age, (A, TA,) or my equal or match. (TA.) And هُمَا شَرِخَانِ They two are equals [in age,] or matches. (S, K.) — [The pl.] شُرُوحٌ also signifies [Trees of the kind called] عَضَاهُ. (K.)

شَارِخٌ: see the next preceding paragraph. You say صَبِي شَارِخٌ, meaning A young boy. (A.)

شرد

1. شَرَدَ, aor. شَرَدَ, inf. n. شُرُودٌ (S, L, Msb, K) and شَرَادٌ (S, L, K,) or the latter is a simple subst., (Msb,) and شَرَادٌ (K) and شَرَدٌ (L,) said of a camel, (S, A, L, Msb,) and of a horse or the like, (L,) *He took fright, or shied, and fled, or ran away at random; or became refractory, and went away at random, or ran away, or broke loose, and went hither and thither by reason of his sprightliness; syn. نَفَرَ*, (S, L, Msb, K,) and نَدَّ: (Msb:) and [simply] he fled, or ran away; said of a camel &c. (Abou-Bekr, TA.) The saying of the Prophet, أَمَّا بِشَرَدٍ بِكَ بَعِيرُكَ † [Does not thy camel take fright and run away with thee?], addressed by him to Khowwát, who answered, أَمَّا مِنْذُ قَبْدِهِ الْإِسْلَامُ فَلَا, mentioned in the A, points to a story related of Khowwát Ibn-Jubeyr, (TA,) that, being found by the Prophet sitting by some strange women, he endeavoured to excuse himself by saying that he had a camel which took fright and ran away, and he was seeking for something wherewith to shackle him: the Prophet used afterwards to taunt him by inquiring of him respecting the running-away of his camel: what Kr says, and J in the S [in art. نَحْيٍ], is incorrect. (IATH, L.) You say also, شَرَدَ عَنِّي فَلَانٌ Such a one fled, or went away or aside or apart or to a distance, from me; syn. نَفَرَ. (A.) [Or] شَرَدَ said of a man, inf. n. شُرُودٌ, means *He departed, driven away*. (L.) And you say, شَرَدَ عَلَى اللَّهِ, meaning *He departed from obedience to God, and seceded, or separated himself from the community [of the faithful]*. (L.)

2. شَرَدَهُ (L, Msb,) inf. n. تَشْرِيدٌ (S, L, Msb, K,) *He made him to take fright, and flee, or run away at random; or to become refractory, and to go away at random, or run away, or break loose, and go hither and thither by reason of his sprightliness; namely, a camel [and a horse or the like: see 1]: (Msb:) or he drove him away, or expelled him; (S, L, K;) as also شَرَدَهُ*; (L;) [and so شَرَدَتْ بِهِ and شَرَدَتْهُ عَنِّي for] you say

[I drove him away from me]. (A.) And تَشْرِيدٌ signifies also The act of dispersing, or scattering. (K.) [Hence,] شَرَدَ بِهِمْ مَنْ خَلَفَهُمْ, in the Kur [viii. 59], means *Disperse thou, or scatter thou, by them, those [who shall come] after them*: (S, L:) or terrify thou, by them, those [who shall come] after them: or make thou them notorious to those [who shall come] after them: (L:) [for] — شَرَدَ بِهِ (inf. n. as above, TA) signifies *He rendered him notorious by exposing his vices or faults*. (L, K.)

4. شَرَدَهُ *He made him to be driven away, or expelled*, (L, K,) and not received into a place of refuge, covert, or lodging. (L.) See also 2.

5. تَشَرَّدَ الْقَوْمُ The people, or party, went away, or departed. (L.)

شَارِدٌ: see شَارِدٌ.

شَرَادٌ an inf. n. of شَرَدَ [q. v.]: (S, L, K:) or a simple subst. from شَرَدَ [and as such signifying A taking fright, or shying, and fleeing, or running away at random; &c.: or a disposition thereto]. (Msb.) You say, of a camel, بِهِ شَرَادٌ [He has a disposition to take fright, or shy, &c.]. (A.)

شُرُودٌ: see شَارِدٌ, in five places.

شَرِيدٌ Driven away, or expelled: (S, L, K:) or, accord. to Abou-Bekr, when following طَرِيدٌ, it signifies fleeing, or running away: or, as Aq says, alone, or solitary. (TA.) — Also A remainder of anything; as of water in a vessel, and as of property, or camels and the like; pl. شَرَائِدٌ, deviating from rule: or شَرِيدَةٌ is a syn. [or rather fem.] of شَرِيدٌ [and شَرَائِدٌ is its reg. pl.]. (L.)

شَرُودٌ and شَارِدٌ (S, A, L, K,) applied to a camel, (S, A, L,) and to a horse or the like, (L,) *Taking fright, or shying, and fleeing, or running away at random; or refractory, and going away at random, or running away, or breaking loose, and going hither and thither by reason of sprightliness: or that takes fright, or shies, &c.*: (S, L, K:) [or] the latter [signifies went to take fright, or shy, &c.: and] is applied to a male animal and to a female: (L:) [the fem. of the former is with ة:] pl. of the former شُرُودٌ (A, L) and شَرَدٌ (S, L, K,) [or rather this is a quasi-pl. n.,] like as شَارِدَةٌ is of شَارِدٌ; (S, K;) [and the pl. of شَارِدَةٌ is شُرُودٌ; and the pl. of شُرُودٌ is شُرُودٌ, like as قَرَسٌ شُرُودٌ is of زَبَرٌ. (S, L, K.)] You say قَرَسٌ شُرُودٌ A horse, or mare, refractory towards the rider: and نَاقَةٌ شُرُودٌ A she-camel that runs away, or breaks loose and goes hither and thither by reason of her sprightliness. (L.) — [Hence,] قَانِيَةٌ شُرُودٌ † A rhyme, or verse, or poem, current through the countries, lands, or regions, or through the cities, or towns. (S, A, K.) — And قَوَائِبُ شُرُودٌ (S in art. اَبَدٌ) and قَوَائِبُ شُرَدٌ (K ibid.) [pls. of قَانِيَةٌ شُرُودٌ] † Strange, unusual, unfamiliar, or extraordinary, rhymes or verses or poems; syn. أَوَائِدٌ. (S and K ibid.) And [in like manner] نَفْطَةٌ شَارِدَةٌ, (S and K ibid.)

in lexicology, signifies † *A barbarism; or a strange, or an uncouth, unusual, unfamiliar, or extraordinary, word or expression or phrase; as also غريبة and وحشية and خوشية*; opposed to *لفظة فصیحة*. (Mz, 13th نوع.)

شردم

شردمة: see the art. here following.

شردم

شردمة *A party, or company, (طائفة) of men, or people: (S:) or a small company: (TA:) or a small number of men, or people: (K:) and so شردمة, with the unpointed د, on the authority of AA: (IB, TA:) the former occurring in the Kur xxvi. 54. (TA.) — A piece, or portion, (S, K,) of a thing, (S,) of a quince &c.: pl. شردام and شردامير. (K.) — [Hence,] شردامير (S,) or ثياب شردامير (K,) *A garment, or garments, old and worn out, (S, K,) much rent.* (K.)*

شرس

1. شرس, aor. - , (Msb, TA,) inf. n. شرس (Msb, TA, TK) and شرس and شرس (TK, the first and second also mentioned and explained, but not said to be inf. ns., in the S and O and K, and the third in like manner in the K,) or the second is a simple subst., (Msb,) or an inf. n. of which the verb is with damm [to the medial radical letter, as shown below], (TA,) *He was, or became, evil in disposition, or illnatured, (S,* A,* Msb, K,* TA,) and very perverse or cross or repugnant, (S,* A,* K,* TA,) and averse.* (TA.) And شرس نفسه, (Msb, TA,) inf. n. شرس; (TA;) and شرس (Msb, TA,) inf. n. شرس; (TA;) [His mind was, or became, evil in disposition, &c.:] ISd and others make this distinction [in respect of the inf. na.] in the usages of the two verbs. (TA.) — And شرس *He showed, or manifested, or he made himself an object of, love, or affection, to men.* (IAqr, O, K.) [Thus it has two contr. meanings.] — Also, شرس, *He kept continually, or constantly, to the pasturing upon the trees called شرس.* (IAqr, O, K.) — And شرس الباشية, (AZ, AHn, O, K,*) aor. -, (AZ, O, K,) or, as written by El-Umawee and AHn, -, (TA,) inf. n. شرس, *The cattle ate vehemently: (AZ, AHn, O, K:) thus expl. without the particularizing of the شرس [as the pasture eaten].* (TA.) — And شرسه, (Ibn-'Abbád, O,) inf. n. شرس, (K,) *He pained him, or distressed him, (Ibn-'Abbád, O, K,*) namely, his companion, (K,) with speech, (Ibn-'Abbád, O,) [i. e.,] with rough speech.* (K.)

3. شارسه, (A, TA,) inf. n. شارس (A, O, K) and شارسه, (O, K,) *He treated him, or behaved towards him, or dealt with him, with hardness, (A, O,* K,* TA,) or harshness, or illnature.* (A, TA.)

6. تشاروا *They treated one another [with hardness, or harshness, or illnature, (see 3,) or*

with enmity, or hostility, (S, O, K,) and contrariety, or perverseness. (TA.)

شرس (S, O, TA,) and شرس (S, [both of these forms I find in my two copies of the S, the former in a poetical ex., and therefore it may perhaps be a contraction of the latter by poetic license,]) and شراس (TA,) *A place that is rugged, or rough, (S, O, TA,) and hard: or, as in the M, rough to the feel.* (TA.) And أرض شرس, and شراس, and شراس (O, K, TA, [the last written by Freytag شراس]) *Land that is rugged, or rough, (O,) or hard, (K,) or hard and rugged or rough.* (TA.)

شرس *Such as are small, of thorny trees; (Mgh,* K;) as also شرس; (K;) the latter word thus expl. by AHn: (O:) or the عصاه of the mountain, which are the small kind of thorny trees, (S, O, TA,*) having yellow thorns, or, as some say, such as have slender thorns, growing in depressed tracts, and in the deserts (الصحارى), but not in the plain, or soft, tracts of valleys; (TA;) such as the شبرم (S, O) and حاح (S, O) and أنشرس (O. [See عَضُ]) See also أنشرس.*

شرس: see next preceding paragraph.

شرس (S, A, O, Msb, K) and شرس (A, O, K) and شرس (S, O, K) *A man (S, O) evil in disposition, or illnatured, (S, A, O, Msb, K,) and very perverse or cross or repugnant, (S, A, O, K,) and averse: (TA:) and شرسه and شرسه [both fem.] abounding in evilness of disposition or illnature, and in excessive perverseness &c. (TA.) One says also شرسه *A mind evil in disposition, &c. (A, TA.) And شرسه شرس (TA,) or شرسه شرس (O,) or the latter also, (TA,) i. q. شرسه [A she-camel evil in disposition, &c.]. (O.) See also أنشرس. — شرس الأكل (O, K,) or, accord. to AHn, شرس الأكل (TA,) *Vehement in respect of eating.* (AHn, O, K.) — See also شرس [A land (أرض) شرسه and شرسه] *abounding with شرس [or شرس, i. e. the trees thus called]; (TA;) [and] أرض مشرسه a land abounding with شرس.* (Yaakooob, S.)**

شراس: see شرس, in two places.

شراس: see شرس.

أنشرس: see شرس, in six places: and أنشرس.

أنشرس Hence, (O,) *The lion; (O, K;) as also أنشرس, (O,) or أنشرس; (K;) because of his evil disposition. (O.) — And Bold, or daring, in fight: (O, K:) or this is a mistranscription for أنشوس, mentioned in the T as having this meaning. (TA.) — Also i. q. أفط [More, and most, evil in disposition or illnatured &c.]. (TA in art. فط) — عثر بأشرس الدهر meaning † [He stumbled upon, or chanced to meet with,] hardship, calamity, or adversity: a prov. (O, K. [In Meyd (and so in Freytag's Arab.*

Prov., ii. 96,) عثرونا بأشرس الدهر, and expl. as lit. meaning the trees called شرس.] — See also شرس.

مشرس *Whose camels pasture upon the [trees called] شرس.* (S.) — أرض مشرسه: see شرس.

شرس

شرس *Badness of natural disposition; ill-nature.* (Ibn-'Abbád, O, K.)

شرسوف *The غضروف [or cartilage] attached to each rib; (S, O, K;) like the غضروف of the scapula: (S, O:) or the extremity of the rib, projecting over the belly: (S, O, K:) or the head of the rib, next the belly: (IAqr, O:) or a rib having a غضروف [or cartilage] at its extremity: (ISd, TA:) pl. شراسيف. (S, O.) — A camel shackled. (IAqr, O, K.) — And A camel hocked, or hamstrung, in one of his legs. (IAqr, O, K.) — And A captive having his arms bound behind his back. (IAqr, O.) — Calamity, or misfortune: and the commencement of hardship. (K.) One says, أصابت الناس الشراسيف *The commencements of hardships befell the people.* (IF, O.)*

شرسه *A sheep, or goat, having in its sides a whiteness covering the شراسيف [pl. of شرسوف, q. v.,] (Lth, O, K) and the شواكل [pl. of شاكلة, q. v.,] (Lth, O.)*

شرط

1. شرط عليه كذا, (S, Msb, K,) aor. - and - , (S, Msb,) inf. n. شرط; (Msb;) and شرط عليه (S, Msb, K, TA;) both signify the same; (S, Msb, K;) [He imposed such a thing as a condition, or by stipulation, upon him;] he made such a thing a condition against him. (TK.) And شرط عليه في البيع *He imposed a thing as obligatory upon him in the sale, and took it upon himself as such.* (TK.) — شرط, aor. - and - , (S, Msb, K,) inf. n. شرط, (Msb, K,) *He (a copper) scarified; syn. بزغ; (S, K;) as also شرط, inf. n. تشریط. (JK in art. بزغ, and TA,*) [Hence, and from the verb in the sense first mentioned, the saying,] رَبَّ شَرَطٍ شَرَطَ مِنْ شَرَطٍ شَرَطَ [Many a condition of one making a condition is more painful than the scarifying of a scarifier]. (TA.) — He slit the ear of a camel. (TA.) — He slit, and then twisted, [or move together, (see شريط,)] palm-leaves. (TA.) — شرط *He fell into a momentous, or formidable, case.* (O, K.)*

2: see the next preceding paragraph.

3. شارطة, (K,) inf. n. شارطة, (TA,) *He made a condition, or conditions, or he stipulated, with him, mutually; each of them made a condition, or conditions, or each of them stipulated, with the other. (O, L, K.) And تشارط عليه is like شارط [app. meaning He made a condition, or conditions, with another, or others; or they (a party of persons) made a condition, or conditions, together; against him]. (TA.)*

4. اشرط نفسه *He marked himself, and prepared himself*, (S, K,) كَذَا (K) or لَأْمُرَ كَذَا [for such an affair]. (S.) — *He (a courageous man) marked himself for death.* (TA.) — اشرط نفسه *He put forward, or offered, himself and his property in this affair.* (TA.) — اشرط إبله *He made known that his camels were for sale.* (K.) And اشرط غنیه *He set apart a portion of his camels, and of his sheep, or goats, and made known that they were for sale.* (TA.) And اشرط من إبله (S, K,) and غنیه (S,) *He prepared for sale some of his camels, (S, K,) and of his sheep, or goats.* (S.) — اشرطت فلاناً لعمل كذا *I prepared such a one for such a work, or such an agency or employment, and made him to have the charge, or management, thereof.* (AA.) — اشرط إليه الرسول *He hastened to him the messenger, (K, TA,) and sent him forward: from اشرط signifying the "beginnings" of things.* (TA.) — اشرط بها, and فيها, *He held it to be, or made it, a thing of mean account, and perilled, hazarded, or risked, it.* (TA.) [It is not said to what the pronoun refers.]

5. اشرط في عمله *He acted, or performed, well, soundly and skilfully, or, nicely and exactly, in his work,* (O, L, K,) and *constrained himself to observe whatever conditions were imposed upon him.* (L.)

6: see 3.

8: see 1, first signification. — اشرطت *It was made conditional, or a condition. And He, or it, was made to be conditionally intended, in, or by, a saying, دون غيره exclusively of any other.*

10. اشرط البئال *The camels, or the like, became in a bad state after having been in a good state.* (Sgh, K.) [See شرط.]

شرط [A condition; a term; a stipulation; said to signify] the imposition of a thing as obligatory [upon a person], and the taking it upon oneself as such, in a sale and the like; (K;) [but this is a loose explanation, as is observed in the TK; the meaning being a thing imposed upon a person as obligatory, and taken upon oneself as such: in the S, it is merely said to be well known:] and شرطية signifies the same: (S, Mgh, K:) pl. of the former, شروط; (S, Mgh, K:) and of the latter, شرائط. (Mgh, TA.) It is said in a trad., لَا يَجُوزُ شرائط [Two conditions in a sale are not allowable]; as when one says, "I sell to thee this garment, or piece of cloth, for ready money for a deenár, and on credit for two deenárs." (TA.) And it is said in a prov., الشَّرْطُ أَمْلَكَ عَلَيْكَ أَمْ لَكَ (TA) *The condition is most valid, or binding, [whether it be against thee or in thy favour:]* (Mgh in art. ملك:) relating to the keeping of conditions between brothers. (Sgh, TA.) [شرط also relates to other things beside sales and the like: for instance, you say, شرط البصير كذا وكذا, meaning *What is required to justify the application of the term مصدر is such a thing, and such a thing.*] — شرطتا نهر *The two banks of a river.*

(TA.) — [The pl.] شروط also signifies *Roads leading in different directions.* (TA.) — See also شرط, in two places.

شرط A sign, token, or mark, (S, Mgh, K,) which men appoint between them; (TA;) as also شرط: (TA:) pl. of the former, اشرط. (Mgh, K.) And hence, (Mgh,) اشرط الساعة *The signs of the resurrection, or of the time thereof;* (S, Mgh, TA;) mentioned in the Kur [xlvi. 20]: or the small events prior thereto, which men deny: (El-Khattábee:) or the means thereof, exclusive of the main circumstances thereof, and of the event itself. (TA.) — [Hence also,] الشرطان *The two stars [α and β] which are the two horns of Aries; (S, K, Kzw;) the brighter whereof is called الشاطح; (Kzw;) [and the other, التطح;] the First Mansion of the Moon: (Kzw:) towards the north of them is a small star which some of the Arabs reckon with those two, saying that it (namely this mansion, K) consists of three stars, and calling them الاشرط: (S, K:) IʿAq mentions an instance of the use of the sing., الشرط; but the dual is more approved, and more commonly known: (TA:) the two stars above mentioned are the first asterism of the spring. (ISd, Z.) [See منازل القمر, in art. نزل.] Hassán Ibn-Thábit says,*

• فِي نَدَامَى بِيضِ الْوُجُوهِ كِرَامٍ
• نَبَّهُوا بَعْدَ هَجْعَةِ الْأَشْرَاطِ

meaning [Among fair-faced, generous cup-companions, roused from sleep after] the setting of the اشرط: though another meaning, which see below, has been assigned to the last word. (Sgh.) — And hence, (ISd, Z,) شرط also signifies † The beginning of a thing; (ISd, Z, K;) as also مشراط: (Ibn-'Abbád, K:) pl. of the former, اشرط, which is applied to the beginnings of any event that happens because the شرطان are the first asterism of the spring: (ISd, Z:) the pl. of مشراط in the sense here expl. is مشاريط. (K.) Hence, accord. to some, اشرط الساعة, expl. above. (TA.) — The refuse, (S, Mgh, K, TA,) such as the galled in the back, and the emaciated, (TA,) and the young, (K,) and the bad, (A'Obeyd,) of camels or the like, (S, K,) or of goats, (Mgh,) or of goats also: (S:) used alike as sing. and pl. and masc. and fem.: and applied particularly to the young of camels, as a pl. and as a sing.: also, to a she-camel and to a he-camel: and to such, of camels, as is brought, or driven, from one place to another for sale; as the aged she-camel, and the camel that is galled in the back: (TA:) also the same, not شرط as in the K, [without restriction of its application,] low, base, vile, or mean; (K, TA;) and so اشرط: (TA:) pl. اشرط. (S, K,) and pl. pl. اشرط. (S, TA.) You say, الغنم اشرط البئال [Sheep, or goats, are the refuse, or meanest sort, of beasts that people possess]. (S.) And شرط is also applied to men; (S, TA;) شرط الناس signifying *The refuse, or lowest or basest or meanest sort, of mankind or people.* (TA.) In

the verse of Hassán Ibn-Thábit cited above, الاشرط is said to mean *The guards, or watchmen, and the lowest or basest or meanest sort of people;* (S, Sgh;) [so that هَجْعَةٌ must be understood in the sense of "a light sleep in the first part of the night;" but the correct meaning is that expl. before. (Sgh.) — Also اشرط, The noble, eminent, or honourable, sort of men: thus the word has two contr. significations. (Yaakkoob, S, K.) — And A small water-course coming from a space of ten cubits: (AHn, O, K:) or what flows from even tracts of ground into the [larger water-courses called] شغاب. (TA.)

شرطة A single act of scarifying; a scarification. (Mgh.)

شرطة A thing which one has made a condition. (Sgh, K.) You say, خذ شرطتك Take thou that which thou hast made a condition. (Sgh, K.) — Also, and شرطة, (Mgh,) or شرط, (K,) which is the pl. (Mgh, K) of the former, (K,) The choice men of the army: (Mgh:) and such as compose the first portion of the army that is present in the war or fight, (Mgh, K,) and prepare for death; (K;) [the braves of an army;] they are the Sultan's choice men of the army; and the term شرطة is applied in a trad. to a party making it a condition to die, and not return, unless victorious: (TA:) or this appellation, and شرطة, which is a rare form, are applied to a body of soldiers; and the pl. is شرط: and the pl. is applied to the aids (أعوان [here app. meaning guards]) of the Sultan: (Mgh:) شرطة, also, is applied to a well-known body of the aids (أعوان [here meaning armed attendants, officers, or soldiers,]) of the prefects [of the police]; (K;) pl. شرط: (TA:) the شرط, (Aq, S, Mgh,) or the شرطة, (K,) are so called because they assumed to themselves signs, or marks, whereby they might be known (Aq, S, Mgh, K) to the enemies: (Mgh:) or the شرط are so called because they were prepared: (AO, S:) or as being likened to the شرط, or "refuse," of goats; because they were low persons: (Mgh:) [or, probably, because they were prepared, or exposed, to be slain:] a single person of the شرط is called شرطة (S, Mgh) and شرطي: (S:) or شرطي and شرطي are applied to a single person of the شرطة: (K:) شرطي is a rel. n. from شرطة; and such also is شرطي from شرطة; not from صاحب الشرطة, (Mgh, Mgh,) [of the police, or] of a town, or city, or district, or province; to whom formerly pertained both religious and civil affairs; but now it is not so. (Mgh. [See ردف.]) [In later times, this title has been commonly applied to The chief, or prefect, of the police.] — Also The best, best part, or choice, of anything; as also شرطة: the latter occurring in a trad., as related by Sh; but Az thinks it should be the former word. (TA.)

شرطة: see شرطة, in two places.

شرطي Of, or relating to, [the asterism called]

the شَرَطَان and the أَشْرَاط; as also أَشْرَاطِي; the latter being formed from the pl., (IB, TA,) because the stars thus called are regarded as composing one thing. (TA.) You say, رَوْضَةٌ أَشْرَاطِيَّةٌ, meaning [A garden, or meadow, &c.,] rained upon by the نَوْرُ [q. v.] of the شَرَطَان. (S, TA.) In the A we find نَوْرُ شَرَاطِي; but probably it should be شَرَطِي. (TA.)

شَرَطِي and شَرَطِي: see شَرَطَةٌ, in five places.

شَرِيطٌ A rope, or cord, of twisted palm-leaves: (S, Mgh:) and threads of wool and of fibres of the palm-tree [twisted together]: (TA:) or palm-leaves twisted together, with which is woven (يُشْرَطُ, as in the K, or, as in the O, accord. to the TA, يُشْرَحُ, [app. a mistake for يُشْرَحُ,]) a couch, or bier, [app. meaning the part thereof upon which a man or corpse lies,] and the like: (O, K:) so called because its palm-leaves are split, and then twisted together: if of fibres of the palm-tree, it is called دِسَارٌ: (TA:) or a wide rope [or flat plait] woven of fibres or leaves of the palm-trees: (Mgh in art. قِط:) or a rope of any kind: pl. شَرَائِطُ and شُرُطٌ. (TA.) Also Threads of silk, or of silk and of gold, twisted together [or woven, so as to form a kind of flat lace, like tape]: so called as being likened to the threads of wool and of fibres of the palm-tree [twisted together]. (TA.) — Also The [sort of basket, or small box, called] عَيْدَةٌ in which a woman puts her perfumes (IAqr, O, K) and her utensils or apparatus. (IAqr, O.) And The [sort of receptacle called] عَيْبَةٌ [q. v.]. (IAqr, O.)

شَرِيطَةٌ: see شَرَطٌ: — and see also شَرَطَةٌ, last sentence. — Also A she-camel having her ear slit: (K, TA:) of the measure فَعِيْنَةٌ in the sense of the measure مَغْفُونَةٌ. (TA.) — And A sheep or goat having a slight scar made upon its throat, like the scarification of the copper, without the severing of the [veins called] أَوْدَاج, and without making the blood to flow copiously: thus they used to do in the Time of Ignorance, cutting a little of the animal's throat, (K, TA,) and then leaving it to die; (TA;) and they considered it a lawful mode of slaughtering it; but the eating of such an animal is forbidden in a trad.: (K, TA:) or one scarified on account of some disease; and when such died, they said that they had slaughtered it. (TA.)

شَرَطِي: see شَرَطِي.

شَرَوَاتٌ, applied to a man, Tall: (O, K:) and, applied to a camel, (Ibn-'Abbād, O,) or to a he-camel, (K,) swift: (Ibn-'Abbād, O, K:) or it is applied in the former sense to a man, and is also applied to a camel, male and female alike, ('Eyn, S,) as meaning tall and slender: ('Eyn:) or it means tall, spare of flesh, slender; applied to a man and to a camel, and to the female likewise, without ة. (L.)

الْغَنَرُ أَشْرَطُ الْبَالِ Sheep, or goats, are the vilest sort of beasts that one possesses: an instance of a

noun of superiority without a verb; which is extr.: (K, TA:) this is from the "Islāh el-Al-fādh" of ISk: but in some of the copies of that work, we find أَشْرَاط in the place of أَشْرَط. (ISd, TA.) See شَرَطٌ.

أَشْرَاطِي: fem. with ة: see شَرَطِي, in two places.

مِشْرَطٌ A lancet (S, K, TA) with which the copper scarifies; (TA;) as also مِشْرَاطٌ. (S, K, TA.)

مِشْرَاطٌ: [pl. مِشْرَاطٌ:] see مِشْرَطٌ: — and see أَخَذَ لِلْأَمْرِ مِشْرَاطَهُ He took his apparatus, [or prepared himself,] for the thing, or affair. (Ibn-'Abbād, K.)

شرع

1. شَرَعَ الشَّوَابُ فِي الْمَاءِ. (S, K,) aor. شَرَعَ, (S,) inf. n. شَرَعَ and شُرُوعٌ, [the latter of which is the more common,] and مَشْرُوعٌ, (TA, [there said to be syn. with شُرُوعٌ, like as مَيْسُورٌ is with يَسْرٌ,]) The beasts entered into the water, (S, K, TA,) and drank of it: (TA:) and شَرَعَ, aor. as above, and so the inf. ns., he (one coming to water to drink) took the water with his mouth: (TA:) or شَرَعْتُ فِي الْمَاءِ, inf. ns. as above, I drank the water with my hands: or I entered into the water: and شَرَعَ الْمَالُ the cattle came to the water to drink: (Mgh:) and شَرَعَتْ الدَّابَّةُ [if not a mistranscription for شَرَعَتْ] the beast was, or became, at the watering-place. (TA.) — [Hence,] شَرَعَ فِي الْأَمْرِ (S, Mgh, K,) aor. as above, (Mgh,) inf. n. شُرُوعٌ, (S, Mgh, K,) He entered into the affair; (S, K;) he entered upon, began, or commenced, the affair. (Mgh.) — شَرَعَ الْبَابُ إِلَى شَرَعَ الطَّرِيقِ, inf. n. شُرُوعٌ, The door, or entrance, communicated with the road. (Mgh.) And شَرَعَ الْمَنْزِلُ The dwelling was upon, (S, K,) or had its door [opening] upon, (TA,) a road that was a thoroughfare. (S, K, TA.) — شَرَعَ said of a spear, It pointed directly [towards a person: see an explanation of the trans. verb in what follows]. (S, K: but in the latter, شَرَعَتْ, said of spears.) See also شَرَعَ. — And, said of a road, (Mgh,) and of an affair, or a case, (TA,) It was, or became, apparent, manifest, or plain. (IAqr, Mgh, TA.) — شَرَعَ الْمَالُ, aor. as above, [inf. n., app., شُرُوعٌ,] He brought the cattle to the watering-place; as also شَرَعَهُ: (Mgh:) and the former is trans. in this sense by means of ب: (Har p. 21:) or شَرَعَ (TA) and شَرَعَ, inf. n. of the latter تَشْرِيعٌ, (S, TA,) he made the beasts, (S,) or his camels, (TA,) to enter into the water [to drink]: (S, TA:*) and نَاقَتُهُ شَرَعَ he made his she-camel to enter into the watering-place: (TA:) or تَشْرِيعٌ signifies the bringing camels to the watering-place to drink without requiring in doing so to draw with the pulley and its appertences nor to give them to drink in a watering-trough or tank. (O, K.) It is said in a prov, (S,) أَهْوَنُ

الشَّيْءُ التَّشْرِيعُ (S, K) The easiest mode of watering is the making of the camels to enter into the water: applied to him who takes an easy way of performing an affair, and does not exert himself therein. (Meyd. [See Freytag's Arab. Prov. ii. 889.]) — شَرَعَ الْبَابُ إِلَى الطَّرِيقِ He made the door, or entrance, to communicate with the road: (Mgh:) and شَرَعَهُ إِلَى الطَّرِيقِ (S, Mgh, K, TA) signifies the same; (Mgh, TA;) or he opened it (i. e. the door, or entrance,) to the road. (S, Mgh, K, TA.) And شَرَعَ إِلَى الْجَنَاحِ He put the جناح [meaning projecting roof] towards the road. (Mgh.) — And شَرَعَ (K) and شَرَعَ (S, K, TA) and شَرَعَ (TA) He directed (S, K, TA) a spear, (S, TA,) or spears, (K,) and a sword, (TA,) قَبْلَهُ (S) or نَحْوَهُ (TA) [i. e. towards him]: or شَرَعَ signifies he inclined a spear. (Mgh.) — And شَرَعَ, (Mgh, Mgh, TA,) aor. as above, (Mgh,) inf. n. شُرُوعٌ, (TA,) He made apparent, manifest, or plain, (Mgh, Mgh, TA,) a road; (Mgh, TA;) as also شَرَعَ; and شَرَعَ, inf. n. تَشْرِيعٌ: (K, TA:) and in like manner, an affair, or a case; and religion. (TA.) Accord. to Az, this meaning of شَرَعَ is from شَرَعَ الْإِهَابُ [which see in what follows]. (TA.) One says, شَرَعَ اللَّهُ لَنَا كَذَا God made apparent, manifest, or plain, to us, such a thing. (Mgh.) And شَرَعَ فُلَانٌ Such a one made apparent, manifest, or plain, the truth, or right. (TA.) — And شَرَعَ لَهُمْ, i. e. He instituted, established, or prescribed, for them, or to them, a religious ordinance, a law, &c.: (S, K:) whence [accord. to some,] شَرِيعَةٌ and شَرِيعَةٌ. (TA.) — شَرَعَ الْإِهَابُ (S, K,) aor. as above, inf. n. شُرُوعٌ, (S,) He stripped off the hide: (S, K:) or, accord. to Yankeob, as heard by him from Umm-El-Homāris El-Bekreeh, he slit the hide in the part between the two hind legs, (S, TA,) and then stripped it off: or he slit the hide, [and then stripped it off,] not making of it a زَقْ [q. v.], nor stripping it off [entire] by commencing from one hind leg. (TA.) — شَرَعَ الْحَبْلُ He loosed, or undid, the rope, or cord, or the slip-knot thereof, (أَنْشَطَهُ,) [then, app., doubled it in the middle, to put that part round something to be carried,] and inverted its two halves (فَطَرَنِي) into the loop. (O, K.) — And شَرَعَ الشَّيْءُ He raised, or elevated, the thing much; (K;) as also شَرَعَهُ. (TA.)

2: see 1, in six places. — شَرَعَ السَّيْفَةَ, inf. n. شُرُوعٌ, He made, or put, a sail (شِرَاع) to the ship, or boat. (TA.)

4: see 1, former half, in two places. — [Hence,] one says, شَرَعَ يَدَهُ إِلَى الْمِطْبَخَةِ + He put his hand [to and] into the مطبخة [or vessel for purification]. (TA.) And it is said in a trad. (respecting the [ablution termed] وَضُوءُ), حَتَّى أَشْرَعَ فِي الْعَصَدِ meaning Until, or so that, he made the upper half of the arm to reach to (lit. to enter) the water. (TA. [This ex. is elliptical

and inverted; for **أَشْرَعَ الْعَصَدُ فِي الْمَاءِ** (.) — And **أَشْرَعَنِي الرَّجُلُ** † *The man sufficed me; or gave me what sufficed me:* and **أَشْرَعَنِي الشَّيْءُ** † *The thing sufficed me.* (TA.) — And **أَشْرَعَ** said of a plant, or of herbage, [app. for **أَشْرَعَ الْإِبِلُ**] † *It became full-grown, and satiated the camels.* (TA.) — See, again, 1, latter half, in six places.

8. **فُلَانٌ يَشْرَعُ شِرْعَتَهُ** [meaning *Such a one originates, or embraces, or follows, his way of religion*] is similar to the phrases **يَفْطُرُ فِطْرَتَهُ** and **يَمْتَلِئُ مِلَّتَهُ**; from **شِرْعَةُ الدِّينِ** and **فِطْرَتُهُ** and **مِلَّتُهُ**. (TA.)

شَرَعٌ, originally an inf. n. : — then applied as a name for *A manifest, a plain, or an open, track, or road, or way* : — and then, metaphorically, to *The divine way of religion*; so says Er-Rāghib; (TA;) syn. with **شَرِيعَةٌ**, q. v. (Msb.) — In the saying **مَرَرْتُ بِرَجُلٍ شَرَعَكَ** (so in the K,) or **مَرَرْتُ بِرَجُلٍ شَرَعَكَ مِنْ رَجُلٍ** (so in the S and O, [for **هُوَ شَرَعَكَ**]) with **كسار** and with **دamm** to the ع [of **شَرَعَكَ**], (TA,) i. e. [*I passed by a man*] *sufficing thee [as a man]*, (S, O, K,) the meaning is, *of the sort to which thou directest thyself and which thou seekest* (**تَشْرَعُ فِيهِ وَتَطْلُبُهُ**): (S, O:) and the word in this sense is used alike as sing. and pl. (S, O, K) and dual, because it is [originally] an inf. n. (S, O.) You say, **شَرَعَكَ هَذَا** [and **هَذَانِ** and **هَؤُلَاءِ**] i. e. *Sufficient for thee [is this and are these two and are these]*. (S: and the like is said in the Mgh.) And it is said in a prov.,

• **شَرَعَكَ مَا بَلَغَكَ الْمَحَلَّ** •

thus correctly, for it is a hemistich; not **الْمَحَلَّ**, as in the S and K; (TA;) i. e. *Sufficient travelling-provision for thee is that which will cause thee to reach the place [of alighting] to which thou repairest*: (K, TA:) applied to the case of being content with little. (S, K.) — See also **شَرَعٌ**, in two places. — And see **شَرِيعَةٌ**.

شَرَعٌ [in the CK, erroneously, **شَرَعٌ**] The like of a thing; as also **شَرِيعَةٌ**: (K, TA:) [but the former is masc. and the latter is fem.; for] one says, **هَذِهِ هَذَا شَرَعٌ** *This is the like of this*; and so **هَذِهِ هَذَانِ شَرَعَانِ** *these two are likes*. (S, O, TA.) [The pls., or rather coll. gen. ns. and pls., following this meaning in the K belong to **شَرِيعَةٌ** and **شَرِيعَةٌ** in another sense; as is shown by exs. in the O and TA.] — Also *The chords of the عود*, (O, K, TA,) which is the [Persian] **عُود** [or *lute*]. (TA.) [In this sense, a coll. gen. n.:] see its n. un. **شَرِيعَةٌ**. — And hence, as being likened thereto, (TA,) † *The [thong called] شَرَاكُ of a sandal.* (O, K, TA.) It is related in a trad. that a man said, **إِنِّي أُحِبُّ الْجَمَالَ حَتَّىٰ فِي شَرَعِ نَعْلِي** (O, TA) i. e. † [*Verily I love elegance, even*] in the *شَرَاكُ of my sandal.* (TA.)

النَّاسُ فِي هَذَا **شَرِيعَةٌ** — One says, **النَّاسُ فِي هَذَا** **شَرَعٌ** see **شَرِيعَةٌ**.

شَرَعٌ and **الْأَمْرُ شَرَعٌ** (S, Msb, K,) the latter a contraction of the former, (Msb,) allowed by Kr and Kz, but disallowed by Yaakooob, (IDrst, TA,) *The people are in this affair equals*: (S, Msb, K:) in this sense, used alike as sing. and pl. and fem. (S, TA) and masc.: (TA:) [of **شَرَعٌ**] Az says that it seems to be pl. [or quasi-pl. n.] of **شَارَعَ**, like as **خَدَمَ** is of **خَادِمٌ**; i. e., [the phrase means] *the people enter into this affair together.* (TA.) One says also, **شَرَعٌ وَاحِدٌ وَالنَّاسُ شَرَعٌ وَاحِدٌ** meaning *The people are one sort.* (K.)

شَرِيعَةٌ: see the next paragraph, in two places.

شَرِيعَةٌ: see **شَرِيعَةٌ**, in two places. — Also *A custom.* (TA.) — See also **شَرَعٌ**, first sentence, in three places. — Also *A snare for the birds called فُطَا*, (Lth, O, K, TA,) *with which to capture them*, (O, TA,) *made of sinews*: (Lth, O, TA:) pl. **شَرِيعٌ**. (O.) — Also, (S, O, K,) and **شَرِيعَةٌ**, (K,) *A string, or chord*: (S, O, K, TA:) or *such as is slender: or while continuing stretched upon the bow*: (TA;) and so **شَرِيعٌ**: (Lth, O, K;) or *upon the lute*; and so **شَرِيعٌ**: (TA:) the pl. [or rather coll. gen. n.] (of **شَرِيعَةٌ**, S, O, [i. e. of this n. un. meaning the “chord of a lute,” as is shown by exs. in the O and TA,]) is **شَرِيعٌ** (S, O, K) and (that of **شَرِيعَةٌ**, TA) **شَرِيعٌ**, (O, K, TA,) like as **تَمَرٌ** is of **تَمْرَةٌ**, (O, TA,) and [the pl. properly so termed] (of **شَرِيعَةٌ**, S, O) **شَرِيعٌ**, and pl. pl. **شَرِيعٌ**: (S, O, K:) and the pl. of **شَرِيعٌ** as a sing. syn. with **شَرِيعَةٌ** is **شَرِيعٌ**. (TA.)

شَرِيعَةٌ i. q. **سَقِيَّةٌ** [i. e. *A roof, or covering, such as projects over the door of a house &c.; or a place roofed over*]: pl. **أَشْرَاعٌ**. (O, K.)

شَرِيعٌ *Of, or relating to, the religion or law.* — And *Accordant to the religion or law; legal, or legitimate.*

شَرِيعٌ *A plant, or herbage, full-grown*, (O, K, TA,) *that satiates the camels.* (TA.)

شَرِيعَةٌ: see **شَرِيعَةٌ**. — The **شَرِيعٌ** of a ship or boat (S, Mgh, O, Msb) is called in Pers. **بَادِيَان** [i. e. *A sail*]; (MA, Mgh, KL;) i. q. **قِلْعٌ**: (MA, TA;) *a thing like a wide مَلَاةٌ* [q. v.], (O, K, TA,) *of cloth or of matting*, (TA,) [raised, or attached,] *upon a piece of wood* [i. e. *a mast or a yard*]; *which is beaten upon by the wind* (**تُصَفَّقُ**) *and causes the ship, or boat, to go along*: (O, K, TA:) so called because it is raised (**يُشْرَعُ**) i. e. **يُوقَعُ** above the ship, or boat: (TA:) pl. **شَرِيعَةٌ** and **شَرِيعٌ**; (O, K;) the former a pl. of pauc. (O.) — And hence, as being likened thereto, (TA, [and the same is implied in the S and O,]) † *The neck of a camel.* (S, O, K, TA.) Sometimes they said of a camel, **رَفَعَ شَرِيعَهُ**, meaning † *He raised his neck*: (S, O, TA.) — One says also **رَجُلٌ شَرِيعٌ الْإِنْفِ**, meaning † *A man having the*

nose extended, and long. (TA. [See **أَشْرَعٌ**].) — See also **شَرِيعَةٌ**, in three places.

شَرِيعٌ *Courageous*; (O, K, TA;) applied to a man. (O, TA.) — Also *Good, or excellent, flax.* (K.) — And *The ليف [or fibres that grow at the base of the branches of the palm-tree] of which the prickles (شَوْك) are strong, and such as, by reason of their thickness, are fit for the sewing of leather therewith.* (TA.)

شَرِيعَةٌ *Courage*; (O, K;) as an attribute of a man. (O.)

مَشْرَعَةٌ and **مَشْرَعَةٌ** (S, O, Msb, K) and **مَشْرَعٌ** (Msb, K) and **مَشْرَعٌ** (TA) and **مَشْرَعٌ** (O, TA*) and **مَاءٌ** (TA) *A watering-place; a resort of drinkers [both men and beasts]*; (S, O, K, TA;) *a place to which men come to drink therefrom and to draw water*, (Msb, TA,) *and into which they sometimes make their beasts to enter, to drink*: (TA:) but the term **مَشْرَعَةٌ**, (Az, Msb,) or **شَرِيعَةٌ**, (TA,) is not applied by the Arabs to any but [a watering-place] *such as is permanent, and apparent to the eye*, (Az, Msb, TA,) *like the water of rivers*, (Msb,) *not water from which one draws with the well-rope*: (Az, Msb, TA:) the pl. of **شَرِيعَةٌ** is **شَرِيعَاتٌ**; and that of **مَشْرَعَةٌ** or **مَشْرَعٌ** [or of both] is **مَشَارِعٌ**; which is also expl. as meaning *gaps, or breaches, in the banks of rivers or the like by which men or beasts come to water*: (TA:) and [in like manner it is said that] **شَرِيعَةٌ** signifies *a place of descent to water*: (Lth, TA:) or *a way to water*. (Bd in v. 52.) — And hence, (Lth, Kr, Msb, TA, and Bd ubi supra,) **الشَّرِيعَةُ**, (Lth, Kr, S, Msb, K, &c.) as also **الشَّرِيعَةُ**, (Msb, K, &c.) and **الشَّرِيعُ**, (Msb,) signifies likewise **الدِّينُ**; (Msb, and Bd ubi supra;) because it is a way to the means of eternal life; (Bd ibid.) or because of its manifestness; (Msb;) [i. e.] *The religious law of God*; (Lth, Kr, S, O, K, TA;) *consisting of such ordinances as those of fasting and prayer and pilgrimage* (Lth, Kr, TA) *and the giving of the poor-rate* (Kr, TA) *and marriage*, (Lth, TA,) *and other acts* (Lth, Kr, TA) *of piety, or of obedience to God, or of duty to Him and to men*: (Kr, TA:) pl. as above. (Msb.) **شَرِيعَةٌ** signifies also [*A law, an ordinance, or a statute: and*] *a religion, or way of belief and practice in respect of religion*: (Fr, TA:) and *a way of belief or conduct that is manifest* (Ibn-'Arafah, Mgh, K) and *right* (Ibn-'Arafah, K) *in religion*; (Mgh;) and so **شَرِيعَةٌ**. (K.)

شَرِيعٌ, as an epithet applied to a spear-head and a spear, of **شُرَاةٌ**, (TA,) which was the name of a certain man who made spear-heads and spears, (K, TA,) as they assert: but IAqr says that it may be a reg. rel. n. from **شَرِيعٌ**, or an irreg. rel. n. from some other name of which the radical letters are **شَرِيع**: and [SM says also that,] applied to a spear, it signifies *long*: (TA:) or **شَرِيعٌ**, thus applied, has this meaning, a rel. n. [from **شَرِيعٌ**]. (S, O.) **شَرِيعَةٌ** and **شَرِيعَةٌ** [in the

CK without teshdeed], applied to a she-camel, signify † *Long-necked*: (O, K, TA:) thus expl. by ISh: but Az thinks the latter to be the more probably correct; the neck being likened to the شَرَف of the ship or boat, because of the height thereof. (O.)

شَرَاعِي; and its fem., with ة: see the next preceding paragraph.

شَرَاع A seller of the flax called شَرِيع. (IAar, K.)

شَرَع Entering into water [to drink]: pl. شَرَع. and شَرُوع: (KL:) these pls. are applied in this sense to camels. (S, K.) — [Hence,] Entering into an affair (في أمر). (Az, TA.) See شَرَع. — And sing. of شَرَع in the phrase حَيَاتَانِ شَرَع (TA,) which means *Fishes lowering their heads to drink*: (Abou-Leyl, TA:) or *raising their heads*: (K, TA:) or *directing themselves, or repairing, (شَارَعَاتُ) from the deep water to the bank, or side*: (S, TA:) and حَيَاتَانِ شَرُوع signifies the same: (TA:) or شَرَعَا in the Kur vii. 163, referring to fish, means *appearing upon the surface of the water*. (Bd, Jel.) — Also, applied to a place of alighting, or an abode, (مَنْزِل) Situate upon a road that is a thoroughfare: and شَارَعَة applied to a house (دَار) signifies the same; (K;) or *having its door [opening] upon such a road*: (TA;) or *near to the road and to the people [or passengers]*: (Mgh, TA:) and دُور شَارَعَة houses having their doors opening into the streets: or دُور شَوَارِع, as expl. by IDrd, *houses upon one open road*. (TA.) It is said in a trad., كَانَتْ الْاَبْوَابُ شَارَعَة إِلَى الْمَسْجِدِ The doors were opening towards the mosque. (TA.) — And Anything near (K, TA) to a thing, or overlooking it: whence شَارَعَة applied to a house (دَار) near to the road and to the people, as expl. above. (TA.) [Hence,] شَوَارِعُ Stars near to setting. (K.) — [Also Pointing directly towards a person; applied to a spear.] One says رِمَاحٌ شَارَعَة and شَوَارِع (K, TA) and شَرَع as in some of the copies of the S (TA) *Spears pointing directly*: and رِمَاحٌ مَشْرُوعَة and مَشْرُوعَة spears directed. (K, TA.) — Also [used as a subst.] A main road: (S, O:) or it signifies, (Mgh, TA,) or so طَرِيقٌ شَارِع (Msb,) † a road, or way, into which people enter (يَسْلُكُهُ النَّاسُ, Mgh, TA) in common, or in general; (Mgh, Msb, TA;) by a tropical attribution; (Mgh;) [i. e.] شَارِع in this case has the meaning of مَشْرُوع [or مَشْرُوع فِيهِ]; (Msb;) or as meaning ذُو شَرَعٍ مِنَ الْخَلْقِ [having an entering of people]: (TA:) or it signifies a manifest, plain, or conspicuous, road or way: (Mgh, TA:) [in the present day, شَارِع commonly signifies any great street that is a thoroughfare:] the pl. is شَوَارِع. (Msb.) — الشَّارِع also means *The learned man who practises what he knows and instructs others*: (K, TA:) or so الشَّارِع الرَّبَّانِي (O.) And hence it is applied to designate the Prophet: [or

as meaning *The legislator*: or *the announcer of the law*:] or because he made manifest and plain the religion, or religious law of God. (TA.)

أَشْرَع A nose of which the end is extended (K, TA) and elevated, and long. (TA.)

مَشْرَع: see شَرِيعَة, in two places.

مُشْرَع: see its fem., with ة, voce شَارِع.

مَشْرُوعَة and مَشْرُوعَة: see شَرِيعَة, in four places.

بَيْتٌ مُشْرَع A high, or lofty, house or tent. (TA.)

مَشْرُوع: see its fem., with ة, voce شَارِع: = see also 1, first sentence.

شرف

1. شَرَف (S, O, Msb, K,) aor. ², (K,) inf. n. شَرَف (S, O, Msb, K, TA) and شَرَافَة (TA,) said of a man, (S, O, TA,) *He was, or became, high, elevated, exalted, or eminent*, (S, O, Msb, K, TA,) [in rank, condition, or estimation,] in respect of religion or of worldly things: (K, TA:) [generally meaning *he was high-born, or noble*:] part. n. شَرِيف [q. v.]. (S, O, Msb, K, TA.) [See also شَرَف, below.] — [Hence one says,] شَرَفَتْ نَفْسُهُ عَنِ الشَّيْءِ *His soul was above the thing; disdained, or scorned, it*. (L in art. انف.) — شَرَفَتْ النَّاقَة, and شَرَفَتْ (O, K,) aor. of each ², inf. n. شَرُوف (K,) reg. as of the former verb, and irreg. as of the latter, (TA,) *The she-camel was, or became, such as is termed شَارِف [q. v.]. (O, K.) = شَرَفَهُ, aor. ², (IJ, S, O, K, TA,) inf. n. شَرَف (TA,) *He overcame him, or surpassed him, in شَرَف [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility]; (IJ, S, O, K, TA;) and so شَرَفَ عَلَيْهِ: (Z, TA:) or he excelled him (طَالَهُ, K, TA, in the CK [erroneously] طَاوَلَهُ) in the grounds of pretension to respect or honour (فِي الْحَسَبِ) (K, TA.) See 3. — شَرَفَ الْحَائِطُ (K, TA,) aor. ², inf. n. شَرَف (TA,) *He put to the wall a شَرَفَة [q. v.]. (K, TA.) [See also 2.] = شَرَفَتِ الْأُذُنُ, and شَرَفَ الْمَنْكَبُ, aor. ², (K, TA,) inf. n. شَرَف (TA,) *The ear, and in like manner the shoulder, was, or became, high, (K, TA,) and prominent*: or, as some say, *stood up*. (TA.) = And شَرَفَ, [from شَرَف signifying the "hump" of a camel,] (O, K,) said of a man, (O,) *He kept constantly, or continually, to the eating of the [camel's] hump*. (O, K.)***

2. تَشْرِيف, inf. n. شَرَفَهُ, *He (God) rendered him high, elevated, exalted, or eminent, [in rank, condition, or estimation; or ennobled him:] (S, KL, PŠ:) and he held him, or esteemed him, to be so. (MA, PŠ.)* ISd thinks that the verb may also mean *He regarded with more, or exceeding, honour*. (TA.) [And Golius explains it as meaning *He decked with a royal garment*; on the authority of the KL; in my copy of which I find no other meaning assigned to it than the first

mentioned above.] One says, شَرَفَ اللَّهُ الْكَعْبَةَ, (O, K, TA,) inf. n. as above, (TA,) [God rendered, or may God render, the Kaabeh an object of honour, or glorious,] from الشَّرَف, (O, K, TA,) i. e. الْجَدُّ. (TA.) [تَشْرِيف is also used as a subst. properly so called; and as such is expl. by itself in this art.] — Also *He put to it* شَرَف [pl. of شَرَفَة, q. v.]; (O, K;) namely, his house, (K,) or a [palace, or pavilion, or other building such as is called] قَصْر, &c.; inf. n. as above. (O.) [See also شَرَفَ الْحَائِطُ. — شَرَفَ الْبَرْبَا, expl. in the K as syn. with اشْرَفه and شَارَفه, is a mistake for تَشَرَّفه [q. v.]. (TA.) — شَرَفَ النَّاقَة, inf. n. as above, means *He almost severed the teats of the she-camel by binding them [tightly] with the صِرَار [q. v.]: (IAar, O, TA:) this being done for the preservation of her [stoutness of] body, and her fatness, so that burdens may be put upon her in the coming year. (TA.) — شَرَفَ, app. for شَرَفَ الْعَنْقِ, is also said by Reiske, as mentioned by Freytag in his Lexicon, to signify *He (a camel going along) raised the neck*: but his authority for this is not stated.]*

3. شَارَفَهُ (S, O, K,) inf. n. مُشَارَفَة (TA,) *He vied with him, or contended with him for superiority, in شَرَف [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility]; (S, O, K, TA;) = فَشَرَفَهُ and he overcame, or surpassed, him therein. (TA.) — See also 5. — Also *He was, or became, near to it; he drew near to it, or approached it; namely, a thing: and he was, or became, near to attaining it, [and in like manner شَارَفَ عَلَيْهِ, as used in the S and K in the beginning of art. بلغ, he was, or became, at the point of reaching it, or attaining it, namely, a place,] or of obtaining it, or getting possession of it: [and he was, or became, at the point of experiencing it, (See Bd in lxxviii. 14,) and doing it; followed by أَنْ and an aor.:] and, as some say, *he looked for it, or expected it; his mind told him of it; he looked for its coming to pass. (TA.)* See also 4, in two places.**

4. اشْرَف It rose; or it was, or became, high or elevated; [so as to overtop, or overlook, what was around it or adjacent to it: *overtopped, surmounted, overpeered, overlooked, overhung; was, or became, protuberant, prominent, or projecting: and rose into view, came within sight or view, or became within a commanding, or near, view*:] said of a place [&c.]. (Msb.) One says of a piece of ground, أَشْرَفَ عَلَى مَا حَوْلَهُ [It rose above, or overtopped, what was around it]. (Sh, TA.) And لَبِى شَرَفٌ فَمَا زِلْتُ أَرْكُضُ حَتَّى عَلَوْتُهُ [An eminence rose into view to me, and I ceased not to urge on my beast until I ascended, or mounted, upon it]. (TA.) — [Hence,] أَشْرَفْتُ عَلَيْهِ I looked upon it, or viewed it, (S, O, Msb, K,) from above; (S, O, K;) [I overlooked it, or looked down upon it: and I came in sight of it: got a view of it: and got knowledge of it; became acquainted with it; or knew it: all of which meanings may be intended to be conveyed by the explanation in the Msb, which is اِبْطَلَعْتُ عَلَيْهِ:]

and أَشْرَفْتُ عَلَيْهِ signifies the same as أَشْرَفْتُ الشَّيْءَ [app. in the first of the senses expl. in this sentence, as well as in another sense expl. in what follows]: (S, O:) and أَشْرَفُوا عَلَيْهِمْ signifies the same as أَشْرَفُوا عَلَيْهِمْ (TA.) — And اشرف على الموت *He* (a sick man) *was, or became, on the brink, or verge, or at the point, of death.* (O, K.) And اشرف به على الموت *[He made him to be on the brink, or verge, or at the point, of death].* (T and K in art. ذرف.) — And أَشْرَفْتُ نَفْسَهُ عَلَى شَيْءٍ *His soul was vehemently eager for a thing.* (Mgh. [See also 10.]) اشرف اشرفاً signifies *The being eager, and the being vehemently eager:* and hence the saying, in a trad., مَنْ أَخَذَ الدُّنْيَا بِأَشْرَافِ نَفْسٍ *[Whoso takes the enjoyments of the present world with eagerness, or vehement eagerness, of soul, he will not be blessed therein].* (TA.) — And اشرف عليه *He regarded him with solicitous affection or pity or compassion.* (O, K.) — [And اشرف لى *He, or it, came within sight, or view, to me; or came within a commanding, or near, view of me:* see an ex. voce أَجَدَّ; and another voce رَبَّأ.] — And [hence,] اشرف لك *The thing became, or has become, within thy power or reach; or possible, practicable, or easy, to thee.* (TA.) — See also 5, in two places.

5. الشَّرَفُ, said of a man, is from الشَّرَفُ (O,) and signifies صَارَ مُشْرِفًا *[He became elevated, or exalted, in rank, condition, or estimation; or ennobled].* (K.) — اشرف به *He became elevated, or exalted, in rank, condition, or estimation; or ennobled; by, or by means of, him, or it:* (MA:) *[or he gloried, or prided himself, by reason of it, or in it; i. e.] he reckoned it, (S,) or regarded it, (O,) as a glory or an honour [to himself], (S, O,) and a favour. (O.)* — اشرف البرأ *(S, O, TA,) in the K, erroneously, شَرَفَ; (TA;) and اشرفه; (S, O, K;) and شارفه; (K,) inf. n. مُشَارَفَةٌ; (TA;) He (a man, S, O) ascended, or mounted, upon the elevated place of observation. (S, O, K.) And اشرف الشيء and اشرف الشيء signify the same as اشرف عليه [and اشرفه], i. e. *He ascended, or mounted, upon the thing.* (TA.) — It is said in a trad., with reference to certain future trials, or conflicts and factions, مَنْ (قَتَنَ) *اشرف لى* i. e. *Whoso finds a place of refuge [for escaping, or avoiding them, let them invite him, or cause him, to seek, or take, refuge, virtually meaning] let him seek, or take, refuge therein.* (O, TA.) — اشرف القوم *The people, or party, had their اشرف [or eminent, or noble, men, pl. of شريف,] slain.* (O, K.)*

8. اشترف *He, or it, stood up, or upright, or erect;* (S, O, TA;) and اشترف *[if this be not a mistranscription, which I incline to think it may be as the former verb (of which see the part. n. below) is not mentioned in the K].* (K, TA.)

10. اشترف الشيء, (S, O, Mgh, K,) and اشترف الشيء, (Mgh in art. طمح.) *He raised his eyes (S, O, Mgh, K) towards the thing, (O, K,) or to look at* Bk. I.

the thing, (Mgh,) or looking at the thing, (S,) and expanded his hand over his eyebrow like as does he who shades [his eyes] from the sun. (S, O, K.) A poet says,

تَطَالَلْتُ وَأَسْتَشْرِفُهُ فَرَأَيْتُهُ
فَقُلْتُ لَهُ أَأَنْتَ زَيْدُ الْأَرَامِلِ

[I stretched up myself, and raised my eyes towards him, expanding my hand over my eyebrow like him who is shading his eyes from the sun; and I said to him, Art thou Zeyd-el-Aramil?]. (O.) — Hence, (TA,) اُمُرْنَا أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ (Mgh, O, K, TA,) in a trad. (O, TA) relating to the sheep or goat to be slaughtered as a victim on the day of sacrifice, (TA,) means *We have been commanded to pay much attention to the eye and the ear, and to examine them carefully, in order that there may not be any such defect as blindness of one eye or mutilation (Mgh, O, K, TA) of an ear:* (TA:) or, (Mgh, O,) as some say, (O,) [in the K “that is,”] *to seek that they be of high estimation, by being perfect (Mgh, O, K) and sound:* (Mgh, O:) or, accord. to some, it is from الشَّرَفَةُ signifying “the choice ones,” or “best,” of cattle; and the meaning is, *we have been commanded to select them.* (TA.) — And يَسْتَشْرِفُ مَعَالِيَ الْأُمُورِ *He desires, or seeks, [or raises his eye to,] the means of attaining eminence.* (Mgh in art. شوف.) — استشرف إبليس means *He (a man) smote their camels with the [evil] eye; syn. تَعَيَّنَا:* (S, TA:) or he looked at them (تَعَيَّنَا) *to smite them with the [evil] eye.* (TA.) — استشرفه حَقُّهُ *He defrauded him of his right, or due.* (O, K.) — See also 5: — and 8.

شُرَيَافُ 1. شُرَيْفُ الزَّرْعِ *I cut off the seed-produce;* (S, O;) and so [q. v.] of the seed-produce; (S, O;) and so شُرَيْفَتُهُ (O and K* in art. شرف:) of the dial. of El-Yemen: but Az doubts whether the word be with ن; and the ي and ن are both held by him to be augmentative. (O.)

شَرَفٌ: see the next paragraph, near the end.

شَرَفٌ *Highness, elevation, exaltation, or eminence, [in rank, condition, or estimation, in respect of religion or of worldly things: (see the first sentence of this art.):] (S, O, Mgh, K:) [generally meaning high birth:] glory, honour, dignity, or nobility; syn. مَجْدٌ: or not unless [transmitted] by ancestors: (K:) [for] accord. to ISk, شَرَفٌ and مَجْدٌ may not be unless [transmitted] by ancestors; but كَرَمٌ and حَسَبٌ may be in a man though he have not ancestors [endowed therewith]: (O:) or, (K,) accord. to IDrd, (O,) it signifies *highness of حَسَبٌ [which means grounds of pretension to respect or honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated, or recounted, as causes of glorying]:* (O, K:) and شَرَفٌ signifies the same as شَرَفٌ; (TA;) and the same as فَضْلٌ and شَرَفٌ [meaning a favour and a glory or an honour]; as in the saying, اُعْذِرْ لِيَأْتِيَاكَمُ شَرَفٌ *[I reckon your coming a favour, and a glory or an honour];* (O, K;) and اَرَى ذِكْرَ شَرَفَةٍ *[I**

regard that as a favour, and a glory or an honour]: (O:) the pl. of شَرَفٌ is أَشْرَافٌ, like as that of سَبَبٌ is أَسْبَابٌ. (TA.) أَشْرَافُ شَرَفٍ means *Spoil, or booty, of high value, at which men raise their eyes, and look, or which they smite with the [evil] eye:* [see استشرف إبليس:] but the phrase is also related with س. (TA. See شَرَفٌ.) — See also شَرِيفٌ, with which, or with the pls. of which, it is said to be syn. — Also *An elevated place; an eminence:* (S, Mgh, O, K:) accord. to Sh, *any piece of ground that overtops what is around it, whether extended or not, only about ten cubits, or five, in length, of little or much breadth in its upper surface:* (TA:) pl. أَشْرَافٌ: (TA voce وَطء:) and مَشَارِيفُ signifies *the high, or elevated, places, or parts, of the earth or ground:* (S, Mgh, K:) sing. مُشْرِفٌ, with fet-h to the م and ر. (Mgh. [See also مُشْرِفٌ.]) A poet says,

آتَى النَّدَى فَلَا يَقْرُبُ مَجْلِسِي
وَأَقْوَدُ لِلشَّرَفِ الرَّفِيعِ جَمَارِي

[I come to the assembly, and my sitting-place is not made near to the chief person or persons, and I lead to the high elevated place my ass]: he means, *I have become unsound in my intellect in consequence of old age, so that no profit is gotten from my opinion, and I am not able to mount my ass from the ground, unless from a high place.* (S.) — [Hence, † *The brink, verge, or point, of some event of great magnitude, or of any importance: not well expl. as meaning] the being on the brink, or verge, or at the point, of some event of great importance, good or evil:* (O, K:) one says in the case of good, هُوَ عَلَى شَرَفٍ مِنْ قَضَاءٍ *[He is at the point of accomplishing the object of his want]:* and in the case of evil, هُوَ عَلَى شَرَفٍ مِنَ الْهَلَاكِ *[He is on the brink, &c., of destruction].* (O, TA.) — And † *The hump of a camel.* (O, K, TA.) — And app. sing. of أَشْرَافٍ in a sense expl. below: see the latter word. (TA.) — And *A heat; a single run, or a run at once, to a goal, or limit:* (O, K:) or, (K,) accord. to Fr, *about a mile:* (O, K:) or *about two miles.* (TA as from the K and on the authority of Fr.) One says, عَدَا شَرَفًا أَوْ شَرَفَيْنِ *[He ran a heat, or two heats]:* (O:) and [in like manner,] اسْتَشْتَتْ شَرَفًا أَوْ شَرَفَيْنِ (O, K,) occurring in a trad., said of a mare, or of horses. (O.) — Also, (O, TA,) accord. to IAg, (O,) *A red clay or earth:* and i. q. مَغْرَةٌ [i. e. red ochre]; as also شَرَفٌ: accord. to Lth, *a kind of trees, having a red dye:* and said to be the same as [the Pers.] دار بَرْنِيَان [i. e. دار بَرْنِيَان, meaning Brazil-wood, which is commonly called in Arabic بَقَرَم]. (O, TA:*) in the former of which, the Pers. word here mentioned is written without the points to the پ; and in the latter, الداهرنیان.)

شُرَفَةٌ: see the next preceding paragraph, first quarter. — Also *The choice ones, or best, of مال [meaning cattle].* (S, O, K.) — *The شُرَفَةُ of a [palace, or pavilion, or other building such as is called] قَصْر* (S, O, Mgh, K) [and of a mosque] is

well-known; (K;) [An acroterial ornament, forming a single member of a cresting of a wall or of the crown of a cornice, generally of a fanciful form, and pointed, or small, at the top:] pl. شُرُف, (S, Mgh, O, Mgh, K, TA,) a pl. of mult., and شُرُفَات and شُرُفَات and شُرُفَات, which are pls. of pauc., or, as some say, شُرُفَات [i. e. شُرُفَات] is pl. of شُرُفَة, with two dammehs: Esh-Shiháb says that شُرُفَات is expl. as meaning the highest portions of a قصر; but what are thus termed are only what are built on the top of a wall, distinct from one another, [side by side, like merlons of a parapet,] according to a well-known form: (TA:) the شُرُفَة is what is called by the [common] people شُرُفَة: (Ham p. 824:) the شُرُفَة of a mosque is a word used by the lawyers, and is one of their mistakes, as IB has notified: so says MF: its pl. is شُرُفَات. (TA.) — The شُرُفَات (thus with two dammehs, K) of a horse are The neck and قَطَاة [i. e. croup, or rump, or part between the hips or haunches,] thereof. (O, K.)

شُرُفَة: see the next preceding paragraph.

شُرُف High, elevated, exalted, or eminent, (S, O, Mgh, K, TA,) [in rank, condition, or estimation,] in respect of religion or of worldly things: (TA:) [generally meaning high-born, or noble:] possessing glory, honour, dignity, or nobility: or such, and having also [such] ancestry: (TA:) [using it as not implying highness, or nobility, of ancestry,] you say, هُوَ شُرُفُ الْيَوْمِ [He is high, or noble, to-day], and عَنْ قَلِيلٍ شُرُفٌ as meaning one who will be شُرُف [after a little while]: (Fr, S, K:) the pl. [of pauc.] is أَشْرَاف and [of mult.] شُرُفَات (S, O, Mgh, K) and شُرُف, so in the K, app. denoting that this last is one of the pls. of شُرُف, and it is said in the O that شُرُف is syn. with شُرُفَة; but in the L it is said that it is syn. with شُرُف; and hence the saying هُوَ شُرُفُ قَوْمِهِ meaning He is the شُرُف of his people, and كَرَمُهُم meaning the كَرَم of them; and thus it has been expl. as used in a trad.: (TA:) [but both these assertions are probably correct; for it seems to be, agreeably with analogy, an inf. n. used as an epithet, and therefore applicable to a single person and to a pl. number, and also to two persons, and likewise to a female as well as to a male.] — [By the modern Arabs, and the Turks and Persians, it is also applied, as a title of honour, to Any descendant of the Prophet; like سَيِّد. And, with the article ال, particularly to the descendant of the Prophet who is The governor of Mekkeh; now always a vassal of the Turkish Sultan.]

شُرَافِي, applied to a [lizard of the kind called] ضَب, and to a jerboa, Large in the ears, and in the body: (TA:) and so شُرَافِيَة applied to a she-camel; (O, K, TA;) as also شُرُفَة. (TA.) And أَذُنٌ شُرَافِيَة i. q. شُرَافِيَة [q. v.], (K, TA,) or An ear that is high, long, and having hair upon it.

(IDrd, O, TA.) See also أَذُنٌ شُرَافِيَة, voce أَشْرَف. — Also A kind of white garments or cloths: (O, K:) or a garment, or piece of cloth, that is purchased from a country of the foreigners adjacent to the land of the Arabs. (Aq, O, K.)

شُرُفَة; pl. شُرَافِيَة: see شُرُفَة.

شُرُفَات (S, O, K) and شُرُفَات (O and K in art. شُرُف) [but see Q. Q. 1] The leaves of seed-produce that have become so long and abundant that one fears its becoming marred; wherefore they are cut off. (S, O, K.)

شُرُف: see شُرُف. — Applied to a she-camel, † High [app. meaning much advanced] in age: (A, TA:) or advanced in age; (S, O, K;) decrepit; (IAq, K;) as also شُرَافَة: (K:) [see عَوْدٌ, in three places:] pl. شُرُف, like بَزَل and عَوْدٌ pls. of بَازِل and عَائِد, (S, O,) or شُرُف, like كُنْب, (K,) or the latter is allowable in poetry, (O,) or the former is a contraction of the latter, (IAth, TA,) and شُرَاف [also pl. of شُرَافَة] (O, K) and شُرُف and شُرُف: (K:) it is said that شُرُف is not applied to the he-camel; but it is so applied, as well as to the she-camel, accord. to the Towsheeh of El-Jelál. (TA.) Hence, as being likened to black decrepit she-camels, (Abou-Bekr, TA,) الشُرُفُ الْجَوْنُ, with two dammehs, [which I think a mistake, unless it mean with a dammech to each word,] (K,) or الشُرُفُ الْجَوْنُ, (O, IAth, TA,) occurring in a trad., meaning † [Trials, or conflicts and factions,] like portions of the darh night: (O, K, TA:) thus expl. by the Prophet: (O, TA:) but some relate it otherwise, with ق, (K,) saying الشُرُفُ الْجَوْنُ, pl. of شُرُف, (O, TA,) meaning “[trials, &c.,] rising (O, K, TA) from the direction of the east.” (O, TA.) — Also applied to an arrow, as meaning Old: (S, O, K:) and applied to a garment or a piece of cloth [app. in the same sense]: (A and TA voce طَرِيد:) or an arrow long since laid by [expl. by بَعِيدٌ بِالعَبْدِ بِالصَّيَابَةِ; but I think that the right reading is بَعِيدُ الْعَبْدِ بِالصَّيَابَةِ, and have assumed this to be the case in my rendering]: or of which the feathers and the sinews [wherewith they are bound] have become uncompact: or slender and long. (TA.) — دَنْ شُرُف [A wine-jar] of which the wine is old. (TA.) — And شُرُف [alone] A receptacle for wine, such as a خَابِيَة and the like thereof. (O, K.)

الشُرُوف A kind of cord or rope; syn. حَبْل: [so in the O, and in one of my copies of the S: in my other copy of the S, and in the K, حَبْل, i. e. the name of a certain mountain:] a post-classical word. (S, O.) — And شُرُوف also signifies A broom: (S, O, K:) a Pers. word, (S,) arabicized, from جَارُوب, (O, K,) originally جَاي رُوب, which means “a place-sweeper.” (O.)

أَشْرَف [More, and most, high, elevated, exalted, or eminent, in rank, condition, or estimation; &c.; generally meaning more, and most, high-born or noble; (see شُرُف);] surpassing in شُرُف. (S,

O.) — أَشْرَفٌ مَنْكِبٌ أَشْرَفٌ A high shoulder; (S, O, K;) such as has a goodly rising; which implies what is termed إَهْدَاءُ [inf. n. of أَهْدَاهُ, and here app. meaning the “being curved in the back”]. (TA.) And أَشْرَفٌ أَذُنٌ شُرَافِيَة A long ear; (S, O, K;) standing up; rising above what is next to it: and so أَذُنٌ شُرَافِيَة. (TA.) — See also شُرَافِي. أَشْرَفٌ also signifies Having a prominent, or an apparent, ear: opposed to أَتَشَف, q. v. — Hence, [أَشْرَفٌ] is an appellation of The bat; (O, K, TA;) because its ears are prominent and apparent: it is bare of downy and other feathers, and is viviparous, not oviparous: so in the saying of Bishr Ibn-El-Moqemir,

• وَطَائِرُ أَشْرَفٍ ذُو جُرْدَةٍ • وَطَائِرُ نَيْسٍ لَهُ وَكْرٌ •

[And a flying thing that has prominent and apparent ears and a denuded body, and a flying thing that has no nest]: (O, TA:) in the K is added, and another bird, that has no nest, &c.: but this is taken from an explanation of the latter hemistich of the verse cited above; which explanation is as follows: (TA:) the bird that has no nest is one of which the Baḥrānees [so in the TA, but accord. to the O “the sailors,”] tell that it does not alight save while it makes, of the dust, or earth, a place in which it lays its eggs, and which it covers over; then it flies into the air, and its eggs break open of themselves at the expiration of the term thereof; and when its young ones are able to fly, they do after the habit of their parents. (O, L, TA: and the same is said, less fully, in the K.) — شُرُفٌ مَدِينَةٌ شُرَافِيَة A city having أَشْرَف, (Mgh, O, K,) pl. of شُرُفَة [q. v.]: (O:) the pl. of أَشْرَف and of شُرُف, accord. to rule, is شُرُف. (Mgh. [In the copies of the K, الشُرُف is erroneously said to be pl. of الشُرَافَة.]) It is said in a trad. of Ibn-Abbás, أَمَرْنَا أَنْ تَبْنِيَ الْمَدَائِنَ شُرُفًا وَالْمَسَاجِدَ جَمًّا i. e. We have been commanded to build cities with شُرُف and mosques without شُرُف. (Mgh, O.)

أَشْرَافُ The ears and nose of a man: (O, K, TA:) its sing. in this sense is not mentioned: it is app. شُرُف; like سَبَب, sing. of أَشْبَاب. (TA.)

تَشْرِيفٌ inf. n. of 2 [q. v.]. (S &c.) — [And also a post-classical term applied to An honorary present, such as a garment &c.: and a letter, i. e. an epistle, considered as conferring honour: pl. تَشْرِيفَات.]

مَشْرُف: see شُرُف, in the middle of the paragraph: and see also what here next follows.

مَشْرُفٌ (O, K,) like مَكْرَمٌ (K,) or مَشْرُفٌ [q. v. voce شُرُف], (so in my two copies of the S,) A place from which one overlooks, i. e. looks upon, or views, [a thing] from above. (S, O, K.) — Hence the saying in a trad., مَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مَشْرُوفٍ وَلَا سَائِلٍ فَخُذْهُ i. e. [What comes to thee of this property] thou not coveting nor looking for it [nor asking it, take it]. (O.)

مَشْرُوفٌ [part. n. of 4:] High; (S, Mgh, Mghb;)

[or overtopping; &c.] applied to a mountain, (S,) or a place. (Mgh, Mshb.)

سُيُوفٌ مَشْرِفَةٌ Certain swords, (S, O, K,) so called in relation to **مَشَارِفُ**, (S,) or in relation to **مَشَارِفُ الشَّامِ**, (O, Mgh, K,) i. e. certain towns, or villages, of the land of the Arabs, near to the **يَمَنُ** [q. v.]: (S, O, Mgh, K:) so says AO: (S, O:) or, as some say, this is a mistake, and they are so called in relation to a place of El-Yemen: (Mshb:) [or, accord. to some, in relation to **الْمَشَارِفُ**, certain towns, or villages, near Howrán: (see De Sacy's Chrest. Ar., sec. ed., iii. 53:)] and it is said that **مَشْرُفٌ** was the name of a blacksmith who made swords: (TA:) one says **سَيْفٌ مَشْرِفِي**, (S, O, Mshb,) not **مَشَارِفِي**, because a rel. n. is not formed from a pl. of the measure of **مَشَارِفُ**. (S, O.)

مُشْرِفٌ [Elevated, or exalted, in rank, condition, or estimation; or ennobled]; (K, TA:) an epithet applied to a man; from **الشَّرْفُ**. (TA.) — Also A garment, or piece of cloth, dyed with the red clay or earth [&c.] called **شَرَفٌ**. (IAar, TA.)

مُشْرُوفٌ (S, TA) and **مُشْرُوفٌ عَلَيْهِ** (Z, TA) Overcome, or surpassed, in **شَرَفٌ** [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility]. (S, Z, TA.)

مُشْرِفٌ A horse high in make. (S, O, K.)

شرق

1. **شَرَقَتِ الشَّمْسُ**, (S, M, Mgh, Mshb, K,) aor. 2, (S, M, Mshb,) inf. n. **شُرُوقٌ** (S, M, Mgh, Mshb, K) and **شُرُقٌ**, (S, Mshb,) The sun rose; (S, M, Mgh, Mshb, K;) as also **أَشْرَقَتْ**: (K:) the sun rose from the east; and in like manner one says of the moon, and of the stars: (M:) or the sun rose so that its light began to fall upon the earth and trees: (T and TA in art. **دُرُ**;) and **أَشْرَقَتْ** signifies, as distinguished from **شَرَقَتْ**, (S, M, Mgh, Mshb,) or signifies also, (K, TA,) for both verbs are correctly expl. in the K as above, (TA,) it shone, or gave its light, (S, M, Mgh, Mshb, K, TA,) and spread (M, TA) upon the earth, or ground: (TA:) or, as some say, **شَرَقَتْ**, and **أَشْرَقَتْ** are syn., (M, Mshb,) as meaning it (the sun) shone: (M:) and **شُرُقٌ** [as inf. n. of the former verb] signifies the shininess of the sun. (K.) — And **شَرَقَ النَّخْلُ**, and **أَشْرَقَ**, The palm-trees showed redness in their fruit: (M, K:*) or showed the colours of their dates. (AHn, M.) [See also **شُرُقٌ** in what follows.] — **شَرَقَ الشَّاةُ**, (S, O, Mshb, K,) aor. 2, (S, O, Mshb,) inf. n. **شُرُقٌ**, He slit the ear of the sheep, or goat, (S, O, Mshb, K,) in the manner expl. voce **شُرُقًا**. (Mshb.) — And **شَرَقَ الثَّمَرَةُ**, (Az, K,) inf. n. **شُرُقٌ**, (IAmb, Az, TA,) He plucked the fruit: (Az, K, TA:) or cut it. (IAmb, Az, TA.) One says in crying **بَاقِلًا** [or beans], **شُرُقَ الْغَدَاةَ طَرِيًّا** The cutting of the morning, fresh! meaning what has been cut, and picked, in the morning. (IAmb, Az, TA.) — **شُرُقٌ**, [aor. 2,] inf. n. **شُرُقٌ**, It (a place) was, or became, bright by reason of the sun's shining

upon it; as also **أَشْرَقَ**; (M, TA;) [whence,] **وَأَشْرَقَتْ ٱلْأَرْضُ بِنُورِ رَبِّهَا** occurs in the Kur [xxxix. 69] as meaning And the earth shall shine with the light of its Lord: (M:) [in other instances,] **أَشْرَقَتِ الْأَرْضُ** means The earth was, or became, bright with the sunshine. (TA.) — [Hence, perhaps, or, though not immediately, from what here next follows, some other applications of this verb, to denote redness.] — **شُرُقٌ**, **بِزِيْقِهِ**, (S, M, Mshb, K,) and **بِالْمَاءِ**, and the like, (M,) aor. 2, (Mshb,) inf. n. **شُرُقٌ**, (M, Mshb,) He (a man, M, Mshb) was, or became, choked with his spittle, (S, M, Mshb, K,) and with water, &c. (M.) [And **جَرَضَ** and **غَضَّ** and **شَجَى** are sometimes used in the same sense in relation to spittle &c.] — [Hence,] **شُرُقَ الْجُرْحِ بِالْدَمِ**, The wound became [choked or] filled with blood. (Mshb.) — And **شُرُقَ الْمَوْضِعِ بِأَهْلِهِ**, The place became [choked or] filled and straitened by its occupants. (TA.) — And **شُرُقَ الْجَسَدِ بِالطِّيبِ**, [The body became choked in its pores with perfume]. (TA.) — [And **شُرُقَ الثَّوْبِ بِالْجَادِي**, The garment, or piece of cloth, became glutted, or saturated, with the dye of saffron: see the part. n. **شُرُقٌ**.] — And **شُرُقَتْ عَيْنُهُ**, His eye became red [being surcharged with blood]; as also **أَشْرُورَتْ**: (M, TA:) and so **شُرُقَ الدَّمْعِ فِي عَيْنِهِ**, (K, TA:) or this last signifies the blood appeared in his eye: (M:) and **شُرُقَتْ** it (the eye) had the blood apparent in it, [as though it were choked therewith,] without its running from it. (TA.) — And **شُرُقَ لَوْنُهُ**, inf. n. **شُرُقٌ**, His colour, or complexion, became red, by reason of shame, or shame and confusion. (TA.) — And [hence, app.,] **شُرُقَ الشَّيْءِ**, inf. n. as above, The thing became intensely red, with blood, or with a beautiful red colour. (M, TA.) — And also The thing became mixed, commingled, or blended. (M, TA.) — **شَرَقَتِ الشَّمْسُ**, inf. n. as above, means The sun had a dusiness blended with it, and it [app. the dusiness] then became little: (TA:) or it was near to setting: (M, K:) or became feeble in its light; (O, K:) app. from **شُرُقٌ** applied to flesh-meat as meaning “red, having no grease, or gravy,” and applied to a garment, or piece of cloth, as meaning “red, that has become glutted, or saturated, (شُرُقٌ) with dye;” because its colour, in the last part of the day, when it is setting, becomes red. (O.) — The phrase **يُؤَخَّرُونَ الصَّلَاةَ إِلَى شُرُقِ الْمَوْتَى**, (S, M, O, K, [in the CK, erroneously, **شُرُقِي**]) occurring in a trad., (S, M, O,) in a saying of the Prophet, (O, K,) is expl. as meaning Who postpone, or defer, the prayer until there remains not, (S, M, O, K,) of the sun, (S,) or of the day, (M, O, K,) save as much as remains (S, M, O, K) of the life, (S,) or of the breath, (M, O, K, [but in the CK, **نَفْسٍ** is put in the place of **نَفْسٍ**]) of the dying who is choked with his spittle: (S, M, O, K:) or the meaning is, until the sun is [but just] above the walls, and [diffusing its feeble light] among the graves (M, O, K*) as though it were a great expanse of water. (M, O.) AZ says, **يُؤَخَّرُونَ الصَّلَاةَ**

بِشُرُقِ الْمَوْتَى means Prayer is disapproved when the sun becomes yellow: and **شَرَقَتْ ذَلِكِ بِشُرُقِ الْمَوْتَى** I did that when the sun was becoming yellow. (TA.) — **شَرَقَتِ الشَّاةُ**, (S, Mshb, K,) aor. 2, (Mshb, K,) inf. n. **شُرُقٌ**, (S, Mshb,) The sheep, or goat, had its ear slit (S, Mshb, K) in the manner expl. voce **شُرُقًا**. (Mshb, K.)

2. **شَرَقَ**, (TA,) inf. n. **تَشْرِيقٌ**, (S, O, K,) He took to the direction of the east, or place of sunrise: (S, O, K, TA:) he went to the east: he came to the east: (M, TA:) and he directed himself to the east. (TA.) — And He prayed at sunrise: and hence, app., He performed the prayer of the festival of the sacrifice: (TA:) or this meaning is from **شَرَقَتِ الشَّمْسُ**. (Mgh: it is also mentioned in the M.) — **شَرَقَتِ الْأَرْضُ**, inf. n. as above, The land became affected with drought, and dryness of the earth, being [parched by the sun and] not reached by water: whence the term **شُرَاقِي** [q. v.] in the dial. of Egypt. (TA.) — **تَشْرِيقٌ** also signifies The being beautiful, and [sunny or] shining in face. (Sh, O, K.) — **شَرَقَ اللَّحْمُ**, (M, Mgh, Mshb,) inf. n. as above, (S, M, Mgh, O, Mshb, K,) He cut the flesh-meat into strips, and dried it in the sun, or spread it in the sun to dry: (S, M, Mgh, O, Mshb, K:) or [simply] he cut it into pieces, and into strips. (Mshb.) [In like manner also] **تَشْرِيقُ الشَّعِيرِ** signifies The throwing barley in a sunny place in order that it may dry. (Mgh.) And one says of the [wild] bull, **يُشْرِقُ**, meaning He exposes his back to the sun in order that what is upon it of the dew of night may dry: in this sense the phrase is used by Aboo-Dhu-eyb. (M.) — **أَيَّامُ التَّشْرِيقِ** is an appellation of The three days next after the day of sacrifice: (S, M, O, Mshb:) [i. e. the eleventh and twelfth and thirteenth days of Dhu-l-Hijjah:] these days were so called because the flesh of the victims was therein cut into strips, and dried in the sun, or spread in the sun to dry: (S, M, Mgh, O, Mshb, K:*) or because the victims were not sacrificed until the sun rose: (IAar, S, O, K:) or from the prayer of the day of sacrifice, which they follow: (Mgh:) or because they used to say, [on that day,] (S, M, O,) in the Time of Ignorance, (M,) **أَتَشْرِقُ ٱلْبُيُوتَ كَيْفَمَا تُغْبِرُ**, (S, M, O,) which means Enter thou upon the time of sunrise, Thebeer, (addressing one of the mountains of Mekkeh, M, Mgh,) that we may push, or press, on, or forward, (M, Mgh, Mshb,) to return from Mind: (M: [see also 4 in art. **غُورُ**]) Aboo-Haneefeh used to hold that **التَّشْرِيقُ** means التَّكْبِيرُ [i. e. the saying **أَللَّهُ أَكْبَرُ**]; but none beside him has held this opinion. (TA.) It is said in a trad. that the days thus called are days of eating and drinking, and of celebrating the praises of God. (O.) — **شُرُقَ الثَّوْبِ**, + He made [or dyed] the garment, or piece of cloth, yellow: (Ibn-'Abbád, O:) [or he dyed it red: (see the pass. part. n., below:)] or **تَشْرِيقٌ** signifies the dyeing with saffron, (M, L,) so that the thing dyed is saturated, (L,) or not so that the thing is saturated: (so in a copy of the M:) it is not with safflower. (M, L.)

[See also 4, last signification.] — **شَرَقَ الْخَوْضَ** is sometimes said for **صَرَّجَهُ**, meaning *He plastered the watering-trough, or tank, with شَارُوق [q. v.], or صَارُوج. (M in art. صرح.)*

4. **اشرق**: see 1, in six places. One says also, **اشرق وجهه**, (S,) and **لونه**, (M,) *His face, (S,) and his colour, or complexion, (M,) shone, (S, M,) and was bright, with beauty. (S.)* — Some allow its being made trans.; [meaning *It caused, or made, to shine*;] as in the saying,

- ثَلَاثَةٌ تُشْرِقُ الدُّنْيَا بِبَهْجَتِهَا
- شَمْسُ الشُّحَى وَأَبُو إِسْحَاقَ وَالْقَمَرُ

[There are three things, with the beauty of which the world is made to shine; the sun of the bright early morning, and Abou-Is-hâk, and the moon]: but there is no proof in this, because [the right reading may be **تُشْرِقُ**, and so] **الدُّنْيَا** may be an agent; therefore the making the verb trans. [in this sense] is said to be post-classical, though it is mentioned by the author of the Ksh. (MF, TA.)

— It signifies also *He entered upon the time of sunrise*: (S, M, Mgh, Msh, K:) similarly to **أُظْهِرَ**, and **أُصْبَحَ**, and **أُنْجَرَ**. (TA.) See 2. — **أَشْرَقَ عَدُوَّهُ** *He caused his enemy to become choked [with his spittle, or with water, or the like: see 1]. (O, K.)* And **أَشْرَقْتُ لَلَانَا بِرَيْقِهِ** [I choked the utterance, or impeded the action, of such a one;] *I did not allow such a one to say, or to do, a thing. (Z, TA.)* — **أَشْرَقَ الثَّوْبَ بِالصَّبْغِ**, (Moheet, A, O,) or **فِي الصَّبْغِ**, (K,) *† He exceeded the usual degree in dyeing the garment, or piece of cloth; [saturated it with dye;] or dyed it thoroughly. (K, TA.)* [See also 2, last signification but one.]

5. **تَشْرَقُ** *He sat in a sunny place (S, O, K) [at any season, (see مَشْرِقَة,) or particularly] in winter. (O, K.)* — And **تَشْرُقُوا** *They looked through the مشْرِيق of the door, i. e. the chink thereof into which the light of the rising sun falls. (O.)*

7. **انْشَرَقَتِ الْقَوْسُ** *The bow split. (Ibn-'Ab-bâd, O, K.)*

12. **اشْرُورَقَتْ عَيْنُهُ**: see 1, latter half. — **اشْرُورِقَ** *He became drowned in tears. (Ibn-'Ab-bâd, O, K, TA.)*

شَرَقَ [an inf. n.: see 1, first sentence. — Also] *The sun*: (S, O, K;) and so **شَرُوقٌ**: (K, and thus in one of my copies of the S in the place of the former:) [or] **شَرَقَة** has this signification: (M, Msh:) and **شَرَقَ** signifies the rising sun; (M, TA;) as some say; (M;) thus accord. to AA and IAA; (TA;) and so **شَرِقَ**, (M, Msh,) and **شَرَقَة**, and **شَرَقَة**, (M, K,) and **شَرَقَة**, (TA,) and **شَرِيقٌ**: (M, K:) one says, **طَلَعَتِ الشَّرِيقُ** *The sun rose*; (S, M, O; in one of my copies of the S **الشَّرِيقُ**;) but not **غَرَبَتِ الشَّرِيقُ**: (M:) and **أَتَيْكَ كُلَّ شَارِقٍ** *I will come to thee every day that the sun rises*: or, as some say, **شَارِقٌ** signifies the upper limb (قَرْن) of

the sun: (M:) and one says, **لَا آتِيكَ مَا دَرَّ شَارِقٌ** [I will not come to thee as long as a sun, or the upper limb of a sun, rises, or begins to rise]. (S, M.) — See also **مَشْرِيقٌ**, in three places. — Also *A place where the sun shines* (**حَيْثُ تَشْرِيقٌ**). (K.) See **مَشْرِقَة**. — *The warmth of the sun. (TA.)* — *The light that enters from the chink of a door*; (IAar, Th, K;) as also **شَرِيقٌ**. (K.) In a trad. of I'Ab, (TA,) it is said of a gate in Heaven, called **البَشْرِيقُ** [q. v.], **قَدْ رَدَّ حَتَّى مَا بَقِيَ إِلَّا شَرِيقُهُ** (O, K, TA) i. e. *It had been closed so that there remained not save its light entering from the chink thereof*: so says I'Ab. (O, TA.) — And *A chink, or fissure. (K, TA.)* One says, **مَا دَخَلَ شَرِيقٌ فَيْي شَيْءٍ** *Nothing entered the chink of my mouth. (Z, TA.)* — Also *A certain bird, (Sh, M, K,) one of the birds of prey, (M,) between the kite and the hawk, or falcon, (Sh, K,) or between the kite and the [species of falcon called] شَاهِين [q. v.]: (O:) pl. شُرُوق. (M.)*

شَرِيقٌ: see the next preceding paragraph.

شَرِيقٌ [inf. n. of **شَرَقَ**, q. v. — And also a subst.]: see **شَرِيقٌ**, in three places. — Also *A thing [such as spittle and the like (see شَرِيقٌ)] obstructing, or choking, the throat, or fauces. (S, and Har p. 477.)*

شَرِيقٌ *A place bright by reason of the sun's shining upon it; as also مَشْرِيقٌ. (M, TA.)* — *A man choked with his spittle, or with water, or the like. (M, TA.)* — *† A plant, or herbage, having plentiful irrigation; or flourishing and fresh, or juicy, by reason of plentiful irrigation; syn. رِيَّانٌ. (TA.)* — *† A garment, or piece of cloth, red; that is glutted, or saturated, [so I render شَرِيقٌ بِالْجَادِي with dye: (O:) and شَرِيقٌ بِالْجَادِي applied to a garment, or piece of cloth, [app. signifies † glutted, or saturated, with the dye of saffron: see also مَشْرِيقٌ, and see 4.] (TA.)* One says also **صَرِيعَ شَرِيقٍ بِدَمِهِ** [Prostrated,] *died with his blood. (M, TA.)* — *† Flesh-meat (S, M, O, TA) that is red, (M, O, TA,) having no grease, or gravy. (S, M, O, TA.)* — *† A thing intensely red, with blood, or with a beautiful red colour. (M.)* — And *† A thing mixed, commingled, or blended. (M.)*

شَرَقَة: see **شَرِيقٌ**, in two places: — and see **مَشْرِقَة**, in two places.

شَرَقَة *† Anxiety, grief, or anguish; syn. in Pers. اَنْدُوْه. (KL.)*

شَرَقَة: see **شَرِيقٌ**: — and see **مَشْرِقَة**. — Also *A brand with which a sheep, or goat, such as is termed شَرَقَاء, is marked. (O, K.)*

شَرَقَة: see **شَرِيقٌ**.

شَاءَ شَرَقَاءُ *A sheep, or goat, having its ear slit (S, Mgh, O, K) lengthwise, (K,) without its being separated: (TA:) or having the ear slit in two, (Aq, Mgh, TA,) as though it were a زَنْمَة [q. v.]:*

(Aq, TA:) or **شَرَقَاءُ** applied to an ear signifies *cut at its extremities, without having anything thereof separated*: and applied to a she-goat (**مَعْرَة**), *having its ear slit lengthwise, without its being separated*: and, as some say, applied to a شَاة, *having the inner part of its ear slit on one side with a separating slitting, the middle of its ear being left sound*: or, accord. to Abou-'Alee in the "Tedhkirah," **شَرَقَاءُ** signifies *having its ears slit with two slits passing through, so as to become three distinct pieces. (M.)*

شَرْقِيٌّ [Of, or relating to, the east, or place of sunrise; eastern, or oriental]. — **لَا شَرْقِيَّةَ وَلَا غَرْبِيَّةَ**, (K, TA,) in the Kur [xxiv. 35], (TA,) means *Not such that the sun shines upon it at its rising only (Fr, K, TA) nor at its setting only, (Fr, TA,) but such that the sun lights upon it morning and evening: (Fr, K, TA:) or, accord. to El-Hasan, it means not of the trees of the people of the present world, but of the trees of the people of Paradise: Az, however, says that the former explanation is more fit and more commonly received. (TA.)* And **مَكَانٌ شَرْقِيٌّ** signifies *A place, of the earth, or ground, in, or upon, which the sun rises, or shines. (TA.)* See also **شَارِقٌ** [and **مَشْرِقَة**]. — Also *A certain red dye. (TA.)*

شَرِيقٌ: see **شَرِيقٌ**. — Also *A boy, or young man, goodly, or beautiful, (K, TA,) in face: (TA:) pl. شُرُوقٌ, (K, TA, [in the CK شُرُوقٌ, but correctly]) with two dammehs. (TA.)* — And *A woman small in the vulva: (Ibn-'Abbâd, O, K:) or having her vagina and rectum united by the rending of the separation between them; syn. مُفْضَاة. (M, K.)* — And **الشَّرِيقُ** is the name of *A certain idol. (M, TA.)*

شَرِيقَة *The first part of the rising sun. (Freytag, from the Deewân of the Hudhalees.)* See also **شَارِقٌ**, voce **شَرِيقٌ**.

شَرَاقِيٌّ [The lands that are not reached by the water, or inundation, and that are consequently parched by the sun]: a word of the dial. of Egypt. (TA.) See 2.

شَارِقٌ: see **شَرِيقٌ**, in two places. — Also *The side that is next the east*; (O;) *the eastern side*; (K;) of a hill, and of a mountain: you say, **هَذَا شَارِقُ الْجَبَلِ** and **شَرْقِيَّةُ** [This is the eastern side of the mountain], and **هَذَا غَارِبُ الْجَبَلِ** and **غَرْبِيَّةُ** [in the opposite sense]: (TA:) pl. **شُرُوقٌ**. (O, K.) Hence, in a trad., as some relate it, **الشُّرُوقُ الْجَوْنُ** [meaning † Trials, or conflicts and factions, like portions of the dark night, rising from the direction of the east]: but it is otherwise related, with **ف** [in the place of the **ق**: see **شَارِفٌ**]. (TA.) — And **الشَّارِقُ** is the name of *A certain idol, of the Time of Ignorance*; (IDrd, M, K;) whence **عَبْدُ الشَّارِقِ**, a proper name [of a man]. (IDrd, M.) — Also [if not a mistranscription for **شَارُوقٌ**, q. v., app. Clay, or some other

substance or mixture, with which a place is plastered,] مَا يَطْلِنُ بِهِ مَكَانٌ. (Ibn-'Abbād, O.)

شَارُوقٌ signifies [The kind of plaster called] صَارُوجٌ. (K.) [See this last word: and see also the last sentence of the next preceding paragraph above.]

مَشْرُقٌ: see what next follows.

مَشْرُقٌ (S, M, O, Mgh, K,) which by rule should be مَشْرُقٌ. (M, Mgh,) but this latter is rarely used, (Mgh,) The place, (M,) or quarter, or direction, (Mgh,) of sunrise; (M, Mgh;) [the east, or orient;] and مَشْرُقٌ signifies the same; (S, M, O, Mgh, K;) as also مَشْرُقٌ: (Secr, M:) the pl. of the first is مَشَارِقٌ; and the pl. of مَشْرُقٌ is أَشْرَاقٌ. (M.) The dual, الْمَشْرِقَانِ, means The place of sunrise of summer and that of winter [E. 26° N. and E. 26° S. in Central Arabia]. (S, O, TA.) And also The place of sunrise and the place of sunset; [or the east and the west;] (M, O;) the former being thus made predominant because it denotes existence, whereas the latter denotes non-existence: (M:) thus in the saying, (M, O,) in the Kur [xliii. 37], (O,) يَا تَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ [O, would that between me and thee were the distance of the east and the west]. (M, O.) And [in like manner] one says مَا بَيْنَ الْمَشْرِقَيْنِ, meaning What is between the place of sunrise and the place of sunset. (M.) — See also مَشْرُقَةٌ. — The saying, cited by IĀqar,

- قُلْتُ لِسَعْدٍ وَهُوَ بِالْأَزَارِقِ
- عَلَيْكَ بِالْحَضِ وَالْمَشَارِقِ

he explains as meaning [I said to Sa'd, he being at El-Azariq (a certain water in the بَادِيَة, TA in art. زَرْق)], Keep thou [to pure milk, and] to the sun [or the places of sunshine] in winter: but [ISd says,] in my opinion, the مَشَارِقِ is here pl. of مَشْرُقٌ applied to flesh-meat that is "[cut into strips and] spread in the sun [to dry];" and this is confirmed by his saying بِالْحَضِ, each of them being food. (M.)

مَشْرُقٌ: see شَرْقٌ. — Also Entering upon the time of sunrise: the pl. occurs in this sense in the Kur xv. 73 and xxvi. 60. (TA.)

مَشْرُقَةٌ (S, M, O, K) and مَشْرُقَةٌ (M, O, K,) the last mentioned by Ka, (O,) A place of sitting in the sun; (S, O, K;) accord. to some, peculiarly, (TA,) in the winter; (O, K, TA;) and مَشْرُقٌ and مَشَارِقٌ (S, O, K) and مَشْرِيقٌ (O, K) signify the same: (S, O, K:) or a place upon which the sun shines; accord. to some, peculiarly, in the winter, (M,) as also مَشْرُقَةٌ and مَشْرُقٌ (M, TA) and مَشْرُقٌ (M) and مَشْرُقٌ [app. مَشْرُقٌ, of the pl. of which, or of one of the first three words in this paragraph, see an ex. in a verse cited voce مَشْرُقٌ if the explanation of that verse by IĀqar be correct]. (TA.)

مَشْرِيقٌ (Mgh, TA) and مَشْرِيقٌ both [applied

to a man] signify Of the east; or eastern: (Mgh:) pl. مَشَارِقَةٌ. (TA.)

مَشْرُقٌ A place of prayer; syn. مَصَلًى; (Aq, S, M, Mgh, K;) i. e., in an absolute sense: (TA:) or the place of prayer of the festival (العِيد): (TA:) or the place of prayer of the two festivals: and الْمَشْرُقُ is said to mean the place of prayer of the festival at Mekke: (M, TA:) and the mosque of El-Kheyf. (S, K.) — And The festival (العِيد) [itself]: because the prayer thereon is after the شَرْقَةُ, i. e. the [rising] sun. (M.) — Also Flesh-meat [cut into strips and] spread in the sun [to dry: see its verb, 2]. (M.) See also مَشْرُقٌ, last sentence. — And A garment, or piece of cloth, [dyed yellow: or with saffron: see, again, its verb: or] dyed with a red colour. (O, K.) — And a fortress [or a watering-trough or tank (see 2, last sentence,)] plastered with شَارُوقٌ. (O, K.)

مَشْرُقٌ Taking to the direction of the east, or place of sunrise: one says, شَتَانِ بَيْنَ مَشْرُقٍ وَمَغْرِبٍ [Different, or widely different, are one going towards the east and one going towards the west]. (S.)

مَشْرُقٌ: see مَشْرُقَةٌ. — Also A man accustomed to make his enemy to be choked with his spittle. (Z, TA.)

مَشْرِيقٌ: see مَشْرُقٌ. — Also, (M, O, K,) of a door, (M, K,) A chink into which the light of the rising sun falls. (M, O, K.) — And الْمَشْرِيقُ is the name of A gate for repentance, in Heaven. (I'Ab, O, K.) See شَرْقٌ.

شَرْقٌ

شَرْقٌ and its vars.: see art. شَرْقٌ.

شَرِكٌ

1. شَرِكَةٌ (S, Mgh, Mgh, K) and شَرِكَةٌ, the former a contraction of the latter, but the more usual, (Mgh,) and شَرِكٌ (Mgh, Mgh) and شَرِكٌ, the former of these two a contraction of the latter, but the more usual, (Mgh,) or شَرِكٌ [q. v. infra] is a simple subst., (S, K,) [He shared, participated, or partook, with him in it;] he was, or became, a شَرِكٌ [or copartner &c.] to him in it; (Mgh;) namely, a sale or purchase, and an inheritance, (S, K,) or an affair; (Mgh;) and شَارِكَةٌ [signifies the same]. (Mgh, Mgh, K.) [It is said in the TA, after the mention of شَرِكَةٌ with its inf. n. شَرِكَةٌ, that it is more chaste than شَرِكَةٌ; by which it is implied that this latter is sometimes used as syn. with the former; for which I do not find any express authority.] And He entered with him into it; [or engaged with him in it;] namely, an affair. (TA.) — شَرِكَةُ النَّعْلِ, aor. ٤, The sandal had its شَرَاكٌ broken; (Ibn-Buzurj, K;) inf. n. شَرِكٌ. (TK.)

2: see 4. — [The inf. n.] تَشْرِكٌ also signifies The selling a part [or share] of what one has purchased for that for which it was purchased.

(Mgh, K.) — شَرِكُ النَّعْلِ (S, Mgh, Mgh, K,) inf. n. تَشْرِكٌ. (S, K,) He put a شَرَاكٌ to the sandal; (S, Mgh, Mgh, K;) as also أَشْرَكَهَا (S, TA,) inf. n. أَشْرَاكٌ. (TA.)

3. مُشَارَكَةٌ (TK,) inf. n. شَارَكْتُ فَلَانًا (S, TA,) [I shared, participated, or partook, with such a one;] I was, or became, the شَرِكٌ [or copartner &c.] of such a one. (S, TA.) El-Jaddce says,

- وَشَارَكْنَا قُرَيْشًا فِي نَقَامَا
- وَلِي أَحْسَابًا شَرِكٌ الْعَيْنَانِ

[And we shared with Kureysh in their pecty and in their several grounds of pretension to respect, with a sharing exclusive of other properties]. (S.) See also 1. [And see 8.]

4. أَشْرَكْتُهُ فِي الْأَمْرِ I made him a شَرِكٌ [or copartner &c.] to me in the affair: and تَشْرِكْتُ شَرِكًا [I made them copartners in the property; and شَرِكُهُ, occurring in this art. in the TA, on the authority of Esh-Sháfi'ee, means, in like manner, he made them copartners; and أَشْرَكَ بَيْنَهُمْ is used in this sense in the present art. in the K]. (Mgh.) وَأَشْرَكُهُ فِي أَمْرِي in the Kur [xx. 33], means And make Thou him my شَرِكٌ [or copartner, or associate, or colleague,] in my affair. (S.) And one says also, أَشْرَكُهُ مَعَهُ فِي الْأَمْرِ He made him to enter [or engage] with him in the affair: and أَشْرَكَ فَلَانًا فِي الْبَيْعِ He made such a one to enter [or share] with him in the sale or purchase. (TA.) — [Hence,] أَشْرَكَ بِاللَّهِ He attributed to God a شَرِكٌ [or copartner &c.] (Mgh, TA) in his dominion: (TA:) [or he attributed to God شَرِكًا i. e. copartners &c., such as the angels and the devils: (see Kur vi. 100, &c., and any of the expositions thereof:) i. e. he believed in a duality, or a plurality, of gods:] and [in a wider sense,] he disbelieved [or misbelieved] in God: syn. كَفَرَ: (S, Mgh, K, TA:) used in this latter sense because الكُفْرُ is not free from some kind of شَرِكٌ. (Kull p. 49.) — See also 1: — and 2.

6: see the next paragraph, in three places.

8. تَشَارَكُوا and تَشَارَكُوا (Mgh, Mgh,) and تَشَارَكَا and تَشَارَكَا (K,) and تَشَارَكْنَا and تَشَارَكْنَا (S,) [They, and they two, and we, shared, participated, or partook, one with another, and each with the other; or were, or became, copartners, &c.]; فِي كَذَا [in such a thing]. (S.) — [Hence,] الْإِشْرَاكُ in lexicology signifies The being homonymous; lit. the being shared, or participated, in by several meanings: [used as a subst., homonymy:] (Mz, 25th نوع; and Intr. to the TA:) one says of a noun [or word] that is termed مُشْتَرِكٌ [q. v.], تَشْرِكٌ فِيهِ مَعَانٍ كَثِيرَةٌ [Many meanings share, or participate, in it]. (TA.) — And أَشْرَكَ الْأَمْرُ † The affair, or case, was, or became, confused, and dubious. (TA.)

شَرِكٌ: see what next follows.

شَرِكٌ is an inf. n. of شَرِكَةٌ, as mentioned in the

(Msb;) and called also **الشَّرَكَةُ** [for **المُشْتَرَكُ** *i. e. that is shared in*]: (Lth, K, TA:) this is the case of a husband and a mother and brothers by the mother's side and brothers by the father's and mother's sides: (O, K, TA:) for the wife is half; and for the mother, a sixth; and for the brothers by the mother's side, a third, and the brothers by the father's and mother's sides share with them: (O, TA:) 'Omar decided in a case of this kind by assigning the third to two brothers by the mother's side, and not assigning anything to the brothers by the father's and mother's sides; whereupon they said, **يَا أَمِيرَ الْمُؤْمِنِينَ هَبْ أَنْ** [O Prince of the Believers, suppose that our father was an ass, and make us to share by reason of the relationship of our mother]: so he made them to share together (**فَأَشْرَكَ بِهِمُ**) [thus in the O and K, but correctly **بَيْنَهُمُ**], or, as afterwards in the TA, (**فَأَشْرَكُهُمُ**): (O, K, TA:) therefore it (*i. e. the فَرِيضَةُ*, TA) was called **مُشْرَكَةٌ** [and **مُشْرَكَةٌ** and **مُشْرَكَةٌ**, [in the CK, erroneously, **مُشْرَكَةٌ**,] and also **جَمَارِيَّةٌ** (K, TA:) and it is also called **حَجَرِيَّةٌ**, because it is related that they said, **هَبْ أَنْ أَبَانَا** [suppose that our father was a stone thrown into the sea]; and [therefore] some called it **يَبْمَةٌ**: and it was called also **عُمُورَةٌ**. (TA. [More is there added, explaining different decisions of this case.])

المُشْرَكَةُ: see the next preceding paragraph.

رِيحٌ مُشَارِكٌ means *A wind to which the تَكْبَةُ [q. v.] is nearer than the two winds between which this blows.* (K.)

مُشْتَرَكٌ, applied to a road (طَرِيقٌ, Mgh, Msb, TA), is for **مُشْتَرَكٌ فِيهِ** (Msb,) meaning [Shared in: or] in which the people are equal [sharers]. (TA.) — Hence, **الْأَجِيرُ الْمُشْتَرَكُ** [in my copy of the Mgh, erroneously, **المُشْتَرَكُ**,] *The hired man [that is shared in; i. e.] whose work no one has for himself exclusively of others, but who works for every one who repairs to him for work, like the tailor in the sitting-places of the markets; (Msb;) or who works for whom he pleases: as to أَجِيرُ الْمُشْتَرَكِ, it is not right, unless the word thus governed in the gen. case be expl. as an inf. n. (Mgh.) — See also الفَرِيضَةُ الْمُشْرَكَةُ, above. — **إِسْمٌ مُشْتَرَكٌ فِيهِ** [in like manner for **مُشْتَرَكٌ فِيهِ** *A noun shared in by several meanings; i. e. a homonym; a noun shared in by many meanings, such as عَيْنٌ and the like: (Mz, 25th نوع; and TA in the present art. and in the Intr.)* or **مُشْتَرَكٌ** signifies a word having two, or more, meanings; and is applied to a noun, and to the pret. of a verb as denoting predication and prayer, and to the aor. as denoting the present and the future, and to a participle: (Mz ubi supra:) **مُشْتَرَكٌ** used as a subst., meaning a homonym, has for its pl. **مُشْتَرَكَاتٌ**. — **المُشْتَرَكُ فِيهِ**, for **الحِسُّ الْمُشْتَرَكُ**, signifies, in the conventional language of the philosophers, *The faculty of fancy*; so called*

because "participated in" by the five senses: but it is vulgarly used as meaning *common sense*.] — **مُشْتَرَكٌ** applied to a man, [for **مُشْتَرَكٌ فِيهِ**] means *Talking to himself, like him who is affected with anxiety*; (As, S, K, TA; [in the CK, erroneously, **مُشْرِكٌ**]) *his judgment being shared in; not one.* (TA.)

شَرَم

1. **شَرَمَةٌ** (S, K,) aor. -, (K,) inf. n. **شَرَمٌ**, *i. q. شَقَّ* [meaning *He slit it; or rent it; and perhaps also he clave it, split it, &c.*]. (S, K.) — It is also said in the K that **الشَرَمُ** signifies **قَطْعُ مَا بَيْنَ** [cutting of the end, or tip, of the nose, and of the orifice of the vagina,] of a she-camel: specially said of these two things. (TA. [See also 2; and see **شَرِيمٌ**.]) — **شَرَمَ الشَّرِيدَةَ**, aor. and inf. n. as above, and the latter, by poetic license, **شَرَمَ**, *He ate of the sides, or of the edge, of the ثَرِيدَةُ* [or mess of crumbled bread moistened with broth]. (TA.) — **شَرَمَ لَهُ مِنْ مَالِهِ** (S, K,) aor. as above, (K,) and so the inf. n., (TA,) *He gave him little of his مال (i. e. property, or cattle).* (S, K.) — **شَرَمَ**, aor. -, is quasi-pass. of **شَرَمَةٌ**; [*i. e. it signifies It was, or became, slit, or rent*]; (TA;) as also **أَشْرَمَ**: (S, TA. [In the former it is implied that the meaning of the latter verb is **أَشْرَقَ**].) — Also, aor. as above, (Msb,) inf. n. **شَرَمٌ** (S, Msb, K,) *He (a man) had his nose slit*: (Msb:) or *he had the end, or tip, of his nose cut.* (S, Msb, K.)

2. **تَشْرِيمٌ** *i. q. تَشْقِيقٌ* [meaning *The slitting, or rending, and perhaps also cleaving, splitting, &c., much, or in several places*]: (S, K, TA: [see 2 in art. **خَوَرٌ**]) one says, **شَرَمَهُ** [he slit it &c.], in relation to the ear &c.: (TA:) [it is used in relation to the end, or tip, of the nose; and to the orifice of the vagina of a she-camel; as shown above:] see 1, second sentence. **تَشْرِيمُ الظَّنَارِ** is [The scaring of the vulva, or of the orifice of the vagina, for the purpose of] the making a she-camel to affect and suckle a young one not her own [by causing her to imagine, from the pain thus occasioned, that she has recently brought forth that young one]; (TA;) **تَشْرِيمٌ** in this phrase signifying **تَشْقِيقٌ**. (T in art. **ظَارٌ**.) It is said in a trad. of Ibn-'Omar, that he purchased a she-camel, and, seeing in her what is thus termed, returned her: (S:) in this instance, **تَشْرِيمُ الظَّنَارِ** means *The laceration of the two edges of the vulva on the occasion of ظَارٌ*. (T and TA in art. **ظَارٌ**: see 1 in that art.) — **تَشْرِيمُ الصَّيْدِ** is *The wounding of the skin of the animal of the chase without piercing into the belly, or inside*, (L in art. **حَقٌّ**, [see 8 in that art.]) so that the animal escapes wounded. (S, K.)

5. **تَشَرَمَ** (S, K,) said of the skin, (TA,) or of a thing, (S,) *It was, or became, rent, or slit, in*

several places; (S, K, TA;) quasi-pass. of **شَرَمَةٌ**. (TA.) It is said in a trad. of Ka'ab, **أَتَى عُمَرَ نَوَاحِيَهُ تَشَقَّقَتْ** *i. e. تَشَقَّقَتْ* [meaning *He brought to 'Omar a book of which the sides were slit, or rent, in several places*]. (TA.)

7: see 1, near the end.

شَرَمٌ *A canal, or cut, (خَلِيجٌ) from a بَحْرٌ* [*i. e. sea, or large river*]: (S, K:) [now applied to a creek of a sea:] or the **لُجَّةُ** [*i. e. main body, or fathomless deep*,] of the **بَحْرُ** [or sea]: (K:) or the deepest part thereof: (TA:) or a **غَمْرَةٌ** [or submerging deep] thereof: pl. **شُرُومٌ**. (IB, TA.) — And *Any fissure in a mountain or rock, not passing through.* (TA.) — Also *A certain kind of tree.* (K.) — Also, (K,) or **شَرَمٌ** (S, [in one of my copies of the S **شَرِمٌ**]) *Abundant herbs or herbage, of which the upper parts are eaten, the middle parts not being required, (S, K,) nor the lower parts.* (S.)

شُرُومٌ: see what next follows.

شَرِيمٌ *A woman having her vagina and rectum united by the rending of the separation between them; syn. مُفَضَّةٌ* (S, Mgh, K;) as also **شُرُومٌ**, (S, K,) and **شُرْمَاةٌ** (K;) or the last of these in this sense has not been heard, though mentioned in the sense here following. (Mgh.) — Also *A she-camel having her ثَغْرٌ* [here meaning the vulva, or the orifice of the vagina,] cut [or rather slit or rent]; and so **شُرْمَاةٌ**, and **مُشْرُومَةٌ**: (M, TA:) or **شُرْمَاةٌ** applied to a she-camel and to a she-ass, accord. to the Tekmilch, means *having the vulva slit, or rent*: therefore the first-mentioned meaning of this epithet, applied to a woman, if correct, may be tropical. (Mgh.) — Also *The فَرْجُ* [or vulva]; (K;) because of its being cleft. (TA.)

شَارِمٌ *An arrow that slits, or rends, (يَشْرِمُ) the side of the target.* (S, K, TA.)

أَشْرَمَ, applied to a man, (IAqr, S, Msb, K,) *i. q. مَشْرُومٌ; (S, K;) [*i. e. Having the nose slit*; (IAqr, Msb, TA;) like **أَخْرَمَ**: (IAqr, TA:) or *having the end, or tip, of the nose cut*: (Msb:) and *having the lower lip slit*; like **أَقْلَحَ**: and *having the upper lip slit*; like **أَعْلَمَ**: and *having the ear slit*; like **أَخْرَبَ**: and *having the eyelid slit*; like **أَشْتَرَّ**: it has all these meanings: (IAqr, TA:) fem. **شُرْمَاةٌ**, applied to a woman. (Msb.) — For the fem., see also **شَرِيمٌ**, in three places. — The fem. is also applied to an ear (أُذُنٌ), meaning *Having a small portion cut from the upper part*; and so **مُشْرُومَةٌ**. (TA.)*

مُشْرَمٌ *Slit, or rent, in several places*: so in a trad., where it is said, **فَجَاءَهُ بِمُصْحَفٍ مُشْرَمٍ** [And he brought him a copy of the *Kur-an* having the extremities slit, &c.]. (TA.)

— See also **أَشْرَمَ**, last sentence.

مَشْرُومٌ: see **أَشْرَمَ**: — and see also **شَرِيمٌ**.

Quasi شرف

شَرَفْتُ الزُّرْعَ, mentioned under this head in the O and K: see Q. Q. 4 in art. شرف. The ن is held by Az to be augmentative, if not a mistake for ی. (O.)

شرف: see شَرِيفٌ, art. in شرف.

شوه

شَوْه (MA, MA, Mgh, Msh, K) عَلَى الطَّعَامِ (MA, Mgh, Msh) or إِلَى الطَّعَامِ (TA, [perhaps a mistranscription,]) aor. ٢, (Msh, K,) inf. n. شَوْه, (S, MA, Mgh, Msh,) said of a man, (S,) *He was vehemently desirous, or greedy; (MA;) or very vehemently desirous, or very greedy; (Mgh, Msh;) or overcome by vehement desire, or greediness; (S, K;) of the food (MA, Mgh, Msh), fr. : (Msh;) or, as some say, he was affected with the worst of vehement desire, or of greediness. (TA.)*

شَوْه (S, Msh, K) and شَرَفَانٌ (Lth, K) [*Vehemently desirous, or greedy; (see 1;) or] very vehemently desirous, or very greedy; (Msh;) or overcome by vehement desire, or greediness: (K;) or, accord. to some, affected with the worst of vehement desire, or of greediness. (TA.)*

شَرَفَانٌ: see the next preceding paragraph.

أَهْيَا أَشْرَافِيَا, with kesr to the ه in اهيا, and with fet-h to the ه in اشري, and to the ش, (K, TA,) and with the ر quiescent, (TA,) [mentioned in this art. in consequence of the supposing اشر with اهيا after it to compose one word,] but this is not its proper place; (K, TA;) so says Sgh; (TA;) an ancient Greek expression, (K, TA,) or Syriac, or, more correctly, Hebrew; (TA;) [the truth is that it is a mode of writing the Hebrew words אֲנִי אֶהְיֶה "I shall be that I am," in Exod. iii. 14, rendered in our Authorized Version "I am that I am;"] said in prayer; (TA;) [virtually] meaning *The existing from eternity, that will not cease to be*: (K:) Sgh says, thus one of the learned men of the Jews pronounced it to me in 'Adan Abyan: and some say شَرَاهِيَا, as though abridging it, meaning *يَا قَيُّوْمُ* [which may be rendered *O Ever-living, O Self-subsisting by Whom all things subsist*; but the latter epithet is variously explained]; so says Lth: (TA:) the people now say أَهْيَا شَرَاهِيَا, (so in some copies of the K,) with fet-h to the ه in اهيا, and dropping the ه in what follows this word, [which, however, probably means that they say أَهْيَا شَرَاهِيَا,] or, as in the handwriting of Sgh, with medd to the ه in the former; (TA;) [in my MS. copy of the K أَهْيَا شَرَاهِيَا; in the CK, أَهْيَا شَرَاهِيَا;] which is said in the K to be a mistake accord. to the assertion of the learned men of the Jews: but this, which is said to be a mistake, is what commonly obtains in the books of the people, [i. e. of the Jews,] and they seldom, or never, pronounce it otherwise than thus: A says that the vulgar say يَا هِيَا, which is post-classical; correctly يَا هِيَا [or يَا هِيَا], with fet-h to the ه:

AHút says, I think it to be originally شَرَاهِيَا [which is inconsistent with the Hebrew]: and Ibn-Buzurj says, they said يَا هِيَا and يَا هِيَا in speaking to one from a near place. (TA.)

شرو

شُرُو Honey: (K:) or white honey: mentioned by Sgh: formed by transposition from شُور: (TA:) and also written شُرُو. (K.)

شُرُو: see what precedes.

شُرُو, originally شَرِيَا: } see art. شری.
شُرُو, originally شَرِيِي: }

شروال

شُرُوَال is [said to be] a dial. var. of شُرُوَال: (K:) I Amb says that Es-Sijistinee mentions his having heard some of the Arabs of the desert say شُرُوَال for شُرُوَال; but that it seems he heard them use the Pers. word, [which, it appears, is شُرُوَال as well as شُرُوَال,] and knew it not: (O, TA:*) شُرُوَال is a vulgar word, [now commonly pronounced شُرُوَال,] and some of the vulgar say شُرُوَال, with fet-h to the ش. (TA.)

شری

1. شَرَاهُ (S, Mgh, Msh, K, &c.) aor. ٢, (S, Msh, K,) inf. n. شَرِي (S, Mgh, Msh, TA) and شَرَاهُ (S, Mgh, Msh, TA,) the former inf. n. the more in repute, (Msh, TA,) and this is of the dial. of Nejd, the latter being of the dial. of El-Hijáz, or the latter may be said to be with medd for the purpose of assimilating it to a preceding word, accord. to El-Munádee, or it may be regarded as an inf. n. of شَرَاهُ, (TA,) i. q. بَاعَهُ [in the sense in which this is generally used, i. e. *He sold it*]; (S, Mgh, K;) *he gave it for a price*: (Msh:) and i. q. اشْتَرَاهُ [in the sense in which this is generally used, i. e. *he bought it*]; (S, Mgh;) i. e. شَرَاهُ signifies also *he took it, or acquired it, for a price*: (Msh:) or this and اشْتَرَاهُ both signify بَاعَهُ [as meaning *he sold it*]; (T, K, TA;) but the former is more used than the latter in this sense: (T, TA:) and both signify also [he bought it; i. e.] *he possessed it by sale*; (K;) which is the more usual meaning of the latter: (T, TA:) thus the former has two contr. meanings, (S, Msh, K,) and the latter also: (K:) for the two persons selling and buying sell and buy the price and the thing upon which the price is put; so that each of the things given in exchange is sold in one point of view and bought in another. (Msh, TA.) It is said in the Kur [ii. 203], وَمَنْ أَنَابَ مِنْ بَشَرٍ, i. e. [And of men is he] who sells [himself in the endeavour to obtain the approval of God]. (S, TA.) And in the same, [xii. 20], وَشَرَوْهُ بِمَنْ بَخْسٍ, i. e. And they sold him [for a deficient, or an insufficient, price]. (S, TA.) And in the same [ii. 15], أُولَٰئِكَ الَّذِينَ اشْتَرَوُا أَثْلَالَهُ بِأَهْدَى (S,) [lit. *Those are they who have purchased error*

with right direction,] meaning, *who have taken the الهدى in exchange for the الهدى*: (Ksh, Bd, Jel:) or *who have preferred the الهدى to the الهدى*: (Ksh, Bd:) [for] of any one who relinquishes a thing and lays hold upon another thing, one says اشتراه; (K, TA;) which is thus tropically used [as meaning *he took it in exchange by giving up another thing*]; (TA;) and hence this saying in the Kur-an. (K, TA.) — [Hence,] شَرَى بِنَفْسِهِ *He advanced before the people, or party, (K, TA,) to their enemy, (TA,) and fought in defence of them: or he advanced to the Sultan, and spoke for the people: (K, TA:) [as though he sold himself for them; the ب in نفسه being app. redundant:] or, as in the Tekmileh, he advanced to the people, or party, and fought them. (TA.)* — And شَرَى *He mocked at, scoffed at, laughed at, derided, or ridiculed, such a one: (K:) [and] so شَرَاهُ. (TA voce جَدَّه [q. v.: thus there written, perhaps for the purpose of assimilating it to جَدَّه.]* — And i. q. ارْغَمَهُ *He angered such a one; or did evil to him, and angered him*: (Lh, K, TA:) and so ارْزَمَهُ, and غَطَاهُ [or perhaps غَطَاهُ, for both are expl. alike]: all said of God. (Lh, TA.) And فَعَلَ *He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him; syn. سَاءَهُ. (TA.)* And لَعَنَهُ اللَّهُ وَشَرَاهُ *May God remove him far from good or prosperity, or curse him, and do evil to him, or displease or grieve or vex him*. (TA.) — شَرَى اللَّهُ *God smote him, or may God smite him, with the eruption termed شَرَى [q. v.]. (K, TA.)* — And شَرَاهُ (K,) aor. ٢, inf. n. شَرِي (TA,) i. q. شَرَاهُ (K, TA,) i. e. *He spread it [to dry]*; (TA;) [in copies of the K, in art. شر, written, in this sense, شَرَاهُ;] namely, flesh-meat, and a garment, or piece of cloth, and [the preparation of curd called] أَقْط. (K.) — شَرَى, aor. ٢, inf. n. شَرِي (S, K,) said of lightning, (S, K, &c.) *It shone, or gleamed, much: (S:) or it shone, or gleamed, (K, TA,) and spread in the face of the clouds, or, as in the T, became dispersed in the face of the clouds: (TA:) and اشْرَى signifies the same; (K;) or it shone, or gleamed, consecutively: the latter verb mentioned by Sgh. (TA.)* — And hence, (S,) said of the nose-rein of a camel, (S, TA,) *It was, or became, in a state of commotion, (TA,) or, of much commotion. (S, TA.)* [See also 12.] — Also, (K,) aor. and inf. n. as above, (TA,) *He (a man) was, or became, angry: (K, TA:) or he was, or became, flurried by reason of anger. (S, TA.)* — And, said of evil, or mischief, *It spread, بَشَرٌ among them: (K, TA:) or became great, or formidable; and in like manner said of an affair, or event. (Nh, TA.)* [See also 10.] — Also, and اشْتَرَى, *He (a man, S) persisted, or persevered, (S, K,) in an affair, (S,) or in his error, and his corrupt conduct: and the former, said of a man, is like غَرَى in measure and meaning [i. e. he persisted, or persevered, in his anger]. (TA.)* One says of a horse, شَرَى لِي, (S, K,) inf. n. as above, (TA,) *He per-*

sisted, or persevered, in his pace, or going; as also **استشرى** (S:) or he exceeded the usual bounds therein, (K, TA,) and went on without languor: (TA:) and **عذوه** **استشرى** he (i. e. a horse) persisted, or persevered, in his running: (Mgh:) and **شَرَى** **في لجامه** he (a horse) strained his bridle. (A, TA.) And **شَرَتْ عَيْنُهُ بِالدمع** His eye persisted, or persevered, in the shedding of tears, the tears pouring forth consecutively. (TA.) — And **شَرَى** (S, K, TA,) aor. **شَرَى**, inf. n. **شَرَى**, (K, TA,) He, (TA,) or his skin, broke out with the eruption termed **شَرَى** [q. v.]. (S, K, TA.)

2: see the preceding paragraph, in two places.

3. **شَارَاهُ**, inf. n. **مُشَارَاةٌ** and **شَرَاهُ**, i. q. **بَايَعَهُ** [as signifying He sold and bought with him: and he bartered, or exchanged commodities, with him: that **شَارَاهُ** has both of these meanings (like **بَايَعَهُ**) is shown by the fact that **مُشَارَاةٌ** is also expl. in the TA, on the authority of Er-Rúghib, as signifying the same as **قَبَاضٌ**. (K.) — Also, (Mgh,) inf. n. **مُشَارَاةٌ**, (TA,) He persisted in contention, litigation, or wrangling: (Mgh:) one says, **هُوَ يَشَارِيهِ** (T, M, K) He persists in contention, litigation, or wrangling, with him: (M, TA:) or he contends in altercation, disputes, or litigates, with him; or does so vehemently, or obstinately; syn. **يُجَادِلُهُ**: (K, TA:) and it is said of the Prophet, in a trad., **كَانَ لَا يَشَارِي وَلَا يُمَارِي** [He used not to persist in contention, &c.]: (Mgh, TA:) meaning accord. to Th, **بِالشَّرِّ** **يَسْتَشِرِي** [he used not to persist, or persevere, with evil conduct]: (TA:) from **استشرى** **في عذوه** [expl. above (see 1 near the end)] as said of a horse: (Mgh:) or, accord. to Az, (TA,) originally **يُشَارِي**; one of the **ر**s being changed into **ي**. (K, TA.) [See 3 in art. **شَر**: and see also 3 in art. **جَرَى**.]

4. **اشرى**, said of lightning: see 1, latter half. — Said of a camel, He sped, or went quickly. (IKt, TA.) — **اشرى بينهم** He excited discord, strife, or animosity, between them, or among them. (Az, K.) — **اشرى الحمل** (K accord. to the CK, [which, I think, evidently gives the right reading,] in the TA and in my MS. copy of the K **الحمل**,) i. q. **تَفَلَّتْ عَقِيْقَتُهُ** [i. e. The lamb had its wool clearing open, or becoming cleft]: (K: [Freytag, following the TK, and reading **الحمل**, explains the verb as said of fruit, and meaning “diffusos habuit nucleos;” but I cannot find any authority for the signification that he thus assigns to:] mentioned by Sgh. (TA.) — **اشرت الشجرة** The plant [crept upon the ground, or] was like the cucumber and the melon; as also **استشرت**. (TA.) — See also 5. — **اشراه** He filled it; (S, K;) namely, a watering-trough: and in like manner **اشرى جفنة** he filled a bowl, (S,) or **جفانه** his bowls for the guests. (TA.) — And He made it to incline, (K, TA,) **في ناحية كذا** [in the direction of such a thing]. (TA.) Hence the saying of a poet,

• **وَأَتَيْتُ حَيْثُمَا يَشْرِي الْهَوَى بَصْرِي**
• **مِنْ حَوْثُمَا سَلَكُوا أَدْنُو فَاَنْظُرُ**

Bk. I.

[And that I, wherever love makes my eye, or eyes, to incline, wherever they travel, approach and look: **فَاَنْظُرُ** being for **فَاَنْظُرُ**: or, as some relate it, **فَاَنْظُرُ** [i. e. turn myself, or my eyes, and look]. (TA.) — [Also He put it in motion; namely, a bridle. (Freytag, from the Deewán of the Hudhalees.)]

5. **تشرى** It became scattered, or dispersed: (K:) accord. to the M, said in this sense of a company of men. (TA.) — Also, said of a man, (S,) or of a party, or company of men, (TA,) He, or they, became like the **شَرَاةٌ** [pl. of **شَارٍ** q. v.] in his, or their, actions; (S, TA;) and so **اشرى**. (IAth, TA.)

6. **تَشَارَبَا** They sued each other; or cited each other before a judge; syn. **تَقَاضَا**. (A, TA.)

8: see the first paragraph, in three places.

10. **استشرى**: see 1, latter part, in three places: and see 3. — Also He persisted, or persevered, in consideration, or examination. (TA.) — And **استشرى في دينه** He strove, or exerted himself, or was diligent, or studious, and was careful, or mindful, or regardful, in his religion. (TA.) — And **استشرت الأمور بينهم** The affairs, or events, were, or became, great, or formidable, between them, or among them. (K, TA.) [See also **شَرَى**.] — And see 4.

12. **اشتروى** It was, or became, in a state of commotion. (K. [See also **شَرَى**.])

شَرَى The colocynth: (S, K:) or it signifies, (K,) or signifies also, (S,) the plant thereof: (S, K:) n. un. with **ة**: (S:) and **شَرِيَانٌ** also signifies the colocynth; as a dial. var. of **شَرَى**: or the leaves thereof. (TA.) One says, **هُوَ أَحْلَى مِنْ الْأَرِي وَأَمْرَمِنْ الشَّرَى** [He, or it, is sweeter than honey and more bitter than colocynth]. (TA.) And **فُلَانٌ لَهُ طَعْمَانِ أَرِي وَشَرَى** [Such a one has two flavours, that of honey and that of colocynth]. (S, TA.) — And Any kind of plant that spreads upon the ground, running [or creeping] and extending; such as the melon and the cucumber. (AHn, O voce **سَطَّاحٌ**, q. v., and TA* in the present art.) — And Palm-trees that grow from the date-stones: (K:) and with **ة** [as the n. un.] one of such palm-trees. (S.) — And, accord. to IJ, A kind of tree of which bows are made. (L voce **حَتٌّ**, q. v. [See also **شَرِيَانٌ**.]) — See also **شَرَى**. — And see **شَرَوَى**.

شَرَى A road, (K, TA,) in a general sense. (TA.) And, (K,) with the article **ال**, [particularly] A road of Selma, (S, K, TA,) the mountain so called, (TA,) abounding with lions: (S, K, TA:) whence they say of courageous men, **مَا هُمْ إِلَّا أَسُودُ الشَّرَى** [They are no other than the lions of Esk-Shard]. (TA.) — And i. q. **ناحية** [as meaning An adjacent tract or region]; (S, K;) as also **شَرَاةٌ**: (K:) accord. to some, of the right hand: (TA:) pl. **أَشْرَاةٌ**. (S, K.) Hence, **شَرَى** **الأفراة** The adjacent tract (ناحية) of the Eu-

phrates: (TA:) and **أَشْرَاةُ الْحَرَمِ** the adjacent tracts of the Sacred Territory; syn. **نَوَاحِيهِ**. (S.) — And A mountain. (K.) — Also The bad, or worse, or worst, of cattle: accord. to J, [in the S,] **شَرَى**, [said in the S to be like **شَوَى** البَال,] which is [said to be] a mistake: (K:) but El-Bedr El-Karāfee questions it being so: (TA:) and the good, or better, or best, thereof; as also **شَرَاةٌ**: thus having two contr. significations: (K:) and so says ISk: but ISd says that **إِبِلٌ شَرَاةٌ**, like **سَرَاةٌ**, means choice camels. (TA.) — And A certain eruption upon the body, resembling dirhems: (TA:) or small pimples or purulent pustules, having a burning property: (S:) or small pimples or purulent pustules, red, itching, and distressing, generally originating at once, (K, TA,) but sometimes gradually, (TA,) and becoming [more] severe by night in consequence of a hot vapour breaking forth at once upon the body: (K, TA:) thus in the “Kūnoon” of Ibn-Seenā [or Avicenna]. (TA.) — **أُذُو الشَّرَى** A certain idol of [the tribe of] Dows (دَوْس), (K, TA,) in the Sarāh (السَّرَاة): so says Nasr. (TA.)

شَرَى Having the eruption termed **شَرَى**, described in the next preceding paragraph. (S, K.)

يَشْرَى (S, TA,) an inf. n. of **شَرَى**, aor. **يَشْرِي**, (TA,) [when used as a simple subst., signifying A sale and also a purchase,] has **أَشْرِيَّةٌ** for its pl., which, as pl. of a sing. of the measure **فِعْلٌ**, is anomalous. (S, TA.)

شَرَاةٌ: see **شَرَى**, in two places.

شَرَى: see **شَرَى**.

شَرَى Sold: and also bought: applied in this sense to a male slave; and **شَرِيَّةٌ** to a female slave. (Mgh.) — Also A horse that persists, or perseveres, in his pace, or going: (S:) or that exceeds the usual bounds therein, (K, TA,) and goes on without languor: (TA:) or a choice horse: (A, TA:) or an excellent, choice horse. (TA.)

شَرِيَّةٌ A way, course, mode, or manner, of acting or conduct or the like: and a nature; or a natural, a native, or an innate, disposition or temper or the like. (K.) — Also, of women, Such as bring forth females. (K.) One says, **هُوَ تَزَوَّجَ فِي شَرِيَّةِ نِسَاءٍ** He married among women such as bring forth females. (TA.)

شَرَوَى, in which the **و** is a substitute for **ي**, as it is in **تَقَوَى** and the like, (TA,) The like (S, K) of a thing: (S:) because a thing is sometimes bought with the like thereof: (TA:) [used alike as sing. and pl.: and, accord. to the TA, it seems that **شَرَى** signifies the same.] It is said of Shureyh, **كَانَ يُصَيِّنُ الْقَصَارَ شَرَوَى الثَّوبِ الَّذِي أَهْلَكَهُ** [He used to make the washer responsible for the like of the garment, or piece of cloth, that he destroyed]. (TA.) And it is said in a trad. of 'Omar, relating to the [collecting of the] poor-rate, **فَلَا يَأْخُذُ إِلَّا تِلْكَ السَّنَ مِنْ شَرَوَى إِبِلِهِ** [i. e. And he shall not take any save of that age, of the likes of his camels]. (TA.)

شَرَى, in which the و is a substitute for ي, and شَرَى [both signifying *Of, or relating to, selling, and also of, or relating to, buying.*] are rel. na.; the former, of the inf. n. شَرَى; and the latter, of the inf. n. شَرَا. (Mgh, TA.)

شَرَى see شَرَى: — and see what next follows.

شَرَى and شَرَى, (S, K,) the former of which is the more in repute, (TA,) the former said to be quasi-quadrilateral, like جَرِيَال, [and therefore mentioned also in the TA in art. شَرَى] but held by IB to be of the measure فَعْلَان, (TA in art. شَرَى) *A kind of tree, (S, K, TA,) of the عَصَاهُ [q. v.] of the mountains, (TA,) of which bows are made: (S, K, TA:) n. un. with ة: the tree thus called grows in the manner, and of the height and width, of the [species of lote-tree called] سِدْر, and has a yellow, sweet بَقْعَة [or drupe]: so says AHn: and he adds, Abou-Ziyád says, bows are made of the شَرَى, and the bow made thereof is good, but bluish tinged with redness; its wood being of those woods of which good bows are [commonly] made; and they assert that it seldom, or never, becomes crooked: Mbr says that the شَرَى and شَرَى [q. v.] and شَرَى are one kind of tree, but differing in name and estimation according to the places of growth; such thereof as is upon the summit of the mountain being the شَرَى; and such as is at the base, or foot, or lowest or lower part, thereof, the شَرَى. (TA. [But see شَرَى.]) — Also sing. of شَرَى signifying The arteries; i. e. the pulsing veins; (S, K;) which spring from the heart: (S:) but the anatomists assert that they spring from the liver, and pass by the heart. (TA.) — شَرَى, with kcsr, signifies also *A crack, or fissure, [in a rock,] such as is termed ثُقَّة*. (Az, TA.)*

شَرَى: see شَرَى.

شَرَى Selling, or a seller: (Mgh, TA:) and buying, or a buyer: as also شَرَى [in both senses, but generally in the latter sense; whereas شَرَى is generally used in the former sense]: (TA:) pl. of the former شَرَا. (Mgh.) — Also, (S, TA,) and شَرَى, in which latter the ي is not the ي of a rel. n. but is an affix corroborative of the epithet, as in the cases of أَحْمَرُ and أَحْمَرُ [or أَحْمَرُ and أَحْمَرُ] (TA,) *One of the people to whom is applied the appellation الشَرَا, (S, TA,) which means the [heretics, or schismatics, commonly known by the name of] خَوَارِج* [pl. of خَارِجِي, q. v.]: (S, M, Mgh, K, &c.): so called because they said, We have sold ourselves in obedience to God, i. e., for Paradise, when we separated ourselves from the erring Imáms: (S:) or because they sold themselves for the sake of what they believed: or because they said, Verily God has purchased us and our possessions: (Mgh:) but ISk says, because of their vehement hatred of the Muslims: and the author of the K says that it is from شَرَى signifying “he was

angry,” and “he persisted, or persevered;” and he charges J with error in his explaining it as above, from their saying “we have sold ourselves” &c.; but this charge is senseless, for J has followed herein more than one of the leading authorities: the author of the K has followed ISd, who, however, adds, as to themselves, they say “We are the شَرَا” because of the saying in the K. ii. 203 [cited in the first paragraph of this art.], and the saying [in ix. 112] “Verily God hath purchased, of the believers, themselves” [&c.]; and the like is said in the Nh, with this addition, that شَرَا is the pl. of شَرَى; i. e., it is from شَرَى, aor. يَشْرَى; or it may be from المَشَارَا meaning المَلَاَجَة: moreover, the part. n. of شَرَى is شَرَى; and this has not شَرَا for its pl. (TA.)

شَرَى: see the next preceding paragraph.

شَرَى: see شَرَى. — المَشْرَى A certain star, (S, K,) well-known; (K;) [Jupiter;] one of the Seven Stars. (TA.) — And A certain bird. (K.)

شَرَى

1. شَرَى, (S, A, O, K,) and شَرَى, (O, K,) aor. of each ٢, (K,) inf. n. شَرَى (S, A, O, K) and شَرَى, (K,) *He was, or became, such as is termed شَرَى meaning as expl. below: (S, A, O, K:) [mostly] said of a horse. (S, A, O, TA.)*

2. شَرَى, (O, K,) inf. n. شَرَى, (K,) *He, or it, caused it (a rod, O) to wither: (O, K, TA:) and he, or it, made him to become lean, or light of flesh; slender, and lean; or lean, and lank in the belly. (TA.)*

شَرَى: see what follows.

شَرَى *Lean, or light of flesh; slender, and lean; or lean, and lank in the belly; applied to a horse: (S, O:) [or] شَرَى signifies thus, applied to a she-ass, (K, TA,) and a she-camel: (so accord. to the CK:) and شَرَى, lean, &c., as above; and tough; (A, K;) applied to a horse, (A, TA,) and to a man, &c.: (TA:) or lean, or light of flesh, though not emaciated: (A, TA:) and, applied to a man, very slender or slim or spare: (A:) pl. شَرَى, (S, A, O, K,) applied to horses, (S, A, O,) and [as also of شَرَى] (K.) And شَرَى A she-gazelle lean, or light of flesh; or slender, and lean; or lean, and lank in the belly; in consequence of her having come from afar: pl. شَرَى. (TA.) — And Rough; (S, K, TA;) applied to a place. (S, TA.)*

شَرَى

1. شَرَى, and شَرَى, aor. ٢, (K,) inf. n. شَرَى, (TA,) *He looked askew, or sideways, at him, (IAmb, K,) not turning his face towards him, (TA,) [or with a slight turning of the face, (see لَحَظَة)] by reason of hatred or of awe: (IAmb:) or he looked at him with a look of aversion: or he looked at him from the right and left: (K:) or from the outer angle of the eye: generally, in anger: or with hatred and anger: (TA:) or,*

(K,) as also شَرَى, (S, A, Mgh, Mgh,) *he looked at him from the outer angle of the eye, (S, A, Mgh, K,) with anger, (S, K,) or with aversion, like as one looks who hates another, (A, Mgh,) or like one who is averse and angry: (Mgh:) or شَرَى signifies he looked at him with the look of an enemy. (TA.) The saying of 'Alee, اَلْحَظُوا الشَّرَى, is expl. as signifying Look ye from the right and left [and thrust ye straight forward]. (TA.) — Also شَرَى, (Fr, K,) aor. and inf. n. as above, (Fr,) *He smote him with the [evil] eye. (Fr, K.) — Also شَرَى He thrust him, or pierced him, (K,) with a spear-head. (TA.) And شَرَى طَعَنَهُ He thrust him, or pierced him, sideways. (A.) — شَرَى الحَبْلَ, aor. ٢, and ٤, (K,) inf. n. شَرَى, (TA,) *He twisted the rope, or cord, from the left [by rolling it against his body from left to right]: (ISd, K:) or he twisted it upwards [by rolling it upwards against his thigh or body]: (A, AM:) or he twisted it from without [by rolling it against his thigh], and turned it towards his belly [contrarily to the usual manner, which is termed يَشْرَى, and which is the twisting downwards, by rolling the rope or cord downwards either against the body or against the thigh]; (ISd, K;) as also شَرَى. (K.) [See also شَرَى, below.]***

3. شَرَى, inf. n. شَرَى, *He treated him, or regarded him, with enmity, or hostility: whence [the manner of looking termed] الشَرَى. (AA.)*

4. شَرَى الله God cast him into an evil case from which he could not extricate himself. (TA.)

5. شَرَى *He was angry. (K.) [See also شَرَى.] — He prepared himself, لِلْقِتَالِ for fight, (K,) and لِلْجُودِ [for prostration in prayer]. (Mgh.)*

6. شَرَى They looked, one at another, in the manner termed شَرَى, (S, K,) from the outer angle of the eye. (TA.) [See 1.]

10. شَرَى: see 1, last sentence but one. — Also *It (a rope or cord) was twisted in the manner described above, in the explanation of شَرَى الحَبْلَ. (K.)*

شَرَى طَعَنَ شَرَى A thrusting, or piercing, from the right and from the left: (S, M, TA:) or with the right hand and the left. (TA.) — شَرَى A twisting upwards, contrarily to the manner in which the spindle [usually] turns. (S.) [See 1.] — شَرَى غَزَلَ Spun thread [app. twisted in a manner the reverse of that which is usual: (see 1; and see also رَدَنَ:) or] that is uneven. (K.) — طَعَنَ شَرَى [in which شَرَى appears to be an inf. n., though its verb is not mentioned,] *He ground with the hand-mill turning it from his right: [i. e., making it to revolve in the same course as do the hands of a watch:] (S, A, K:) the contrary [which is the common way] is termed بَتَا. (A, TA.) — And مَا زَالَ شَرَى He ceased not to be taking the wrong way. (IAAr, TA.) — شَرَى also signifies Difficulty (K) in an affair. (TA.)*

شَرَى فِي لَحَظِهِ شَرَى [In his glance is a sidelong and

angry look, from the outer angle of the eye: see 1]. (S, K,*) — شَزَزَ signifies [also] *Disquietude*. (Mgh.)

أَتَاهُ الدَّهْرُ بِشَزْزَةٍ لَا يَنْحَلُّ مِنْهَا [Time, or fortune, brought him a calamity from which he was not to be extricated;] meaning, destroyed him. (TA.)

شَزْرَةٌ † Redness in the eye, and, or with, (so in the K accord. to the TA, but in the CK "or,") what is termed شَزْرٌ in the glance thereof. (K.)

عَيْنٌ شَزْرَاءُ † Red milk. (TS, K,*) — † An eye that is red, and (so in the K accord. to the TA, but in the CK "or,") with what is termed شَزْرٌ in the glance thereof. (K.)

حَبْلٌ مَشْرُورٌ A rope, or cord, twisted from the left; (Lth, A, Mgh, TA;) which is the stronger way: (Lth, A:) or upwards: (As, T, S:) [see 1:] and † مُشْتَرَزَاتٌ, (S, TA,) and † مُشْتَرَزَاتٌ, (TA,) [Pendent locks of hair] so twisted. (S, TA.)

مُشْتَرَزٌ: see the next preceding paragraph.

شع

1. شَعَّ التَّغْلَ (S, O, Mgh, K,*) aor. ʿ, (Mgh, K,*) inf. n. شَعَّ (O, K,*) He put a شَعَّ [q. v.] to the sandal; (S, Mgh, K,*) as also † شَعَّبَا, and † أَشَعَّبَا. (S, O, K,*) = شَعَّتِ التَّغْلُ aor. ʿ, The sandal had its شَعَّ broken. (Ibn-Buzurj, O, K,*) — شَعَّ الْفَرْسُ aor. as above, inf. n. شَعَّ, The horse had a gap, or space, between his central incisor and the tooth next to it. (Abu-Malik, IDrd, O, K,*) = شَعَّ, aor. as above, inf. n. شَعَّ and شَوَّعَ, It was, or became, distant, or remote; said of a place of alighting, or abode. (K,*) And, said of anything, i. q. تَنَاضَى [It was or became, far from another thing]: and شَخَّصَ [it rose, &c.]. (TA.) — † شَعَّ بِهِ He put, or sent, or removed, him, or it, away, or far away; as also † أَشَعَّهُ. (TA.)

2: see the preceding paragraph.

4: see 1, first and last sentences.

شَعَّ (S, O, Mgh, K, &c.) and شَعَّ (K) and † شَعَّنَ, so in some of the copies of the K, (TA,) [thus in my MS. copy of the K, and also in the O,] with an augmentative ن, (O, TA,) The قَبَالُ of the sandal; (K,*) [i. e.] the appertenance of the sandal that is attached, or tied, to its زِمَامٌ; (S,*) [meaning] one of the thongs, or straps, or strips of leather, of the sandal, being that which passes between two toes, of which the [lover] end enters the hole, or perforation, that is in the fore part of the sandal, and which is attached [at its upper end] to the زِمَامٌ [or, as it is also called, the شَرَاك, a thong, or strap, or strip of leather, extending towards the ankle, and having two arms, (its عُضْدَانِ,) which are attached to the أَذْنَانِ (q. v.), or pass through these and unite behind the foot]: (IAth, TA:) a poet says, referring to camels,

أَحْدُو بِهَا مَنَقِطًا شِعْتِي

[I urge them on by singing to them, with the interdigi tal thong of my sandal broken]: (Lth, O, TA:) the pl. of شِعْ is شِعْوَعٌ (S, O, Mgh, K, TA) and أَشْعَاعٌ: (O, K, TA:) ISd and Z affirm that it has only the former pl.; but AHei contradicts this: (TA:) the latter pl. [a pl. of pauc.] occurs in the saying of 'Obeyd Ibn-Eiyoob El-'Ambereee,

يَدِيرُ نَعْلَيْهِ ثَلَاثًا تُعَرِّفَا

يَجْعَلُ أَشْعَاعَهَا نَحْوَ الْقَفَا

[He turns round his sandals, in order that they may not be known by their prints upon the ground; putting the interdigi tal thongs thereof in the direction of the back of the neck]. (O, TA.) — [Hence,] قَبَالُ الشَّيْخِ signifies † The serpent; mentioned by IAqr with الشَّيْرُ. (TA.) — And شَعَّ also signifies † The extremity of a place. (O, K,*) One says, حَلَلْنَا شَعَّ الدَّهْنَاءِ, † [We alighted in the extremity of the sandy desert, or of the desert called Ed-Dahnā]. (O,*) — And † A narrow tract of land. (O, K,*) — And † Somewhat remaining of property or cattle. (IAqr, O, K, TA.) And (K,*) † A small quantity or number of property or cattle. (Mohárib, O, K, TA.) One says, لَهْ شَعَّ مَالٍ † He has a small quantity of property, or a small number of cattle; (Mohárib, O, K, TA;) or a small collection of camels and of sheep or goats: (K, TA:) and Fr adds † شَعَّ مَالٍ [app. in the same sense: but see another explanation of مَالٍ شَعَّ in what follows]. (O,*) — And † The greater portion or number of property or cattle. (El-Mufaddal, O, K, TA.) Thus it has two contr. [?] significations. (K,*) One says, ذَهَبَ شَعَّ مَالِهِ † The greater portion of his property, or the greater number of his cattle, went, or passed, away. (El-Mufaddal, O, TA.) — And † فَلَانٌ شَعَّ مَالٍ † Such a one is a good manager of cattle or camels &c.; (S, O, K, TA;) one who keeps assiduously to the tending, or pasturing, thereof: (A, TA:) and Fr says, هُوَ شَعَّ مَالٍ, as syn. with مَالٍ شَعَّ. (TA: [but see above.])

شَعَّنَ: see شَعَّ, in two places.

شَوَّعَ: see شَعَّ.

شَعَّ مَالٍ: see شَعَّ, in two places.

شَاعِغٌ A man having his شَعَّ broken. (O, K,*) — Also Distant, or remote; and so † شَوَّعَ: (S, O, K,*) both applied to a place of alighting, or abode: (O, K,*) pl. [of either, irreg.,] شَعَّعٌ. (K,*) One says, بِلَادٌ شَاعِغَةٌ [Distant countries or towns]. (Mgh.) And رَجُلٌ شَاعِغٌ الدَّارِ A man whose house, or abode, or country, is distant. (TA.) And سَفَرٌ شَاعِغٌ A far journey. (TA.)

شِب

شَوَّشٌ, mentioned in the K under this head and in art. شِب: see the latter art.

شمر

1. شَمَرَ, (A'Obeyd, O,) aor. ʿ, (O,) inf. n. شَمَرٌ, (A'Obeyd, S, O, K,*) He served (a garment, or piece of cloth, A'Obeyd) with wide stitches, or with stitches far apart, (S, O, K,*) as in the manner termed بَشْكٌ. (A'Obeyd.) — شَمَرَ عَيْنَ الْبَازِي, (S, O,) aor. and inf. n. as above, (S,*) He served up the eye of the hawk. (S, O,*) — شَمَرَ النَّاقَةَ, (M, O, K,*) aor. ʿ and ʿ, (O, K,*) inf. n. as above, (S, M, O, K,*) He transfiged the sides of the she-camel's vulva with small sharp-pointed pieces of wood, or prichles, (M, O, K,*) and twisted round behind them sinews, (M,*) or a string made of hairs from her tail, (M, O, K,*) on account of the protruding of her womb on the occasion of her bringing forth; (M, O, K,*) syn. of the inf. n. تَزْنِيْدٌ. (S,*) See also شَمَارٌ, below. — And شَمَرَ النَّاقَةَ, (K,*) inf. n. as above, (TA,*) signifies also He inserted the piece of wood called شَمَارٌ between the nostrils of the she-camel; and so † شَمَرْتُهُ, (K,*) inf. n. تَشْمِيرٌ. (TA,*) — شَمَرَتْهُ شَوْكَةٌ, (O, K,*) inf. n. as above, (K,*) A thorn pricked, or pierced, him. (O, K,*) — شَمَرَهُ بِالرُّومِجِ, (O,) inf. n. as above, He pierced him (O, K,*) with the spear. (O,*) — شَمَرَ also signifies A bull's, (O, K,*) and a gazelle's, (TA,*) smiting (O, K, TA) a man (O, TA) with his horn. (O, K, TA.) — And شَمَرَ, (IAqr, O,) inf. n. as above, (K,*) He leaped, or leaped upwards; syn. طَفَرَ. (IAqr, O, K,*) — شَمَرَ بَصْرَهُ, aor. ʿ, (O, K, in the L,*) inf. n. شَمُورٌ, His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his eyelids became raised and he looked intently and became disquieted or disturbed, (syn. شَخَصَ,) and the eye became inverted; at the time of death: (O, K,*) thus, nearly in the same words, expl. by Lth and IF and Ibn-'Abbád: (O,*) or the correct word is شَمَا, or شَطَرَ; (so accord. to different copies of the K, the latter being the reading in the TA;) or both; for Az says that this explanation of شمر بصره is in his opinion a mistake, and that it is correctly شَمَا بَصْرَهُ and شَطَرَ, meaning that he was as though he looked at thee and at another. (O, TA,*)

2: see the preceding paragraph.

شَمَرَ, and its dual: see شَمَارٌ.

شَمَرَ (A'Obeyd, S, K,*) and شَامِرٌ (Lth, S, K,*) and شَوَّصَرٌ (K,*) The young one of the gazelle, when he has become strong and active: (A'Obeyd, S, L, &c. :) in the K, when he has become strong, but not active; but this is a mistake: (TA,*) or that has become old enough to smite with his horn: or that has become a month old: or that has not yet cropped the herbage [but only sucked his mother]; expl. by تَرَى يَحْتَنِكُ (K,*) A'Obeyd states that it is said by more than one of the Arabs of the desert that the young one of the gazelle is called طَلًا; then, خَشَفٌ; and when his horns come forth, شَادِنٌ; and when he has become strong and active, شَمَرَ, of which the fem. [as is also said in the K] is شَمَرَةٌ; then, جَذَعٌ; and

then, **كُنِيَ**, which name he continues to have until he dies: (S:) [perhaps correctly corresponding to our six terms which are as follows: a fawn (applied to a buck or doe of the first year), a pricket (to a buck of the second year), a sorel (to a buck of the third year), a sore (to a buck of the fourth year), a buck of the first head (to one of the fifth year), and a great buck (to one of the sixth year):] or **شَاصِرٌ** is applied to a young gazelle when his horn has come forth: (Lth:) pl. [of **شَصَرٌ**, **أَشْصَارٌ**. (K.)] — **شَصَرٌ** also signifies A certain bird, smaller than the **عَصْفُور** [or sparrow], (AA, O, K,) of the colour thereof. (AA, O.)

شَصَارٌ The small sharp-pointed piece of wood, or prickle, (K,) or the small sharp-pointed pieces of wood, or prickles, (IDrd, S,) with which the operation termed **تَرْبِيدٌ** [which is that described above in the explanation of **شَصَرُ الشَّاةِ**] is performed; (IDrd, S, K;) as also **شَصَرٌ**: (K:) or **شَصْرَانٌ**, or **شَصَارَانٌ**, is a term applied to two pieces of wood, which are thrust through the edge of the rectum of a she-camel, and then bound with a strong string of the fibres of the palm-tree, behind them: this is done when they desire to make a she-camel affect the young one of another: they take a stuffed **دُرْجَةٌ** [q. v.], and insert it into her rectum, and transfix the rectum with two sharp-pointed pieces of wood, which they bind as above described: this operation is termed **شَصْرٌ** and **تَرْبِيدٌ**. (ISH.) [See also 1.] — Accord. to the T, A piece of wood, which is bound between the two edges of a she-camel's vulva. (TA.) — And A piece of wood, which is inserted between the nostrils of a she camel. (K.)

شَصِيرٌ A prick of a thorn. (O, K.)

شَاصِرٌ: see **شَصَرٌ**, in two places.

شَوَصَرٌ: see **شَصَرٌ**.

شَاصِرَةٌ One of the snares with which beasts of prey are caught. (O, K, TA.)

شصى and شمر

1. **شَصَا بَصْرَةٌ**, (S, K,) aor. **شَصَا**, (S, TA,) inf. n. **شَصُو**, (S, TA, and so in copies of the K, accord. to the CK **شَصُو**, [and this, though wrong, is agreeable with a rule generally observed in the K, as it is not there followed by any indication of the form,]) like **عَلُو**, (TA,) *His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his eyelids became raised and he looked intently and became disquieted or disturbed, syn. شَخَصَ, (S, K, TA,) [at the time of death, (see **شَصَرٌ**)] as though he looked at thee and at another. (TA.) — And **شَصَا الشَّابُ** The clouds rose, or rose high, (T, S, K,) in their first appearing. (T, TA.) And **شَصَا** said of anything, *It rose, or rose high.* (T, TA.) — [Hence,] **شَصَتِ الْقِرْبَةُ**, (K,) inf. n. as above, (TA,) *The water-skin being filled with water, (K, TA,) and in like manner, being inflated, (TA,) its legs became raised, or raised high.* (K, TA.) And thus also, **شَصَا الزَّرْقُ**, *The nine-skin being filled with wine, its legs became raised, or raised high.* (TA.) — And **شَصَى**, aor. **شَصَا**; (Ks, S, TA;) or **شَصَا**, aor. **شَصَا**; and **شَصَى** aor. **شَصَا**; (K;) but this last requires consideration, differing as it does from what is in the S [without any allusion to the latter's being wrong]; (TA; [see also **شَصَى**];) said of a corpse; (Ks, S, K;) *Its arms and legs rose, or rose high; (K;) or it became inflated, or swollen, and its arms and legs rose, or rose high.* (Ks, S.) — And **شَصَى بَرَجْلَهُ** *He raised, or raised high, his leg.* (TA.)*

4. **أَشَصَى بَصْرَةً** [He made his eye, or eyes, to become fixedly open, or raised, &c.: see 1, first sentence: or] he raised, or he raised high, his eye, or eyes. (S, K, TA.)

شَصُو i. q. **شِدَّةٌ** [app. as meaning *Hardship, distress, or adversity*]. (Az, K.) — And **سَوَاكٌ** [or piece of stick with which the teeth are cleansed]. (IAqr, Az, TA. [See also **شَوَصٌ**.])

شَاصِيَةٌ, fem. **شَاصِيَةٌ**, pl. of the latter **شَاصِيَاتٌ** and **شَوَاصِي**; part. n. of 1 (S, TA) as said of the eyes [i. e. *Fixedly open, or being raised, &c.*]: (TA:) and of a water-skin, meaning *Filled, or inflated, so that its legs are raised*; and of a wine-skin, meaning *filled, so that its legs are raised*: and of a corpse, meaning *Inflated, &c.* (S, TA.) It is said in a prov.,

• إِذَا أَرَجَحَنَ شَاصِيًا فَارْتَفَعَ يَدَا •
[expl. in art. **رَجَحَنَ**, q. v.]. (S, TA.)

شط

1. **شَطٌّ**, aor. **شَطَّ** and **شَطَّ**, (S, Msh, K,) [the latter contr. to analogy,] the pret. like **ضَرَبَ** and **قَتَلَ**, (Msh, [and the like is said in the TA,]) inf. n. **شَطٌّ** and **شَطُوطٌ**, (S, K,) *It (a house, or dwelling, S, Msh, TA, and a place of visitation, TA) was, or became, distant, remote, or far off.* (S, Msh, K.) — **شَطٌّ فِي السُّورِ**, (Msh, K,) aor. **شَطَّ** and **شَطَّ**, (Msh,) inf. n. **شَطٌّ** and **شَطُوطٌ**; (TA;) or **أَشَطَّ** **فِيهِ**, (S;) or both, (Msh, K,) but the latter is the more common; (K;) and **أَشَطَّ**; (S;) *He went far, (S, K,) or beyond the due bounds, in offering a thing for sale and demanding a price for it, or in bargaining for a thing*: (S, Msh, K:) the verb in this phrase is also followed by **عَلَيْهِ** [against him]. (TA.) IB says that **شَطَّ** signifies **بَعَدَ** [meaning *He, or it, was, or became, distant, &c.*]: and that **أَشَطَّ** signifies **أَبْعَدَ** [meaning *he went far, &c.*]. (TA.) You say also, **شَطُّوا فِي طَلْبِي**, *They went far, or very far, or to a great or an extraordinary length, in seeking me.* (S, K.) And **أَشَطَّ الْقَوْمُ فِي طَلْبِنَا** *The people, or company of men, sought us walling and riding.* (TA.) And **أَشَطَّ فِي الْبَقَاةِ** *He went away in the desert*: (K:) as though he went far in it. (TA.) And **شَطَّ فِي سَلْعَتِهِ**, inf. n. **شَطُوطٌ**, *He exceeded the due bounds, and went far from what was right, in respect of his commodity, or article of merchandise.* (K.) And **شَطَّ فِي حَكْمِهِ**, (Msh, K,) aor. **شَطَّ**, (K, TA,) only, (TA,) or **شَطَّ** and **شَطَّ**, (Msh,) the latter aor. is mentioned in the L, (TA,) inf. n. **شَطُوطٌ**, (Msh, TA,) in the K, erroneously, **شَطِيطٌ**, (TA,) and **شَطُوطٌ** also; (Msh;) and **أَشَطَّ**; (Msh, K;) and **أَشَطَّ**; (K;) or **أَشَطَّ فِي الْقَضِيَةِ**; (S;) *He acted unjustly, wrongfully, injuriously, or tyrannically, (S, Msh, K,) in his judging, or exercising jurisdiction or rule, or passing sentence, (Msh, K,) or in judging, &c., (S,) عَلَيْهِ* against him. (K.) And **شَطَطَتْ عَلَيْهِ**, (S, L,) aor. **شَطَطَتْ**, (S, L,) and **أَشَطَطَتْ**; (S, L;) *I acted unjustly, wrongfully, injuriously, or tyrannically, against him*: mentioned by A'Obeid. (S, L.) It is said in the Kur [xxxviii. 21], **وَلَا تَشْطُطْ**, or **تُشْطُطْ**, or **تُشَاطُطْ**, accord. to different readings, *And go not thou far from what is right*: (K, TA:) all having this meaning: (TA:) or *exceed not the due bounds.* (Bd.) **شَطُوطٌ** signifies *The exceeding the due bounds* (AA, S, Msh) in selling, and in demanding or seeking, and in exercising jurisdiction, &c., (AA,) or in everything. (S.) It is said in a trad. **لَهَا مَهْرٌ وَلَا تَشْطُطْ** [She shall have the dowry of her like:] *there shall be no falling short nor exceeding.* (S.) And you say of a just sale, **لَا يَخْسُ فِيهِ وَلَا تَشْطُطْ**, (S in art. **يَخْسُ**), or **وَلَا تَشْطُوطٌ**, (T and TA in that art.,) [There is no deficiency in it nor excess.] You also say **شَطَّ** **شَطُوطٌ**, aor. **شَطَّ** and **شَطَّ**, inf. n. **شَطُوطٌ** and **شَطُوطٌ**, *He was rough, harsh, or coarse, in speech.* (Msh.) — **شَطَّ** used transitively, [aor. **شَطَّ**], *He passed, or passed beyond, [or, probably, passed far away from,] a place.* (TA.) — **شَطَّ فَلَانًا**, (K,) aor. **شَطَّ**, (TA,) inf. n. **شَطٌّ** and **شَطُوطٌ**, (K,) *He distressed, or afflicted, such a one, and treated him, or used him, unjustly, wrongfully, injuriously, or tyrannically*: (K:) so say AZ and Abou-Malik. (TA.) — **شَاطَهُ فَشَطَّهُ**: see 3.

2. **شَطَطَ**, inf. n. **تَشْطِيطٌ**, *He strove, laboured, exerted himself, or did his utmost, in acting unjustly, wrongfully, injuriously, or tyrannically, and exceeding the due bounds.* (K, TA.) See also 1, in the latter half of the paragraph.

3. **شَاطَهُ**, (K,) inf. n. **مُشَاطَةٌ**, (TA,) *He vied with him in اشْطَاطَ [i. e. *going far, or beyond the due bounds, in offering a thing for sale and demanding a price for it, or in bargaining for a thing; or acting unjustly, wrongfully, injuriously, or tyrannically, in judging, &c.*]. (K.) You say, **شَاطَهُ فَشَطَّهُ** [He vied with him in so doing, and surpassed him, or overcame him, therein]. (TA.) See also 1, in the latter half of the paragraph.*

4: see 1, in nine places.

8: see 1, in two places.

شَطٌّ The bank, or side, of a river: (S, Msh, K:) and of a valley: (S, Msh:) or, of the latter, the rising ground next the bottom: (AHn:) pl. **شَطُوطٌ** (Msh, K) and **شَطَانٌ**; (K;) the latter occurring in a verse, accord. to one relation; but

accord. to another relation, it is شَطَان, pl. of شَاطِن, which is syn. with شَط. (TA.) — † The side of a camel's hump; (S, K;) any side thereof: (S;) or the half thereof: (K;) pl. شَطُوط. (S, K.)

شَطَّة: see شَاط.

شِبْطَة: see شَاط, in two places.

شَطَط, for أَمْرٌ ذُو شَطَط, (Mgh,) and قَوْلٌ ذُو شَطَط, (Bd in lxxii. 4.) An action, or affair, (Mgh,) and a saying, (Bd,) that is extravagant, or exorbitant, or exceeding the due bounds. (Mgh, Bd.) [See 1, of which it is an inf. n.]

شَطَاط Distance; remoteness; (S, K, TA;) as also شَطَاط and شَطَّة, with kesr, (K,) and شَطَّة. (TA.) It is said in a trad., اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَطَطِ الشَّيْطَانِ وَشَوِّهِ النَّفَقِ وَوَسْوَةِ الْبَغْيِ وَوَسْوَةِ الْغِيْبِ i. e. [O God, verily I seek protection by Thee from trouble of travel, and grievousness] of distance of the space to be journeyed over, [and evilness of return to my home.] (TA.) — And Distance, or farness, between the two extremities of a man; as also شَطَاط and شَطَاطَة. (K.) And Tallness, and beauty of stature: (K;) or justness of stature: (IDrd, S, K;) as also شَطَاط, (S, K,) in either sense. (K.) — Also, and شَطَاط, Fragments of baked bricks. (K.) — [Freytag erroneously assigns the first and last meanings in this paragraph to شَطَّة: and he adds, from Reiske, a meaning belonging to شَطَاط.]

شَطَاط: see شَطَاط, in four places.

شَطُوط A she-camel having a large hump; (As, S, K;) as also شَطُوطَى: (K;) or large in the two sides of the hump: (TA;) pl. شَطَانِط. (K.)

شَطَاطَة: see شَطَاط.

شَطُوطَى: see شَطُوط.

شَطَاط A certain bird: (K;) IDrd says that it is asserted to have this meaning; but is not of established authority. (O.)

شَاط Anything Distant, remote, or far. (TA.) — A man whose two extremities are far from each other. (K.) — جَارِيَةٌ شَاطَة, (S, K,) and شَطَّة, (K,) A girl tall, and of beautiful stature: (K;) or of just stature. (S, K.) — إِنَّكَ لَشَاطِي Verily thou art acting unjustly, wrongfully, injuriously, or tyrannically, towards me in judging: occurring in a trad. (A'Obeid, Az, S.)

شَطَّة: see شَطَاط. — Also Difficulty, distress, affliction, trouble, or inconvenience. (TA.)

شط

1. شَطَا: see 4. — Also He walked on the شَاطِن, i. e. bank, or side, of the river. (K, TA.) — And He cut lengthwise [into slices, or strips,] the hump of a camel, and a skin, or hide. (TA.) — He subdued, overcame, overpowered, or mastered, a man. (K.) — He compressed his

wife. (K.) [And شَطَا and شَطَا signify the same.] — شَطَا النَّاقَةَ, (AA, S, K,) aor. ʿ [as in other senses], (TA,) inf. n. شَطَط, (AA, S,) He bound the saddle upon the she-camel. (AA, S, K.) — And شَطَا بِالْحِمْلِ He burdened heavily, or overburdened, the camel with the load; (K;) inf. n. as above. (TA.) [But see what follows.] — Accord. to ISk, (TA,) this last phrase signifies also, (K,) or شَطَات بِالْحِمْلِ, as in the L, (TA,) He, (a man, K,) or she, (a camel, L, TA,) had strength, or power, to bear the load. (L, K, TA.) — شَطَاتَ بِهْ She (his mother) cast him forth [from her womb]. (K.) One says, اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَطَاتِ بَهْ, and so قَطَاتَ بِهْ, May God curse a mother who cast him forth [from her womb]. (TA.)

2. شَطَا, inf. n. تَشَطَّى, It (a valley) had its two sides (شَاطِنَاهُ, TA) flowing [with water]. (IAar, K.)

3. شَاطَنَةً I walked upon one شَاطِن [i. e. bank, or side, of a river or valley,] while he walked upon the other شَاطِن. (S, K.)

4. اشْطَا, (S, Mgh;) or شَطَا, aor. ʿ, inf. n. شَطَا and شَطَا; (K;) or both; (TA;) It put forth its شَطَا [or sprouts, &c.]; (S, K;) syn. فَرَّخَ; (Mgh;) said of seed-produce; (S, Mgh, K;) and in like manner said of palm-trees (نَخْل) and the former verb, said of trees (شَجَر), they put forth sprouts around their bases, or stems. (K.) And اشْطَات الشَّجَرَةَ بِغُصُونِهَا The tree put forth its branches. (TA.) — And the former verb, † He (a man) had a son who had attained to manhood and become like him; (AHn, K;) like أَصْحَبَ. (TA.)

Q. Q. 1. شَطَا, (K, TA,) said of a man, (TA,) i. q. رَفِئًا, (K, TA,) meaning He was weak (TA) in his opinion, or judgment, (K, TA,) and in his affair. (TA.)

شَطَا (S, Mgh, K, &c.) and شَطَا (TA as from the K [but not in the CK nor in my MS. copy of the K, though a known dial. var. of the former as will be shown in what follows,]) The فَرَاخ [or sprouts] of seed-produce, (IAar, S, Mgh, K,) and of plants, or herbage, (S,) and of palm-trees: or the leaves thereof; (K, TA;) i. e. of seed-produce: (TA;) and the shoots that come forth (Mgh, K) from, (Mgh,) or around, (K,) the bases, or stems, (Mgh, K,) of plants, or herbage, (Mgh,) or of trees: (K;) pl. أَشْطَا, (S,) or شَطَا. (K.) أَخْرَجَ شَطَا, in the Kur xlviii. last verse, means That has put forth its فَرَاخ [or sprouts]: (Bd, Jel:) or, accord. to Akh, its extremity: (S;) or its ears, (Mgh, TA,) accord. to Fr; each grain, he says, producing ten, or eight, or seven: or, accord. to Zj, its plants: (TA;) and some read شَطَا, (Bd, Jel,) which is a dial. var.; and شَطَا, and شَطَا, and شَطَا. (Bd.) — [See also شَطَا.] — And see شَاطِن.

شَطَا: see the next preceding paragraph, in two places.

شَطَا [app. a n. un. of شَطَا, q. v. — Also] A green palm-branch: one says, لَهَا قَدْ كَانَتْ شَطَا She has a figure like the green palm-branch. (A, TA.) — And A slice, or strip, i. e. a piece cut lengthwise, of a camel's hump, and of a skin, or hide. (A, TA.)

شَاطِن (S, Mgh, K) and شَطَا (K) The bank, or side, (شَطَا, S, K, and جَانِب, S, Mgh,) of a valley (S, Mgh, K) and of a river: (K;) and some say that the former signifies the extremity, or edge, or side, (طَرَف,) of a river; and the shore of the sea: the pl. of the latter is شَطَا; and of the former, شَوَاطِن and شَطَان; (K, TA;) or this last, as is said in the M, may be pl. of شَطَا. (TA.) Accord. to the S, one says also شَاطِنِ الْأَوْدِيَةِ [meaning The sides of the valleys]; not assigning to شَاطِن any pl.: but the truth is that the pl. is as stated above. (TA.)

شطب

1. شَطَبَ, (K, TA,) aor. ʿ, (TA,) inf. n. شَطَبَ, (AZ, TA,) He cut (K, TA) into oblong pieces, or strips, flesh-meat, and a camel's hump, and a hide, or leather: (TA;) or he cut into strips, but without separating them, a camel's hump. (AZ, TA.) — And شَطَبَتِ الْجَرِيدَ, [aor. ʿ,] inf. n. شَطَبَ, She (a woman) split the palm-sticks, or palm-branches stripped of their leaves, to make of them mats: which being done, says A'Obeid, [or when they have been peeled,] the شَاطِبَة [q. v.] throws them to the مُنْقِبَة. (S.) [Or] شَطَبَتِ, aor. ʿ, inf. n. شَطَبَ, She removed the upper peel of the شَطَب, or [fresh, green] palm-branches. (ISk, TA.) — شَطَبَ also signifies It inclined, or declined, turned aside or away, deflected, or deviated, and became distant, or remote; (As, O, K;) and so شَطَفَ; and both signify it went away. (As, TA.) One says, شَطَبَ عَنْهُ It turned aside or away, and became distant, or remote, from him, or it. (K.) Thus, in a trad., شَطَبَ الرُّمَحَ عَنْ مَقْبَلِهِ The spear deflected from, and failed to reach, his vital part. (O, TA.) — And one says also, شَطَبَتِ الدَّارَ The dwelling was, or became, distant, or remote. (O.)

7. انشطب It flowed; (S, K;) said of water, &c. (K.)

شَطَب pl. of شَطَبَة, (S, Mgh,) [or rather a coll. gen. n., of which the latter is the n. un.,] like as تَمَر is of تَمَرَة; (Mgh;) Fresh, (A,) or green, (Mgh,) or green and fresh, (S, K,) palm-branches (S, A, Mgh, K) stripped of their leaves: (A;) or they are less than what are termed شَطَائِب, of which the sing. is شَطِيْبَة; and the شَطَائِب are less than the كِرَائِف: [i. e. the كِرَائِف is the thickest part of the palm-branch; next is the شَطِيْبَة; and next to this, the شَطَبَة:] or شَطَبَة signifies a green palm-branch. (K.) كَمَلِ

شَطْبَة, in a trad. of Umm-Zarā, [as expl. in art. شَطْب, q. v.,] means *Like a green palm-stick drawn forth from its skin: or like a sword drawn forth [from its scabbard]:* (TA in art. شَطْب:) [for] — شَطْبَة signifies also *A sword.* (Abou-Sa'eed, K.) — [Hence, app.,] شَطْب is used also as an epithet, meaning † *Tall, and well made;* (A, K, TA;) applied to a man and to a horse. (TA.) And, applied to a boy, or young man, † *Plump; or fat, soft, thin-shinned, and plump:* and so شَطْبَة applied to a girl, or young woman: (A:) or the former, applied to a boy, or young man, *well made, and neither tall nor short:* (TA:) or, so applied, *light, or active, in body, and sharp-headed:* (IAḡr, TA in art. عَضْب, voce عَضْب:) or it means, so applied, *long and even* (سَبَط) *in the bones, light of flesh;* likened to the palm-stick that is split: but this epithet is mostly used with 3, i. e. شَطْبَة, which is applied to a mare: (Ḥam p. 208:) or this epithet, شَطْبَة, applied to a mare, means *lank* (سَبَطَة) *in flesh;* (K, TA;) or *tall;* (TA;) as also شَطْبَة in the former sense, (K, TA,) or in the latter; and the masc. is not thus used, applied to a horse: (TA:) and شَطْبَة, (S,) or شَطْبَة, (K,) or both, but the former is the more approved, (TA,) *beautiful; plump; or fat, soft, thin-shinned, and plump;* (K, TA;) and *tall:* (K:) or simply *tall;* (S, TA;) as also شَطْبَة and شَطْبَة applied to a man. (TA.)

شَطْبَة: see the next preceding paragraph, in seven places: — and see what next follows.

شَطْبَة (S, K) and شَطْبَة (K) and شَطْبَة (TA) and شَطْبَة (K,) which last is said by some to be a n. un. of شَطْب [mentioned in what follows as a pl.], (MF,) *A [raised] line* (طَرِيقَة, S, O, or طَرِيق, K, [meaning a ridge, and sometimes also a depressed line, as shown voce مُشَطَّب, i. e. a channel,]) *in the مَتْن [i. e. broad side, or middle of the broad side, of the blade] (S, O) of a sword:* (S, O, K:) pl. شَطْب and شَطْب, (S, O,) or شَطْبَة and شَطْب and شَطْب: (K:) [in which it is said that the pl. is شَطْب and شَطْب like غُرَى and كُتَب: but I think that شَطْب is a mistranscription, and that the right reading is شَطْب and شَطْب like غُرَى and كُتَب:] hence it would seem that شَطْب and شَطْب are pls. of one sing.; but Ibn-Hishām El-Lakhmei expressly states that the former is pl. of شَطْبَة; and the latter, of شَطْبَة; (MF;) or which شَطْبَة also is a pl.; (L in art. عَمَد;) and which signifies [the same as شَطْبَة, i. e.] the rising عَمُود [i. e. the ridge] in the مَتْن of a sword. (ISH, TA.) [See also مُشَطَّب: and see عَمُود and مَتْن.]

شَطْبَة: see شَطْب (near the end) in two places: — and see also شَطْبَة: — and شَطْبَة, in three places.

شَطْبَة: see شَطْبَة.

شَطْب The instrument with which a بَرْدَعَة [or cloth put beneath a camel's saddle] is quilted. (K.)

شَطْبَة A slice, or strip, of flesh-meat: (TA:) or a piece cut lengthwise of a camel's hump; (S, O, K, TA;) as also شَطْبَة: (O, K:) or a piece cut in the form of a strip, but not separated, of a camel's hump; and so the latter word: pl. of the former شَطَاب. (AZ, TA.) — And A piece cut lengthwise of a hide or of leather; (S, O;) as also شَطْبَة. (O.) — And A piece of [the tree called] نَبَع of which a bow is made. (S, O.) — See also شَطْب. — And see شَطْبَة. — Also, applied to a she-camel, *Tough;* syn. يَابَسَة. (K.) — And [the pl.] شَطَاب Different, or various, parties, sects, or classes, (K, TA,) and sorts, of men &c. (TA.) — And Difficulties, or distresses; (Abu-l-Faraj, O, K;) as also شَطَاب. (Abu-l-Faraj, O, TA.)

شَطْبَة, (as in the TA,) or شَطْبَة, (as implied in the K,) A quilted بَرْدَعَة [or cloth that is put beneath a camel's saddle]. (K, TA.)

شَطْب A butcher. (Fr, TA in art. سَطْر.)

شَطْب [act. part. n. of the trans. verb شَطَب]. — [Hence,] شَوَابِب [the pl. of شَابِبَة] signifies Women who cut skin, or leather, into strips, after having shaven it or measured it: so accord. to different copies of the K; i. e. مَا يَحْلِقْنَهُ or يَخْلِقْنَهُ. (TA.) — And Women who split palm-leaves, and peel the [palm-branches stripped of their leaves, or the portions thereof termed] عَصَب, to make of them mats, and then throw them to the مُنْقِيَات: (TA:) or the sing., شَابِبَة, signifies a woman who peels the عَصَب, (Aḡ, TA,) or who splits the palm-sticks, to make of them mats, (S,) and then throws them to the مُنْقِيَة, (Aḡ, S, TA,) who removes all that is upon them with her knife until she has made them slender, when she throws them back to the شَابِبَة: (Aḡ, TA:) or a woman who makes mats of شَطْب, i. e. [green, fresh] palm-branches [stripped of their leaves]: (ISK, TA:) the pl. occurs in a verre cited voce نَذَرَع. (S, TA.) — Also, [from the intrans. verb شَطَب,] طَرِيق شَابِب A road inclining, declining, or turning aside or away. (S, K.) — And شَابِبَة رَمِيَة A shot, or throw, that deflects, or deviates, from a vital part; as also شَابِبَة. (TA.) — And رَجُل شَطْب i. q. شَاظِن [i. e. A man remote, or distant, in respect of the place of alighting or abode]. (TA.)

مُشَطَّب A sword (S, A, K) having شَطْب [pl. of شَطْبَة], (A, K,) i. e. (A, TA) having طَرَاتِق [here meaning ridges, as expl. above, voce شَطْبَة], (S, A, TA,) in its مَتْن; [or ridges and channels,] these being in some cases elevated and depressed [lines]; (TA;) as also مُشَطَّب: (K, TA:) said by some, [but not so accord. to the A,] to be tropical, as being likened to pieces of a camel's hump cut in strips. (TA.) And in like manner, A garment, or piece of cloth, having طَرَاتِق [as meaning lines, or streaks, or stripes]. (S, TA.) And أَرْض مُشَطَّبَة † Land that is furrowed (A,

Mḡb, K) a little, (K,) not much, (Mḡb,) by a torrent. (A, Mḡb, K.) — And † Flowing [water &c.; because of the streaks, or lines, with which its surface is diversified]. (TA.) — See also شَطْبَة. — And see شَطْب, last sentence.

مَشْطُوب: see the next preceding paragraph. — فَرَسٌ مَشْطُوبُ الْمَتْنِ وَالْكُفْلِ means A horse swollen with fat in the two portions of flesh and sinew next the back bone, on each side, [and in the rump,] (O, K,) and whose creases of the skin are far apart. (O.) — See also شَطْب, last sentence.

شطر

1. شَطْرَة, (A, MA, O, TA,) [aor. 2,] inf. n. تَشْطِر; (MA;) and شَطْرَة, (K,) inf. n. تَشْطِر; (TA;) He halved it; divided it into halves. (A, MA, O, K, TA.) — شَطْرًا, aor. 2, (S,) inf. n. شَطْر, (S, K,) He milked one شَطْر of her, (namely, a camel, or a ewe or goat, S, [i. e., in the former case one pair of teats, and in the latter case one teat,]) and left the other شَطْر. (S, K.) — شَطَرْتُ and شَطَرْتُ, aor. 2, (K,) inf. n. شَطَار, (TA,) She (a ewe or goat) had one of her teats dried up: or had one teat longer than the other. (K.) [شَطَار seems to be also Syn. with حَضَان as expl. in this Lex.: see also the latter word in Freytag's Lex.: Reiske, as cited by Freytag, explains the former word as meaning "quando latus unum vulvae prae altero propendit." — شَطْرَ بَصَرَة, (S, K, TA, and so in the O voce صَر, q. v., [in some copies of the S and K and in a copy of the A, erroneously, بَصَرَة,]) aor. 2, (S,) inf. n. شَطُور (S, K) and شَطْر, (TA,) He was as though he were looking at thee and at another: (S, A, K:) on the authority of Fr. (TA.) — شَطْرَ شَطْرَة He repaired, or betook himself, in the direction of him, or it: or شَطْر in the sense of الْجَهَة and النَّاحِيَة has no verb belonging to it. (K.) — شَطَرْتُ الدَّارَ The house, or abode, was distant, or remote. (Mḡb, Mḡb.) — شَطْر, (S, K,) aor. 2; (K;) and شَطْر, aor. 2; inf. n. شَطَارَة, of both verbs, (S, K,) or this is a simple subst., (Mḡb,) and شَطُور; (L;) [and تَشَاظَر; (A in art. عَدَر;)] He was, or became, or acted, like a شَاظِر [q. v.]. (S, K.) And شَطْرَ عَلَى أَهْلِهِ, (A, Mḡb,) or شَطْرَ عَنْهُمْ, (S, K,) aor. 2, (Mḡb,) inf. n. شَطُور and شَطُورَة, (S, K,) or this last is a simple subst., (Mḡb,) He withdrew far away (S, A, K) from his family; or broke off from them, or quitted them, in anger: (A, K:) or he disagreed with his family, and wearied them by his wickedness (Mḡb, TA) and baseness. (Mḡb.)

2: see 1, first sentence. — شَطْرَ نَاقَتَهُ, (S,) or نَاقَتَهُ, (K,) inf. n. تَشْطِر, (S, K,) He bound two of the teats of his she-camel with the شَوَار [q. v.], (S, K,) leaving [the other] two [unbound]. (K.)

3. شَطْرَهُ مَالِي I halved with him my property; (S, K;) I retained half of my property and gave him the other half. (M, TA.) — And شَاظَرْتُ

طَلَبِي *I left for my lamb, or kid, one teat [of the mother], having milked the other teat and bound it with the صِرَار [q. v.]. (S.)*

6: see 1, last sentence but one.

شَطْر The half of a thing; (S, A, Mgh, Msh, K;) as also شَطِير: (TA:) pl. [of pauc.] أَشْطَر (S, K) and [of mult.] شَطُور. (K.) It is said in a prov., شَطْرُ حَلْبًا لَكَ شَطْرُهُ [Milk thou a milking of which half shall be for thee]. (S.) And one says شَعْرَ شَطْرَانٍ Hair [half] black and [half] white. (A.) Accord. to Ibrāheem El-Harbee, (O,) the saying of the Prophet, مَنْ مَنَعَ صَدَقَةً فَإِنَّا آخِذُونَهَا, [Whoso refuses to render a poor-rate, verily we take it from him, and half of his property], thus related by Bahz, is a mistake, and the right wording is, وَشَطْرُ مَالِهِ, meaning *and his property shall be divided into two halves*, and the collector of the poor-rate shall have the option given him and shall take that rate from out of the better of the two halves, as a punishment for the man's refusal of the rate; (O, K;) but it is said that this law was afterwards abrogated: (O:) Esh-Shāfi'ee, however, says that, in the old time, when one refused the poor-rate of his property, it was taken from him, and half of his property was taken as a punishment for his refusal; and he adduces this trad. as evidence thereof; but says that in recent times, only the poor-rate was taken from him, and this trad. was asserted to be abrogated. (TA. [More is there said on this subject, but I omit it as unprofitable.]) — It occurs in two trads. as meaning *Half a مَكُون [q. v.], or half a وَتَق [q. v.], of barley. (TA.)* — [In prosody, *Half a verse.*] — Also *A part, or portion, or somewhat, of a thing; (Mgh, K;) and so شَطِير. (TA.)* In the trad. of the night-journey, فَوَضَعَ شَطْرًا means † [And He remitted] *part, or somewhat, thereof; (K;) i. e., of the prayer. (TA.)* And similar is the saying in another trad., الطُّهُورُ شَطْرُ الْإِيمَانِ † [Purification is part of faith]. (TA.) — Either the fore pair or the hind pair of the teats of a she-camel: she has two pairs of teats, a fore pair and a hind pair, and each pair is thus called: (S, K;) and either of the two teats of a ewe or she-goat: (IAgr, TA:) pl. أَشْطَر. (S, TA.) Hence the saying, (S,) فَلَانَ شَطْرًا: حَلَبَ الدَّهْرَ أَشْطَرًا: Such a one has known, or tried, varieties of fortune: (S, TA:) has experienced the good and evil of fortune; (S, K, TA;) its straitness and its ampleness: being likened to one who has milked all the teats of a camel, that which yields plenty of milk and that which does not; the fore pair being the good; and the hind pair, the evil: or, as some say, أَشْطَر means *streams, or flows, of milk*: and [in like manner] one says, حَلَبَ الدَّهْرَ شَطْرِيهِ. (TA.) And, as is said in the “Kāmil” of Mbr, one says of a man experienced in affairs, فَلَانَ قَدْ حَلَبَ أَشْطَرًا: Such a one has endured the difficulties and [enjoyed] the ampleness of fortune, and managed his affairs in poverty and in wealth: lit., has milked his pairs of teats, one pair after

another. (TA.) — Also *A direction in which one looks or goes or the like. (S, A, Msh, K.)* One says, قَصَدَ شَطْرَهُ He went in his, or its, direction; towards him, or it. (S, A.) And it is said in the Kur [ii. 139 and 144 and 145], ثَوَّلَ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ Then turn thou thy face in the direction of the Sacred Mosque. (Fr, S.) The noun in this sense has no verb belonging to it: or one says, شَطْرَ شَطْرَهُ [expl. above: see 1]. (K.) — Also *Distance, or remoteness. (TA.)*

شَطْر: see شَطِير [of which it is both a syn. and a pl.].

وَدَّ فَلَانٌ شَطْرَهُ The offspring of such a one are half males and half females. (S, A, K. [In the Ham p. 478, it is written شَطْرَهُ.])

شَطْرَان, (S, A, K,) fem. شَطْرَى, (K,) A bowl, (S, K,) or vessel, (A, K,) half full. (S, A, K.)

شَطُور A ewe, or she-goat, having one teat longer than the other; (S, O, K;) like حَضُون in this sense [and perhaps in others also, agreeably with what is said of شَطَار in the first paragraph of this art.]: (S in art. حَضَن:) and (so in the S and O, but in the K “or”) one having one of her teats dried up: (S, O, K;) and a she-camel having two of her teats dried up; for she has four teats. (S, O.) And *A garment, or piece of cloth, having one of the two extremities of its breadth longer than the other. (O, K.)* — See also the next paragraph.

شَطِير: see شَطْر, in two places. — Also *Distant, or remote; (As, S, A, Mgh, Msh, K;) applied to a town, or country, (As, S,) an abode, (A, Mgh, Msh,) and a tribe. (A.)* And so شَطِير in the phrase نَوَى شَطْرَ [A distant tract, or region, towards which one journeys]: (S, K:) so too شَطُور in the phrase نَبَتْ شَطُور [which may mean as above, (like نَبَتْ شَطُون) or a remote, or far-reaching, intention, or aim, or purpose]. (TA.) — Also *A stranger; (S, O, Msh, K;) because of his remoteness from his people; (TA;) as in a verse cited voce إِذَا: (S, O:) or one who is alone, or solitary: (A:) pl. شَطِير. (TA.)*

شَاطِر [One who withdraws far away from his family; or breaks off from them, or quits them, in anger: (see 1, last sentence:) or] one who disagrees with his family, (Msh,) and who nearies them by his wickedness (S, Msh, K) and baseness (Msh) and guile: (TA:) i. q. خَلِيع [meaning as above, and having other similar meanings; generally vitious, or immoral; bad, evil, wicked, or mischievous]: (A:) accord. to some, it is post-classical: Abou-Is-hāk says that it signifies one who takes a wrong course: it is also expl. as signifying one who outstrips; like the [messenger called] بَرِيد, who takes a long journey in a short space of time: and hence, [as a conventional term of the mystics,] it is applied to one who outstrips, and is quick, in attaining nearness to God: or as meaning one who has nearied his family, and withdrawn far from them [in spirit], though with them [bodily], be-

cause of their inviting him to carnal lusts, and accustomed ways [of the world]: (TA:) [in the present day, it is applied to a sharper, or clever thief: and to any clever, or cunning, person:] pl. شَطَار. (TA.)

مَشْطُور [Halved. — And hence,] A verse of the metre termed الرَّجَز, (O, K,) and of that termed الشَّرِيع, (TA,) having three of its six feet wanting; (O, K;) properly, having half thereof taken away. (O.) — Also Bread done over with [the seasoning, or condiment, called] كَامَخ. (O, K.)

هُمْ مَشَاطِرُونَا They are persons whose houses adjoin ours. (O, K.)

شطرنج

شَطْرَنْج (O, L, Msh, K) and شَطْرَنْج; (L, Msh;) some say the former; and some, the latter; (Msh;) the latter said to be of established authority, as a dial. var., though disallowed in the K [and in the O]; but the former is the more approved on account of its being conformable with Arabic words, (Msh, TA,) such as جَرْدَحَل, (TA,) which the latter is not; (Msh, TA;) and sometimes it is pronounced with the unpointed س, (O,) this being a dial. var.; (K;) A well-known game; [namely, chess:] (O, L, K:) a Pers. word, (TA,) arabicized; (Msh, K, TA;) [said to be] from صَدْرَنْج “a hundred stratagems;” or from شَذْرَنْج “trouble departed,” meaning that trouble departs from him who plays at it; (TA;) [or from شَاهْ رَنْج “the royal care or sorrow;” or from شَشْ رَنْج “six species or ranks,” because the pieces are of so many species: (Richardson's Pers. Arab. and Engl. Dict., Johnson's ed.:)] or [accord. to some] it is from الشَّطْرَاء, (O, K,) or المَشَاطِرَة, referring to the word شَطْرَنْج; (TA;) or from الشَّطِير, (O, K,) referring to the word سَطْرَنْج; so says Ibn-Hishām El-Lakhmeec: but, as IB and others have said, these derivations are only partial, making the ن and the ج to be augmentative letters, and are manifestly incorrect. (MF, TA.)

شطن

شَطُون, (S, TA,) [nor. ٤,] inf. n. شَطْن, (PS,) He was, or became, distant, or remote, (S, TA,) عَنْهُ [from him, or it]. (S.) And شَطْنَتِ شَطْنًا, (Msh, TA,) nor. as above, (Msh,) and so the inf. n., The abode, or dwelling, was distant, or remote. (Msh, TA.) — And † He was, or became, remote, or far, from the truth, and from the mercy of God. (Msh.) — And شَطْنٌ فِي الْأَرْضِ, (K,) inf. n. as above, (TA,) It entered into the earth, either رَاسِخًا [app. as meaning becoming firmly fixed therein], or وَاعِلًا [app. as meaning penetrating, and becoming concealed]. (K.) — شَطْنَهُ, (S, K,) aor. ٤, inf. n. شَطْن, (S,) He turned away in opposition to him (namely, his companion, K) from his design, or aim, or his direction that he was pursuing, and his way, or

course; expl. by the words *وَوَجِبَهُ* *خَالَفَهُ عَنْ نَيْتِهِ* (ISK, S, K.) = And *شَطْنُهُ* (S, K.) aor. ٢, (S,) inf. n. *شَطَّنَ* (TA,) *He bound him with the شَطْن* [or rope, or long rope, &c.] (S, K.)

4. *اِشْطَنُ* *He made him, or caused him, to be, or become, distant, or remote.* (S, K.)

Q. Q. 1. *شَيْطَانٌ* *He acted as a شَيْطَانٌ* [i. e., as implied in the context, a devil; or one excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or one insolent and audacious in pride and in acts of rebellion]; (K;) and *تَشَبَّهَ* (S, K;) both signify the same; (K, TA;) *he became, and acted, like the شَيْطَانُ* (TA.)

Q. Q. 2. *تَشَبَّهَ*: see what next precedes.

شَطْنٌ *A rope* (S, Msh, K.) in a general sense: (K:) or *a long rope*: (Kh, S, K:) or *a long and strongly-twisted rope by means of which one draws water*: (TA:) pl. *أَشْطَانٌ* (S, Msh, K.) Mention is made, in a trad., of a horse as being *مَرْبُوطٌ بِشَطْنَيْنِ* [i. e. *Tied with two ropes, or long ropes, &c.*] because of his strength. (TA.) And one says of a strong-spirited horse, *إِنَّهُ لَيَنْزُو بَيْنَ شَطْنَيْنِ* [Verily he leaps between two ropes, or long ropes, &c.]: a saying applied as a prov. to him who exults, or exults greatly, or excessively, and behaves insolently and ungratefully, and is strong. (TA.) An Arab of the desert described a horse (S, Msh) that did not become abraded in the sole of his hoof (so in a copy of the S) by saying, *كَأَنَّهُ شَيْطَانٌ فِي أَشْطَانٍ* [As though he were a devil in ropes, or long ropes, &c.] (S, Msh.)

شَطُونٌ (S) or *نَيْتٌ شَطُونٌ* (K) [A place to which one purposes journeying] that is distant, or remote. (S, K.) And *غَزْوَةٌ شَطُونٌ* [A warring and plundering expedition] that is distant. (K.) And *حَرْبٌ شَطُونٌ* [Distant war: or] + war that is difficult [because distant]. (TA. See an ex. in a verse cited voce *جَبَّةٌ*.) [See also *شَطِينٌ*, and *شَاظِنٌ*.] — *أَنْزَلَ شَطُونٌ* [A deep well, (S, K, TA,) curving in its interior: (TA:) or a well from which the bucket is drawn out by means of two ropes, from its two sides, wide in the upper part and narrow in the lower part; (K, TA;) so that if one draws out the bucket from it by means of one rope, one draws it against the casing, and it becomes rent. (TA.) And *رُمْحٌ شَطُونٌ* + A long and crooked spear. (TA.)

شَطِينٌ Distant; or remote. (TA. [See also *شَاظِنٌ*, and *شَطُونٌ*].)

شَاظِنٌ [Distant, or remote, in respect of the place of alighting or abode]; i. q. *شَاظِبٌ* [q. v.]. (TA in art. *نَطَبٌ*. [See also *شَطُونٌ*, and *شَطِينٌ*].) — And + Far from the truth [and from the mercy of God: see 1]. (TA.) — And i. q. *خَبِيثٌ* + [Bad, corrupt, &c.; like *سَاظِنٌ*]. (K.) Umeiyeh (S, TA) Ibn-Abi-ṣ-Ṣalt, referring to Solomon, (TA,) says,

أَيُّمَا شَاظِنٍ عَصَاهُ عَكَاهُ
ثُمَّ يُلْقَى فِي السَّجْنِ وَالْأَغْلَالِ

[Whatever bail one disobeyed him, he bound him in irons; then he was cast into the prison and the shackles for the neck and hands]. (S, TA.)

شَيْطَانٌ a word of well-known meaning [i. e. A devil; and with the article *ال*, the devil, Satan]: (S, K:) any that is excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or that is insolent and audacious in pride and in acts of rebellion, of mankind, and of the jinn, or genii, and of beasts; (A'Obeid, S, Msh, K;) as is shown in relation to the first and second of these by what is said in the Kur vi. 112, and ii. 13 and 96: (TA:) the ن is radical, (S, Msh, TA,) the word being of the measure *فَعَالٌ*, from *شَطَّنَ* (Msh, TA,) signifying "he was, or became, distant, or remote," (TA,) or signifying "he was, or became, remote, or far, from the truth, and from the mercy of God;" (Msh;) as is indicated by the pl. *شَيَاطِينُ*; [for] the reading of El-Ḥasan in the Kur xxvi. 210, *الشَّيَاطِينُ*, is anomalous, [like *بَسَاتُونٌ* for *بَسَاتِينُ*], and is said by Th to be a mistake: (TA:) or, as some say, the ن is augmentative, (S, Msh, TA,*) and the ي is radical, so that the word is of the measure *فَعْلَانٌ* (Msh,) from *شَاطَ*, aor. *يَشِيطُ* (Msh, TA,) signifying "it was, or became, null, void, of no account," and the like, and "it burned," or "became burnt," (Msh,) or signifying "he burned with anger:" (TA:) [in the Kur, the word is always perfectly decl.; and so it is said to be by SM, in art. *شَيْط* of the TA; unless used as a proper name: but J says,] if you make it to be of the measure *فَعَالٌ* from *تَشَبَّهَ* said of a man, [or rather because they say of a man *شَيْطَانٌ*], you make it perfectly decl.; but if you make it to be from *شِيطَ* ["he burned" a thing], you make it imperfectly decl., because it is of the measure *فَعْلَانٌ*. (S.) — Also The serpent: (S, K:) or a certain species of serpents; (Fr, S, TA;) having a mane, of fowl aspect: or, as some say, a slender, light, or active, serpent. (TA.) — Respecting the saying in the Kur [xxxvii. 63], *كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ* [Its fruit is as though it were the heads of the شَيَاطِينِ], Fr says that there are three ways in which it may be explained: one is, that the *طَلْعُ* is likened to the heads of the شَيَاطِينِ [meaning devils] in respect of foulness, or ugliness, because these are described as foul, or ugly: (S:) or it is likened to the evil in disposition of the jinn, because these are imagined as foul, or ugly: Zj says, in explaining it, that one says of a thing deemed foul, or ugly, *كَأَنَّهُ وَجْهٌ شَيْطَانٍ* [as though it were the face of a devil], and *كَأَنَّهُ رَأْسٌ شَيْطَانٍ* [as though it were the head of a devil]; for though the شَيْطَانُ is not seen, he is conceived in the mind as the foulest, or ugliest, of things: (TA:) the second is, that [the meaning is foul, or ugly, serpents; for] the Arabs apply the name شَيْطَانُ to a sort of serpents, having a mane, foul, or ugly, in the head and face: (S, TA:*) the third is, that a certain foul, or ugly, plant is

named *رُؤُوسُ الشَّيَاطِينِ* (S, TA;) which is expl. in the K only as meaning a certain plant. (TA.) — *شَيْطَانُ الْفَلَا* [lit. The devil of the waterless deserts] means + thirst. (K.) — *شَيْطَانٌ* signifies also + Any biamable faculty, or power, [or propensity,] of a man. (Iṣ-Rāghib, TA.) One says, *رَجَبُهُ شَيْطَانُهُ* i. e. + [His anger got the ascendancy over him; or] he was, or became, angry. (TA.) And *نَزَعَ شَيْطَانَهُ* + He plucked out his pride. (TA.) — Also, [probably as being likened to a serpent,] + A mark made with a hot iron in the upper part of the haunch of a camel, perpendicularly, upon the thigh, extending to the hock; (K, TA;) from the "Tadhkirah" of Abū-'Alce; (TA;) likewise called *مُشِيطَةٌ*. (AZ, K, TA.)

الشَّيْطَانِيَّةُ A certain sect of the extravagant zealots of [the schismatics called] the *شَيْعَةُ*; so named from [their founder] *الشَّيْطَانُ الطَّاقِي* (TA,) an appellation of Moḥammad Ibn-En-Noḡmān. (K and TA in art. *طَوَقٌ*.)

مُشَاطِنٌ One who draws out the bucket from the well *بِشَطْنَيْنِ* (K, TA,) i. e. with two ropes. (TA.)

مُشِيطَةٌ: see *شَيْطَانٌ*, last sentence.

شظ

1. *شَظَّ الْجُودَالِي* (S,) or *الْوَعَاءُ* (K,) aor. ٢, inf. n. *شَظَّ* (TA,) *He fastened its شَظَاطٌ* [q. v.] upon the sack: (S:) or he put the شَظَاطٌ into the bag; [meaning into its loop, or handle;] as also *اِشْظَهْ* (K:) or the latter signifies he put to it, or made for it, (namely the sack,) a شَظَاطٌ. (S.)

4: see the preceding paragraph.

شَظَاطٌ The stick, or piece of wood, which is inserted into the loop, or handle, of a sack; (S;) a curved piece of wood, (K, TA,) with a pointed extremity, (TA,) which is put into the two loops, or handles, of a pair of sacks, (K, TA,) when they are bound upon the camel: (TA:) there are two such pieces of wood: (S,* TA:) pl. *أَشْظَاطٌ*. (K.) And A piece of wood, or peg, with which they make fast the rope of a burden. (Ibn-Maaroof, as cited by Golius.)

شَظِيطٌ A sack made fast, or bound. (Fr. K.) = A stick, or piece of wood, split in several places. (Fr, K.)

شظف

1. *شَظَفَ الشَّجَرُ* (S, O, K,) aor. ٢; (K;) and *شَظَفَ* (O, K,) aor. ٢; (K;) inf. n. *شَظَفَةٌ* (O, K,) of the former verb; (O;) The trees, not being sufficiently watered, became hard, without losing their moisture. (S, O, K.) — And *شَظَفَتْ يَدُهُ* His hand became rough, or coarse. (Har p. 70.) — And *شَظَفَ الْعَيْشُ* The means of subsistence became dry and hard. (K,* TA.) = *شَظَفَ* (S, Msh, K,) aor. ٢, (K,) The arrow entered between the skin and the flesh. (S, Msh, K. Omitted in the TA.) = *شَظَفَتْهُ عَنِ الشَّيْءِ*,

(O, TA,) inf. n. شُظِفَ, (O, K,) *I withheld, restrained, or debarred, him from the thing.* (O, K, TA.) — And شُظِفَ signifies also *The drawing forth the testicles of a ram:* (O, K:) or the compressing them between two pieces of wood, or stick, and binding them with sinew (بَعَقِبَ, in the CK [erroneously] بَعَقِبَ,) so that they wither. (K.)

5. شُظِفَ *He subjected himself to a hard, or difficult, life.* (L in art. معد.)

شُظِفَ *A splinter, or piece split off, of a staff, or stick.* (IAqr, O, K.)

شُظِفَ *Dry bread.* (O, K.) — And *A small piece of wood, or stick, like a peg:* pl. شُظَفَةٌ. (Ibn-'Abbād, O, K.)

شُظِفَ and شُظَانٌ *Straitness; and hardness, or difficulty, or distress;* (AZ, S, O, K;) like ضُفِفَ: (AZ, S, O:) ISd thinks that the second is a dial. var. of the first; and IB mentions that, in a verse of El-Kumeyt, as related by some, it is with kesr, i. e. شُظَانٌ [which see in what here follows]: (TA:) and (K) as some say, (TA,) *dryness, and hardness, of the means of subsistence:* (K:) or شُظِفَ signifies *hardness, and straitness, of the means of subsistence:* (Mgh:) or *hardness, and coarseness, or roughness, thereof;* from شُظِفَ يَدُهُ [expl. above]: (Har p. 70:) pl. شُظَانٌ. (K.) — Also *A disintegration of the flesh, separating it from the border around the nail.* (TA.)

شُظِفَ *Dry and hard means of subsistence.* (K, TA. [See 1.]) — *Ecil in disposition.* (O, K.) — *Vehement in fight.* (Ibn-'Abbād, O, K.) — *A man alighting, or taking up an abode, in places where the herbage is dried up, and in a desert where is no water (فَلَاة).* (TA in art. عَظَبَ.) — *بَعِيرٌ شُظِفُ الْخِلَاطِ* [A stallion-camel] *vehement in leaping, or compressing, the she-camels.* (S, O, K.) — *أَرْضٌ شُظِفَةٌ* *Rough, or rugged, land or ground.* (Ibn-'Abbād, O, K.)

شُظِفَةٌ *Bread that has become burned.* (IAqr, O.)

شُظَانٌ: see شُظِفَ.

شُظَانٌ *Distance, or remoteness.* (O, K.)

شُظِفَ شَجَرٌ *Trees that, not being sufficiently watered, have become hard, without losing their moisture.* (S, O, K.)

مُشْظِفٌ *One who utters oblique, indirect, or ambiguous, speech or language, deviating from the right way or course.* (O, K. Omitted in the TA.)

شظى

1. شُظِيَ, [aor. and inf. n. as in the next sentence,] said of a stick, or branch, or piece of wood, [&c.,] *It was, or became, split.* (AHn, TA.) — Said of a horse, (As, S, Mgh, K,) aor. =, inf. n. شُظِيَ, (K,) *His شُظِيَ, (As, S, Mgh, K,) i. e. the small bone called الشُّظْيُ, (As, S, Mgh,*) moved from its place, (As, S, Mgh,) or became*

displaced, syn. رُزِيَ, (A, TA,) or became unsteady, or wabbling: (K:) and so شُظِيَ, (K, TA,) this latter on the authority of ISd: (TA:) or [the inf. n.] شُظِيَ, accord. to some, signifies *the sinews' becoming split, or slit:* (As, S, Mgh:) or شُظِيَ has this meaning also; (K;) and so شُظِيَ. (ISd, K, TA.) — Accord. to the K, شُظِيَ, said of a corpse, is *syn. with شُصِيَ:* but correctly, the former verb is شُظِيَ, aor. =, inf. n. شُظِيَ, and the latter verb is شُصِيَ [q. v.], as they are said to be by Az: and in like manner, شُظِيَ, aor. =, is said of a بَقَاءَ [or skin for water or milk], meaning *It being filled, its legs became raised, or raised high.* (TA.)

2. شُظِيَ, (TA,) inf. n. شُظِيَّةٌ, (K, TA,) *He separated into several, or many, portions or divisions; or dispersed, or scattered:* (K, TA;) [a thing; or] *† a company of men.* (TA.) — And *He made [a horse] to be such that his شُظِيَ (شُظَاءُ) became unsteady, or wabbling.* (TA.)

4. شُظِيَ *He, or it, hit, or hurt, his شُظِيَ (شُظَاءُ):* (K:) Sgh says, by rule it should be شُظَاءُ [i. e. the verb should be thus, being derived from الشُّظْيُ, like قَفَاءُ from الْقَفَا]. (TA.)

5. شُظِيَ, said of a stick, or branch, or piece of wood, (A, Mgh, K, TA,) or of a thing, (S, TA,) *It split, or became split, in pieces, or in several or many places:* (A, Mgh, TA:) or *it became scattered, or dispersed, in splinters, or pieces split off:* (S, K:) and it [i. e. anything, nothing in particular being specified,] *became separated into several, or many, portions or divisions; or dispersed, or scattered.* (TA.) One says also, *! تشظى اللؤلؤ عن الصدف* [The pearls became separated, or scattered, from the oyster-shells]. (A, TA.) See also 1, in two places.

7. انشظى *It broke, or became broken.* (TA.) One says, *انشظت الرباعية* The [tooth called the] رباعية broke, or became broken. (TA.)

شُظِيَ, of a staff, or stick, *The like of a بِيْطَةٌ [i. e. a piece, or sharp piece, of the exterior portion], that enters into the hand, and wounds it.* (Ham p. 474. [But شُظِيَّةٌ is more commonly used in this and similar senses.]) — *A small bone, (عَظْمٌ, K, TA, [in the CK عَظْمٌ, i. e. a bone, and so in my copy of the Mgh,]) or a slender small bone, (As, S,) adhering to the ذِرَاعَ [here app. meaning the arm-bone of a horse], (As, S, K,) or to the bone of the ذِرَاعَ, (Mgh,) which sometimes moves from its place; (As, S, Mgh; [see شُظِيَّةٌ;]) or to the knee; (K;) thus in the M; (TA;) or to the وَطِيفَ [app. here meaning the fore shank of a horse]; (K;) thus in the A: (TA:) or certain small sinews (عَصَبٌ) therein; (K;) i. e. in the وَطِيفَ; thus in the T. (TA.) AO says that تَحَرُّكُ الشُّظْيِ [i. e. The motion of the شُظْيُ from its place (see 1)] is like what is termed اِتِّسَارُ الْعَصَبِ, except that the horse has more power of endurance of the latter than of the former. (T,*

TA.) — And *Portions of a thing that are separated, or dispersed, or scattered.* (Har p. 160.) It is said by ISd to be a pl. [or rather it is a coll. gen. n.] of which the sing. [or n. un.] is شُظَاةٌ. (TA.) — Also *A portion of fur upon the mark left by a gall, or sore, on the back [of a camel], such as reaches the utmost extent thereof:* (K, accord. to the TA: [الشُّظْيُ being there expl. by the words اِثْرُ الدَّبَرَةِ حَتَّى تَبْلُغَ اقْصَاها in the CK, and in my MS. copy of the K, الدَّبَرَةُ عَلَى اِثْرِ الدَّبَرَةِ فِى الْمَرْعَةِ حَتَّى تَبْلُغَ اقْصَاها which Freytag renders "sulcus ad latus alterius in arvo ductus, ut ejus extremum attingeret;" but which, I think, evidently presents a mis-transcription and an interpolation:]) the pl. is أَشْظِيَّةٌ: and sometimes there are ten [?] portions of fur [of this description, app. meaning, upon one camel: the word that I here render "ten" is more like عَشْه than عَشْر; but the final letter, as is often the case in the MS. of the TA, is written in a form differing little from a common form of ر]: mentioned by ISh, from Et-Tāifce; as is said in the T. (TA.) — Also † *The followers, and incorporated confederates, of a people, or party;* (S, K;) *contr. of the صَمِيمِ thereof:* (S:) or the freedmen and followers. (M, TA.)

شُظِيَ and شُظِيَ: see the next paragraph.

شُظِيَّةٌ *A splinter, or piece split off,* (T, S, M, Mgh, Mgh, K,) of a staff, or stick, and the like, (S,) or of wood, (T, Mgh, Mgh,) and the like, (Mgh,) or of a reed, or cane, (T, Mgh,) or of silver, (T, TA,) or of bone, (T, Mgh,) or of anything: (M, K:) pl. شُظَايَا (S, Mgh, K, &c.) and شُظْيُ, (K,) [or rather this is a coll. gen. n.,] like as رَكِيٌّ is of رَكِيَّةٌ, (TA,) or a quasi-pl. n., like شُظْيُ, improperly said by IAqr to be pl. of شُظْيُ, (ISd, TA,) and شُظْيُ, (K, TA, [in the latter as omitted in the K, with kesr to the ش on account of the same vowel-sound following,]) mentioned by Sgh, from Ks. (TA.) AO terms the اِبْرَةِ [q. v.] at the head of the elbow [of the horse] a شُظِيَّةٌ adhering to the ذِرَاعَ, but not [forming a portion] of it. (TA. [See شُظْيُ.]) — Also *A bow:* (K:) because its wood is split: on the authority of AHn. (TA.) — And *The shank-bone.* (K.) — And *A great mass of rock wrenched from the side of a mountain;* (K, TA;) as though it were a piece split off, broken [off] but not parted so as to form an interstice, or a gap: and also a piece cut from a mountain, like a house or a tent: and it is said in the copies of the K that شُظِيَّةٌ, with kesr, signifies the same; but the word is correctly شُظِيَّةٌ, with an augmentative ن, as in the T, and mentioned also by Hr in the "Gharcebeyn:" pl. of the former شُظَايَا. (TA.) — See also شُظَاةٌ.

شُظَا part. n. of شُظِيَ [q. v.] said of a horse. (TA.)

شُظَاةٌ *The head, or top, of a mountain,* (K, TA,) [and so شُظِيَّةٌ, (Freytag, from the Deewān of the Hudhalees,)] *resembling the شُرُفَةُ [q. v.]*

of a mosque: pl. شَنَاط: and الجِبَالِ شَوَاطِي [likewise] signifies the heads, or tops, of the mountains. (TA.)

شَظِيَّة: see شَظِيَّة, near the end.

شَوَاطِي الجِبَالِ: see شَنَاط.

[شَظِي, pl. مَشَاطِي, A fragment of wood: (Freytag, from the Deewán of Jereer:) but the pl., when indeterminate, is correctly مَشَاط.]

شع

1. شَعَّ (O, K, TA,) aor. , (O, TA,) inf. n. شَعَّاعٌ (S, O, K, TA) and شَعَّ (TA,) It became scattered, or dispersed; (S, O, K, TA;) said of a thing; like شَاعَ, aor. يَشِيعُ; (TA;) of the urine of a camel; (O, K;) and of a people, or party; (IAgr, O, K;) [like شَعَّ;] and [in like manner] شَعَّاع is used in relation to blood, &c., as meaning the being scattered. (S, O, K, TA.) [See also شَعَّاع, below; and شَعَّاع.] = شَعَّ بَوْلُهُ (S, O, K,) aor. , (S, O,) inf. n. شَعَّ (O, TA) and شَعَّاعٌ (K, TA,) He (a camel) scattered his urine; as also شَاعَهُ (S, O, K;) or both signify he scattered his urine, and stopped it. (TA.) — And شَعَّ الْغَارَةَ عَلَيْهِمْ (K, TA,) inf. n. شَعَّ; and شَعَّعَهَا; (TA;) He poured upon them the horsemen making a sudden attack and engaging in conflict, or urging on their horses; (K, TA;) and in like manner, الْخَيْلَ. (TA.)

4: see 1. = اشَعَّتِ الشَّمْسُ The sun spread, or diffused, its شَعَّاع [or beams], (S, K,) or its light. (TA.) — اشَعَّ الزَّرْعُ The corn put forth its شَعَّاع (S, K, TA,) i. e., its awn. (TA.) — And اشَعَّ السَّنْبُلُ The ears of corn became compact in their grain, (K, TA,) and dry therein. (TA.)

7. اشَعَّ الذِّئْبُ فِي الْغَنَمِ The wolf made an incursion among the sheep or goats. (O, K, TA.)

R. Q. 1. شَعَّعَهُ (S, O, K,) inf. n. شَعَّعَةٌ (TA,) He mixed it, namely, wine, (S, O, K,) with water. (O.) And He mixed one part of it, namely, a thing, with another part, (O, K,) like as one mixes wine with water. (O.) And شَعَّعَ الثَّرِيدَةَ He mixed the ثَرِيدَةُ [or mess of crumbled bread] with olive-oil: (O:) or he put much clarified butter to it, (ISh, O, K,) and much grease, or gravy: (K:) or he raised its head; (O, K;) as some say: (Sh, O:) or he made its head high; (O, K;) as some say; from شَعَّاع as an epithet applied to a man, meaning "tall." (O.) But the verb is used more in relation to wine than to ثَرِيد. (TA.) — See also 1.

R. Q. 2. شَعَّعَ, said of a man, is from شَعَّاعٌ applied to a man as meaning حَلَوٌ خَفِيفٌ [i. e. "such as is excited to briskness, liveliness, or sprightliness, and esteemed pleasing in the eye, and is light, or active;" so that the verb may be rendered He was, or became, such as is excited to briskness, &c.: or he was, or became, such as is

termed شَعَّاعٌ, q. v.]. (Ham, p. 246.) — Said of the month It nearly came to an end; little remained of it: (K, TA:) occurring in a trad.: but accord. to one relation thereof, it is تَشَعَّعَ; from الشُّوعُ "the being distant, or remote:" and accord. to another, تَشَعَّعَ, with two س. (TA.)

شَعَّ: see شَعَّاع, first and last sentences. — Also Haste: (IAgr, K, TA:) and so شَعَّعَ accord. to the K; but this is wrong; the meaning of the latter word being only that given below, voce شَعَّاع. (TA.)

شَعَّ A spider's web. (AA, K.) — See also شَعَّاع.

شَعَّاع [an inf. n. (see 1) used as an epithet, and therefore as masc. and fem. and sing. and pl.;] Scattered, or dispersed; and disordered, or unsettled; syn. مَتَفَرَّقٌ (S, K;) as also شَعَّ, [likewise an inf. n. used as an epithet,] applied [like the former] to anything, (K, TA,) such as blood, and an opinion, and a purpose, or an intention; (TA;) and شَعَّعَ, which is wrongly expl. in the K as syn. with شَعَّ in another sense, as stated above; (TA;) and شَعَّاعٌ. (S, K.) One says, ذَهَبَ دَمُهُ شَعَّاعًا His blood went scattered, or dispersed: (TA:) or شَعَّاعٌ applied to blood signifies spirting from a wound made with a spear or the like; as in a verse cited voce نَفَذَ. (Az, TA.) [See also شَعَّاع.] And ذَهَبُوا شَعَّاعًا They went away scattered, or dispersed. (K.) And أُمَّةٌ شَعَّاعَةٌ A nation, or people, scattered, or dispersed. (TA, from a trad.) And تَكَابَرَتِ الْعَصَا شَعَّاعًا The staff, or stick, broke into scattered pieces; as when one has broken it by striking with it upon a wall: and in like manner, الْقَصَبَةُ the reed, or cane. (TA.) And رَأَى شَعَّاعًا A disordered, or an unsettled, opinion. (S, K.) And نَفَسٌ شَعَّاعٌ A mind of which the purposes, or intentions, (هَمَمًا, as in the S [and O], for which, in the K, هُمُومًا is erroneously substituted, TA,) and the opinions, (Z, TA,) are disordered, or unsettled, (S, K, TA,) so that it is not directed to a decided affair. (Z, TA.) And طَارَ فُؤَادُهُ شَعَّاعًا [His mind fled in a disordered, or an unsettled, state, as though dissipated; expl. as] meaning تَفَرَّقَتْ هُمُومُهُ [a mistranscription, as before: correctly تَفَرَّقَتْ هَمَمُهُ i. e. his purposes, or intentions, became disordered, or unsettled: see also Ham p. 44, and Har p. 366]. (K.) And a rájiz says,

• صَدَّقُ اللَّقَاءَ غَيْرَ شَعَّاعٍ الْغَدْرَ •

meaning [Firm, or steady, in encounter, or conflict,] not disordered, or unsettled, in respect of purpose, or intention. (S.) — Hence, app., (TA,) Milk mixed with much water; (ISh, O;) syn. ضَيَّاعٌ. (ISh, O, K, TA.) — Also [as a subst.] The awn, or beard, of the ears of corn; (S, O, K;) and so شَعَّاعٌ and شَعَّاعٌ (K) and شَعَّ (TA:) or the awn, or beard, when it has

become dry, as long as it remains on the ears; as also شَعَّاعٌ. (Lth, O.)

شَعَّاع (S, O, K) and شَعَّ (AA, K) [The rays, or beams, of the sun; or] what one sees, (S, O, K,) of the light, like rods, (S,) or extending like spears, (O, K,) at the rising, or the beginning of the rising, (S,) or a little after the rising, (O, K,) of the sun; (S, O, K;) or what one sees, like cords coming towards him, when looking at the sun; or the dispersing light of the sun: (K:) n. un. with ة: (S, O, K:) [and Freytag states that شَعَّاعٌ is said by Jac. Schultens to signify rays: but this I do not find in any lexicon:] the pl. (of شَعَّاع, O) is أَشْعَعَةٌ (O, K,) accord. to analogy, (O,) [a pl. of pauc.,] and شَعَّعٌ (O, K) and شَعَّاعٌ; (K;) the last anomalous. (TA.) Hence, in a trad. respecting [the night called] إِنَّ الشَّمْسَ تَطْلُعُ مِنْ غَدٍ يَوْمَهَا, it is said, لَيْلَةُ الْقَدَرِ لَا شَعَّاعَ لَهَا [Verily the sun will rise on its morrow having no rays]. (S: in the O, غَدِهَا.) — In the verse cited voce نَفَذَ, As is related to have read الشَّعَّاعُ instead of الشَّعَّاعُ, as meaning The light, [or brightness] and redness, and scattered state, of the blood: ISd says, I know not whether he said it meaning by original application or by way of comparison. (TA.) — See also شَعَّاع, last sentence, in two places.

شَعَّاع: see شَعَّاع, last sentence: — and see also شَعَّاع.

شَعَّعَ: see شَعَّاع, first sentence.

شَعَّعٌ (S, O,) or شَعَّاعٌ (K,) or both, (TA,) and مُشَعَّعٌ (S, TA,) Shade that is not thick, or dense; (S, O, K, TA;) or which has not wholly shaded one, having in it interspaces. (TA.) — See also شَعَّاع, in two places.

شَعَّعَ: see the next paragraph but one, in two places: and see شَعَّاع.

شَعَّاعٌ: see شَعَّاع.

شَعَّعَ: see شَعَّاع, in two places: and شَعَّعَ. — Also, (S, O, K,) and شَعَّعٌ (O, K) and شَعَّاعَانِي (O, K,) in which last the relative ي is without cause, as in دَوَارِيٌّ and أَحْمَرِيٌّ (TA,) applied to a man, (S,) Tull: (O, K:) or tall and goodly (S, TA) and light of flesh; applied to a man as being likened to the thin [or much diluted] wine termed مُشَعَّعٌ: or the first signifies long-necked; and so the third, and the fourth; applied to anything, or the last, accord. to the R, applied to a man only: and the first, long applied to a neck: (TA:) and light, or active: (O, K:) or so in journeying; as also شَعَّعَ like هَمَّعَ, applied to a man, or, accord. to Th, to a boy, or young man: or light in spirit: (TA:) see also R. Q. 2: and (K) as some say, (O,) the first signifies goodly, or beautiful, (O, K, TA,) in face: (TA:) and شَعَّعَ (so in the O,) or شَعَّعَ, with damm to the ش, (TA,) a boy, or young man,

goodly, or beautiful, in face, light in spirit; (O, TA;) on the authority of AA. (TA.) = Also *Certain trees; or a kind of tree.* (TA.)

شُعَاعٌ: see شُعَاعٌ, in two places. With ة, applied to a she-camel, meaning *Tall*: (S, O:) or *large in body*: (TA:) pl. شُعَاعَاتٌ. (S, O.) [In the TA, شُعَاعَاتٌ is said to be mistranscribed in the § شُعَاعَاتَانِ: but it is not so in either of my copies.]

شُعَاعِي: see شُعَاعٌ, in two places. Also *Long and thin*; applied to a camel's lip. (TA.)

شُعُوعٌ: see شُعُوعٌ. — With ة, applied to wine (خَمْرٌ), *Mixed with water*: (O, EM p. 183:) accord. to some, [much diluted; i. e.] *mixed so as to be thin.* (TA.)

شعب

1. شَعَبٌ, (S, Mḡb,) aor. ٤, (Mḡb,) inf. n. شَعَبٌ, (A, Mḡb, K,) *He collected; brought, gathered, or drew, together; or united*; (S, A, Mḡb, K;) a thing, (S,) any thing or things, and a people or party: (Mḡb:) and *he separated; put apart, or asunder; divided; disunited; or dispersed or scattered*; (S, A, Mḡb, K;) a thing, (S,) any thing or things, and a people or party: (Mḡb:) thus having two contr. significations: (S:) so expressly state A'Obeid and Aboo-Ziyād: (TA:) but accord. to IDrd, it has not two contr. significations [in one and the same dial.]: he says that the two meanings are peculiar to the dials. of two peoples, (Mḡb, TA,*) each meaning belonging to the dial. of one people exclusively. (TA.) [Hence, as it seems to be indicated in the § and A, or from شَعَبٌ meaning "a tribe," as it seems to be indicated in the Ham p. 538,] one says, تَفَرَّقَ شَعْبُهُ, (S,) or شَتَّ شَعْبُهُ, (A, Ham,) † [Their union became dissolved, or broken up; or their tribe became separated;] meaning *they became separated after being congregated*: (S, Ham:) and التَّامَّ شَعْبُهُ, (S, A, Ham) † [Their separation became closed up, or their tribe drew together;] meaning *they drew together after being separated*. (S, Ham.) And شَعْبُهُمُ الْمَيِّتَةُ *Death separated them*: (S:) and شَعْبُهُ شُعُوبٌ [Death separated him from his companions]; (TA;) said of a man when he has died. (O in art. عَمِلَ: in the K, in that art., † شَعْبَتُهُ [perhaps a mis-transcription].) And it is said in a trad., مَا هَذِهِ الْقَتَا الَّتِي شَعَبْتَ بِهَا النَّاسَ i. e. [What is this judicial decision] with which thou hast divided the people? (S.) [In the TA, on the authority of IATH, الَّتِي شَعَبْتَ فِي النَّاسِ, which means, "which has excited evil among the people."]) One says also, شَعَبَ الرَّجُلُ أَمْرَهُ † *The man broke up, discomposed, deranged, or disorganized, [or rendered unsound, impaired, or marred, (agreeably with another explanation of the verb in what follows,)] his state of affairs*: (Aḡ, A'Obeid, TA:) whence the saying of 'Alee Ibn-El-'Adheer El-Ghanawse,

• وَإِذَا رَأَيْتَ الْمَرْءَ يَشْعَبُ أَمْرَهُ
• شَعَبَ الْعَصَا وَيَكْجُ فِي الْعِصْيَانِ

† [And when thou seest the man break up his state of affairs as with the breaking up of the staff, and persevere in disobedience, or rebellion]. (A'Obeid, TA.) — Also, aor. as above, (Mḡb,) and so the inf. n., (S, A, Mḡb, K,) *He repaired a cracked thing [such as a wooden bowl or some other vessel, by closing up its crack or cracks, or by piecing it: see 2, which has a similar signification, but implying muchness]: (S, Mḡb:) and [in a general sense,] he repaired, mended, amended, adjusted, or put into a right, or proper, state: (A, K, TA:) and it signifies the contr. also [of the former meaning and] of this, in the same, or in another, dial.:* (TA:) [i. e.] *he cracked a thing [such as a wooden bowl &c.]: (A, Mḡb:) and he corrupted, rendered unsound, impaired, or marred.* (A, K, TA.) شَعَبَ صَغِيرٌ مِنْ شَعَبٍ كَبِيرٍ, occurring in a trad. of 'Omar, means *A little repairing, of, or amid, much impairing.* (TA.) — [He gave a portion of property; as though he broke it off.] One says, اشْعَبْ لِي شُعْبَةً مِنَ الْمَالِ *Give thou to me a portion of the property.* (TA.) — He (the commander, or prince, S) sent a messenger (S, K) إِلَيْهِ [to him], (K,) or إِلَى مَوْضِعٍ كَذَا [to such a place]. (S.) — He turned, or sent, him, or it, away, or back: (K, TA:) aor. and inf. n. as above. (TA.) And شَعَبَ اللَّجَامُ الْقُرْسَ *The bridle turned away or back, or withheld, or restrained, the horse from the direction towards which he was going.* (K.) — He, or it, diverted a man by occupying him, busying him, or engaging his attention. (K, TA.) One says, مَا شَعَبَكَ عَنِّي [What diverted thee, or what has diverted thee, &c., from me?]. (TA.) — It is also intrans.: see 4. — [Thus it signifies *He quitted his companions, desiring others.*] One says, شَعَبَ إِلَيْهِمْ, (K, TA) *He yearned towards them [with such a number of men], and quitted his companions.* (K, TA.) — And He, or it, appeared [distinct from others]: (K, TA:) whence the month [شُعْبَان, q. v.] is [said to be] named. (TA.) — Also, (K, TA,) aor. and inf. n. as above, (TA,) said of a camel, *He cropped (اهْتَضَمَ) the upper, or uppermost, parts of trees [or shrubs].* (K, TA.) — شَعَبٌ, aor. ٤, (K,) inf. n. شَعَبٌ, (S, K, TA,) *He (a goat, S, TA, and a gazelle, TA) was wide, (K,) or very wide, (S,) between the horns, (S, K,) and between the shoulders.* (K, TA.) [See also شَعَبٌ, below.]

2. شَعَبٌ [app. signifies *He collected several things; or he collected much: and] he separated several things; or he separated much.* (O.) — Also *He repaired a cracked wooden bowl [or some other vessel] in several places [by closing up its cracks, or by piecing it]: (S, O:) [and app., in a general sense, he repaired, mended, amended, adjusted, or put into a right, or proper, state, several things; or he repaired, &c., much: and it seems to signify also the contr. of these two meanings: i. e. he cracked several things; or he cracked in several places: and he corrupted,*

rendered unsound, impaired, or marred, several things; or he corrupted, &c., much.] — It is also intrans.: see 4. — Thus, said of seed-produce, *It branched forth, or forked, after being in leaf, or blade; (TA;) like شَعَبٌ.* (K, TA.) [Hence,] one says, إِنِّي أَرَى الشَّرَّ شَعَبَ † [Verily I see the evil to have grown like seed-produce when it branches forth]; like as one says, قَصَبَ, and نَبَبَ. (TA in art. نَب.)

3. شَاعِبُهُ *He became distant, or remote, from him; (K, TA;) namely, his companion.* (TA.) [Hence,] شَاعِبَ الْحَيَاةِ † [He quitted life]. (TA.) And شَاعِبَتْ نَفْسُهُ (K, TA) *His soul [departed, or] quitted life; (TA;) meaning he died; (K, TA;) as also انشعب [i. e. هو].* (K.) [See also what next follows.]

4. اشْعَبَ *He died: (S, K: [see also 3:]) or (so in the S and TA, but in the K "and") he separated himself from another or others, never to return; (S, K;) as also شَعَبَ or شَعَبَ, accord. to different copies of the K, the latter as in the L. (TA.) A poet says, (S,) namely, En-Nābighah El-Jafde, (IB, TA,)*

• وَكَانُوا أَنَا مِنْ شُعُوبٍ فَاشْعَبُوا
(S, IB, TA,) or وَكَانُوا شُعُوبًا مِنْ أَنَا, accord. to different readings: [app. meaning, *And they were men of divided races or tribes, or were divided races or tribes of men; so they perished; or separated, never to return:*] IB says, after mentioning the former reading, i. e. they were of men who should perish; so they perished: having previously mentioned the latter reading, and added, i. e. they were of those whom شُعُوبٌ should overtake. (TA. [IB's explanations seem at first sight to indicate that he read شُعُوبٌ and شُعُوبًا; neither of which is admissible: each of his explanations app. relates to both readings; as though he understood the poet to mean, they were men separated from different tribes, to be overtaken by others; so they perished.]])

5. شَعَبَ and انشعب are quasi-pass. verbs, the former of شَعَبَ and the latter of شَعَبَ: (TA:) [the former, therefore, is most correctly to be regarded and used as intensive in its significations, or as relating to several things or persons: but it is said that] both signify alike: [app. *It became collected; it became brought, gathered, or drawn, together; or it became united: and also] it became separated, put apart or asunder, divided, disunited, or dispersed or scattered: (S, K:) and it, or he, became distant, or remote.* (K.) One says, تَشَعَّبُوا فِي طَلَبِ الْمَيِّاءِ [They became separated, &c., or they separated themselves, &c., in search of the waters], and فِي الْغَارَاتِ [in predatory excursions]. (TA.) And انشعب عَنِّي † *Such a one became distant, or remote, from me; or withdrew to a distance, or far away, from me.* (TA.) And انشعب الطَّرِيقُ † *The road separated.* (S, A, Mḡb.) And انشعب النهر † *The river separated [or branched forth] into other rivers.* (TA.) And انشعبت الشجرة (TA) *The branches of the tree separated, divided,*

straggled, or spread out dispersedly; (S, TA;) or branched forth from the stem, and separated, divided, &c. (Msb.) See also 2. One says also, *تشعب أمر الرجل* + [The state of affairs of the man became broken up, discomposed, deranged, disorganized, or (agreeably with another explanation of the verb in what follows) rendered unsound, impaired, or marred]. (A.) — Also † the latter verb, [or each,] *It became closed up; [or repaired by having a crack or cracks closed up, or by being pieced;]* said of a cracked thing: (TA:) and † both verbs, i. q. *انصلح* [which means, in a general sense, it became rectified, repaired, mended, amended, adjusted, or put into a right, or proper, state; &c.; but I have not found this verb (انصلح) in its proper art. in any of the Lexicons]: (K, TA:) and † the latter signifies also *it became cracked; (A;)* [and in like manner the former, said of a number of things; or *it became cracked in several places* when said of a single thing: and hence † both signify, in a general sense, *it became corrupted, rendered unsound, impaired, or marred; a meaning which may justly be assigned to the former verb in the phrase mentioned in the next preceding sentence.*]

7: see 5, in nine places: and see also 3.

8: see 1, in the former half of the paragraph.

شعب inf. n. of *شعب* [q. v.]. (Msb.) — [Used as a simple subst., it signifies *Collection*, or *union*: and also *separation*, *division*, or *disunion*; and] *a state of separation or division or disunion*; (K, TA:) as also † *شعبة*: (S, TA:) pl. of the former *شعوب*. (TA.) — And [hence, perhaps, as implying both union and division,] *Such as is divided [into sub-tribes], of the tribes of the Arabs and foreigners*: (S: [in my copy of the Msb, *ما انقسمت فيه قبائل العرب*, as though it meant the tribes of the Arabs collectively, agreeably with another explanation to be mentioned below; but I think that there may be a mistranscription in this case:]) pl. *شعوب*: (S, Msb:) or it signifies, as some say, (Msb,) or signifies also, (S,) *a great tribe*; syn. *قبيلة عظيمة*, (S, A, K,) or *حى عظيم*; (Msb;) the *parent of the [tribes called] قبائل*, to which they refer their origin, and which comprises them: (S:) or, as some say, *a great tribe (حى عظيم) forming a branch of a قبيلة*: or *a قبيلة itself*: (TA:) A'Obeyd says, on the authority of Ibn-El-Kelbee, on the authority of his father, that the *شعب* is *greater than the قبيلة*; next to which is the *فصيلة*; then, the *عمارة*; then, the *بطن*; then, the *فخذ*: (S, TA:) but IB says that the true order is that which Ez-Zubeyr Ibn-Bekkár has stated, and is as follows: (TA:) [i. e.] the genealogies of the Arabs consist of six degrees; (Msb;) first, the *شعب*; then, the *قبيلة*; then, the *عمارة*, (Msb, TA,) with *fet-h* and with *kesr*, to the *ع*; (Msb;) then, the *بطن*; then, the *فخذ*; and then, the *فصيلة*: thus, Khuzeymeh is a *شعب*; and Kináneh, a *قبيلة*; and Kureysh, an *عمارة*; and Kuseif, a *بطن*; and Hášhim, a *فخذ*; and El-'Abbás, a *فصيلة*: (Msb, TA:) and Aboo-Usáme says that

these classes are agreeable with the order obtaining in the structure of man; the *شعب* is the greatest of them, derived from the *شعب* [or suture] of the head; next is the *قبيلة*, from the *قبيلة* [which is a term applied to any one of the four principal bones] of the head; then, the *عمارة*, which is the breast; then, the *بطن* [or belly]; then, the *فخذ* [or thigh]; and then, the *فصيلة*, which is the shank: to these some add the *عتيرة*, which consists of few in comparison with what are before mentioned: (TA:) and some add after this the *رَهط*: some also add the *جذر* before the *شعب*: (TA in art. *بطن*;) the pl. is as above. (TA.) It signifies also *A nation, people, race, or family of mankind*; syn. *جبل*; as expl. by IM and others: in the K, [and in a copy of the A,] erroneously, *جبل* [a mountain]: (TA:) but it is [strangely] said by Aboo-'Obeyd El-Bekree that accord. to all except Bundár, the word in this sense is † *شعب*, with *kesr*. (MF.) And the pl., *شعوب*, is [said to be] especially applied to denote the *foreigners (العجم)*: (TA:) [thus it is said that] the phrase, in a trad., *إن رجلاً من الشعوب* means [Verily a man] of the *foreigners (العجم)* [became a Muslim: but see *الشعوبية*]. (S.) — Also, [as implying separation,] *Distance, or remoteness*. (A, K.) So in the phrase *شعب الدار* [The distance, or remoteness, of the abode, or dwelling]. (TA.) — And *A crack* (S, A, K, TA) in a thing, (S,) which the *شعب* repairs. (S, TA.) — And *The place of junction* [i. e. the suture] of the *قَبَائِل* [or principal bones] of the head; (K;) the *شأن* which conjoins the *قَبَائِل* of the head: the *قَبَائِل* in the head being [the frontal bone, the occipital bone, and the two parietal bones; in all,] four in number. (S.) — [Hence, perhaps,] *هُمَا شَعْبَان* + *They two are likes [or like each other]*. (S.) — See also *شعب*. — Also *Distant, or remote*; (K;) as in the phrase *مَاءٌ شَعْبٌ* [Distant, or remote, water]: pl. *شعوب*. (TA.)

شعبة: see the dual *شعبان* voce *شعبة*.

شعب A road: (Msb:) or a road in a mountain: (S, A, O, L, Msb, K:) primarily a road in a mountain (Har p. 29) and in valleys: (Id. p. 72:) afterwards applied to any road: (Id. p. 29:) [see also *مَشْعَب*]: pl. *شعاب*. (S, O, Msb.) And *A water-course, or place in which water flows, in [a low, or depressed, tract, such as is called] a بطن of land*, (ISh, A, O, K,) having two elevated borders, and in width equal to the stature of a man lying down, and sometimes between the two faces, or acclivities, of two mountains. (ISh, O.) Or it signifies, (K,) or signifies also, (A,) *A ravine, or gap, [or pass,] between two mountains*. (A, K.) — Also [A reef of rocks in the sea: so in the present day: or] *اَزْبَة* or *زَرْبَة* (accord. to different copies of the K in art. *جبن* [but neither of these two words do I find in their proper art. in any Lex.]) in the sea, such as is connected with the shore: if not connected with the shore, a bow-shot distant, it is called *جَبْن*. (K and TA in art. *جبن*.) — And *A brand, or mark made with a*

hot iron, (S, K,) upon camels, (K,) peculiar to the Benoo-Minkar, in form resembling the [hooked stick called] *مِخْجَن*: (S:) or a brand upon the thigh, lengthwise, [consisting of] two lines meeting at the top and separated at the bottom: (ISh, TA:) or a brand united [at the upper part and] at the lower part separated: (Aboo-'Alee in the "Tedhkireh," TA: [but there is an omission here, so that the reverse may perhaps be meant:]) or a brand upon the neck, like the *مِخْجَن*: (Suh in the R, TA:) in a marginal note in the copy of the L, it is said that *شعب* signifying a brand is with *kesr* to the *ش* and with *fet-h* [i. e. *شَعْبٌ* and † *شَعْبٌ*]. (TA.) — See also *شَعْبٌ*. — [And see the pl. *شعاب* below.]

شعب Width, or distance, (A, K,) or great width or distance, (S,) between the horns (S, A, K) of a goat (S, TA) and of a gazelle, (TA,) and between the shoulders, (A, K,) and between two branches. (A.) [See also 1, last signification.]

شعبة: see *شعب*, second sentence. — Also *The space, or interstice, between two horns*: and between two branches: (K:) pl. *شعاب* and *شعَب*, (K, TA,) in this and all the following senses. (TA.) — And *A cleft in a mountain, to which birds (الطيور) resort*, for which *الطير* is erroneously substituted in [several of] the copies of the K, (TA) resort: pl. as above. (K, TA.) — Also *A branch of a tree*, (S, A, Mgh, Msb, TA,) growing out apart, or *divaricating*, therefrom: (Msb, TA:) or the *extremity of a branch*: (K, TA: [said in the latter to be tropical in this latter sense; but why, I see not:]) pl. *شعَب* (S, Mgh, Msb, TA) and *شعاب*, as above. (TA.) And *شعب الغصن* The *divaricating, or straggling, [branchlets, or] extremities [or shoots or stalks] of the branch*. (TA.) And [hence] *عَصَا فِي رَأْسِهَا شَعْبَان* [A staff having at his head two forking portions or projections]; (A, TA;) and Az mentions, as heard by him from the Arabs, † *شَعْبَان*, without ت, instead of *شَعْبَان* in this phrase. (L, TA.) And *شعبة من ریحان* [A sprig, spray, bunch, or branchlet, of sweet basil, or of sweet-smelling plants]: and *شعبة من شعر* [and *صوف* A lock, or flock, of hair and of wool]. (JK in art. طوق.) And *أَنَا شَعْبَةٌ مِنْ دَوْحَتِكَ* [I am a branch, or branchlet, of thy great tree]. (A, TA.) And *مَسْأَلَةٌ كَثِيرَةُ الشَّعْبِ* + [A question having many branches, or ramifications]. (Msb.) And [the pl.] *شعَب* [as meaning] † The fingers: (K, TA:) one says, *قَبَضَ عَلَيْهِ بِشَعْبِ يَدِهِ* † He laid hold upon it with his fingers. (A, TA.) And *قَعَدَ بَيْنَ شَعْبَتَيْهَا* † He sat between her two legs: (A:) and *بَيْنَ شَعْبَيْ الْأَرْبَعِ* † [He sat (in the Mgh *جَلَسَ*), as implied in the A, and in the Msb *جَلَسَ*] between her arms and her legs; (A, Mgh, Msb, K;) or between her legs and the *شُفْرَان* [dual of *شُفْر*, q. v.,] of her *فَرْج*; (A, Mgh, K;) occurring in a trad.; (Mgh, Msb;) an allusion to *جماع*. (A, Mgh, Msb, K.) And *شُعْبَتَا الرَّحْلِ* + *The شُرْحَان* [or two upright pieces of wood] of the

camel's saddle; its قَادِمَة and its آخِرَة. (Mgh.) And **شَعْبُ السُّفُودِ** **إِغْرِزِ اللَّحْمَ فِي شَعْبِ السُّفُودِ** [Infix thou the flesh-meat upon the prongs of the roasting-instrument]. (A, TA.) And **شُعْبَةٌ مِنْجَلٍ** [A tooth of a reaping-hook]. (K in art. **سَنَ**.) And **شُعْبَةٌ مِنَ الشَّيْنِ** [A tooth, or cusp, of the teeth, or cusps, of the **س**]; the **شَعْبُ** of the **س** being three. (S and L in art. **سَنَ**.) And **شُعْبُ** **الْفَرْسِ** **إِ** The outer parts, or regions, of the horse (أَطْفَارُهُ, A, or نَوَاحِيهِ, K); all of them: (K:) or the prominent parts (S, K) of them, (K,) or of him; (S, and so in some copies of the K;) as the neck, and the **مَنْسَج** [or withers, &c.], (S, TA,) and the crests of the hips, (TA,) or such as his head, and his **حَارِك** [or withers, &c.], and the crests of his hips. (A.) — Also A small water-course, or channel in which water flows; as in the phrase **شُعْبَةٌ حَافِلٌ** a small water-course filled with a torrent: (S:) or a water-course in sand; (K;) or in the elevated part of a depressed tract into which sand has poured and remained. (TA.) And A small portion of a [water-course such as is called] **تَلْعَةٌ**; or what is smaller than a **تَلْعَةٌ**; accord. to different copies of the K; **الشُّعْبَةُ** being expl. as meaning **مَا صَغَرَ مِنَ التَّلْعَةِ** and, in one copy, **عَنِ التَّلْعَةِ**. (TA.) And Such as is large, of the channels for irrigation of valleys: (K, TA:) or, as some say, a branch from a **تَلْعَةٌ**, and from a valley, or torrent-bed, taking a different course therefrom: pl. as above. (TA.) — And A portion, part, or piece, of a thing; or somewhat thereof: (S, Mgh, K, TA:) pl. as above. (TA.) One says, **اشْعَبْ لِي شُعْبَةً مِنَ الْبَالِ** Give thou to me a portion of the property. (TA.) And **فِي يَدِهِ شُعْبَةٌ خَيْرٍ** [In his hand is somewhat of good, or of wealth]. (TA.) And it is said in a trad., **الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ** Modesty is a part of faith: and in another, **الشَّبَابُ شُعْبَةٌ مِنَ الْجُنُونِ** [Youth is a part of insanity]. (TA.) In explanation of the phrase, in the Kur [lxxvii. 30], **إِنِّي ظِلٌّ لِي ثَلَاثَ شُعَبٍ** [Unto a shade, or shadow, having three parts, or divisions], it is said that the fire [of Hell], on the day of resurrection, will divide into three parts; and whenever they shall attempt to go forth to a place, it will repel them: by **ظِلٌّ** being here meant that the fire will form a covering; for [literally] there will be no **ظِلٌّ** in this case. (Th, L.) — And A piece such as is called **رُؤْيَةٌ**, with which a wooden bowl [or the like] is repaired. (S.) — Accord. to Lth, (T, TA,) **شُعْبُ الدَّهْرِ** means **إِ** The changes, or vicissitudes, of time or fortune; (T, A, TA;) and he cites the saying of Dhu-r-Rummeh,

• وَلَا تَقْسِمَ شُعْبًا وَاحِدًا شُعْبَ •

which he explains by saying, i. e. I thought that one thing, or state of things, would not be divided into many things, or states: [i. e. Nor did I think that the vicissitudes of fortune would divide one whole body of men into many parties:] but Az disapproves of this explanation, and says that **شُعْبَ** here means *Intentions, designs, or purposes*:

he says that the poet describes tribes assembled together in the [season called] **رَبِيع**, who, when they desired to return to the watering-places, differed in their intentions, or designs; wherefore he says, *Nor did I think that various intentions would divide [one whole body of men who before had] a consensient intention.* (L, TA.) — [See also the pl. **شُعَابٌ** below.]

شُعْبَانٌ, imperfectly decl., (Mgh,) The name of a month [i. e. the eighth month of the Arabian year]: pl. **شُعْبَانَاتٌ** (S, Mgh, K) and **شُعَابِينٌ**: (Mgh, K:) so called from **تَشَعَّبَ** “it became separated;” (K, TA;) because therein they used to separate, or disperse themselves, in search of water [when the months were regulated by the solar year; this month then corresponding partly to June and partly to July, as shown voce **زَمَنٌ**, q. v.]; or, as some say, for predatory expeditions [after having been restrained therefrom during the sacred month of Rejeb]; or, accord. to some, as Th says, from **شَعَبَ** “it appeared;” because of its appearance between the months of Rejeb and Ramadán. (TA.) — **غَزَالُ شُعْبَانَ** A certain insect, (K, TA,) a species of the **جُنْدَب**, or of the **جُنْدَب**. (TA.)

شُعْبَةُ pl. of **شُعْبٌ**: (S, O, Mgh:) and of **شُعَابٌ**. (K, TA.) — **شَغَلْتُ شُعَابِي جَدَوَايَ** is a prov., [expl. as] meaning *The abundance of the food [that I have to procure for my family] has occupied me so as to divert me from giving to people:* (S, TA:) [Z considers **شُعَاب**, here, as pl. of **شُعْبَةٌ** “a branch,” and as meaning *duties, and relations:* (Freytag's Arab. Prov., i. 653:)] but El-Mundhirci says that **شُعَابِي** is a mistranscription: the other reading is **سَعَاتِي**, meaning “my expending upon my family.” (Meyd. [See also **سَعَاةٌ** in art. **سَعَى** and **سَعَوُ**].)

شُعُوبٌ (S, A, Mgh, K,) without the article **ال**, and imperfectly decl., (Mgh,) and **الشُّعُوبُ** (A, Mgh, K,) with the article, and perfectly decl., (Mgh,) but several authors disallow this latter, accounting it wrong; (TA;) a name for *Death*; (S, A, Mgh, K;) so called because it separates men: (S, Mgh:) the former is a proper name: (Mgh:) J says [in the S] that it is determinate, and does not admit the article **ال**: in the L, it is said that **شُعُوبٌ** and **الشُّعُوبُ** both signify as above; and that in either case it may be originally an epithet, being like the epithets **قَتُولٌ** and **ضُرُوبٌ**; and if so, the article in this case is as in **الْعَبَاسُ** and **الْحَرْتُ** and **الْحَسَنُ**: and this opinion is confirmed by what is said of its derivation: but he who says **شُعُوبٌ**, without the article, makes the word a pure substantive, and deprives it literally of the character of an epithet; wherefore the article is not necessarily attached to it, as it is not to **عَبَاسٌ** and **حَرْتُ**; yet the essence of an epithet is in it still, as in the instance of **حَبَّةٌ** **جَابِرُ بْنُ حَبَّةٍ**, a name for “bread,” so called because it reinvigorates the hungry; and as in **وَابِطٌ**, [a certain town] so called, accord. to Sb, because midway between **El-Irák** [Irák el-'Ajam] and **El-Baṣrah**:

thus in the L. (TA.) One says of a person when he has been at the point of death and then escaped, **أَقَصَّتْهُ شُعُوبٌ** [Death became near to him]. (TA.) And it is said in a trad., **فَمَا زِلْتُ وَاضِعًا رِجْلِي عَلَى خَدِّهِ حَتَّى أَزْرَتْهُ شُعُوبٌ**, i. e. [And I ceased not putting my foot upon his cheek until] I made death to visit him. (TA.)

شُعِيبٌ A [leathern water-bag such as is called] **مَزَادَةٌ** [q. v.]; (A'Obeyd, S, K;) as also **رَاوِيَةٌ** and **سَطِيحَةٌ**: (A'Obeyd, S:) or one that has been repaired, or pieced: (TA:) or one that is made of two hides: (K:) or one that is made of two hides facing each other, without **فُتَام** at their corners; **فُتَام** in [the making of] **مَزَايِدَ** being the taking of the hide and folding it, and then adding at the sides what will widen it: or one that is pieced (**تُقَامَرُ**) with a third skin, between the two skins, that it may be rendered wider: or one that is made of two pieces joined together: (TA:) or one that is sewed (**مَخْرُورَةٌ**, K and TA, in the CK **مَخْرُورَةٌ**) on both sides: (K:) called thus because one part is joined to another: (L, TA:) pl. **شُعَيْبٌ**. (K, TA.) — Also An old, worn-out skin for water or milk: (K:) because it is pieced, or repaired: (TA:) pl. as above. (K.) — And A camel's saddle; syn. **رَحْلٌ**: because it is joined, part to part: so in the saying of El-Marrár, describing a she-camel,

• إِذَا هِيَ خَرَّتْ خَرًّا مِنْ عَن يَمِينِهَا •
• شُعِيبٌ بِهِ إِحْمَامُهَا وَلُغُوبُهَا •

[When she falls down, or fell down, there falls down, or fell down, from her right side a saddle by reason of which was her fevered and jaded state]. (TA.) — And **رَجُلٌ شُعِيبٌ** i. q. **غَرِيبٌ** [A man who is a stranger, &c.]. (AA, TA voce **غَرِيبٌ**.)

شُعَابَةٌ The art, or craft, of repairing cracks [in wooden bowls &c., by piecing them]. (TA.)

شُعُوبِيٌّ: see what next follows.

الشُّعُوبِيَّةُ A sect which does not prefer, or exalt, the Arabs above the 'Ajam [or foreigners or Persians]: (S:) or a sect which prefers, or exalts, the 'Ajam above the Arabs: (Mgh:) or those who despise the circumstances, or condition, of the Arabs; (A, K;) one of whom is called **شُعُوبِيٌّ**; (A, K;) a rel. n. formed from the pl., (IM, Mgh, TA,) **شُعُوبٌ** being predominantly applied to the 'Ajam; (IM, TA;) like **أَنْصَارِيٌّ** [from **أَنْصَارٌ**]. (IM, Mgh, TA.) In the phrase **إِنَّ رَجُلًا مِنَ الشُّعُوبِ أَسْلَمَ**, occurring in a trad., [and mentioned before, voce **شُعْبٌ**], **الشُّعُوبِ** may mean **العَجَم**; or it may be [used as] a pl. of **شُعُوبِيٌّ**, like as **الْيَهُودُ** and **الْمَجُوسُ** are [used as] pls. of **الْيَهُودِيٌّ** and **الْمَجُوسِيٌّ**. (IAth, TA.)

شُعَابٌ A repairer of cracks [in wooden bowls &c., by piecing them]. (S, Mgh, TA.)

الشَّاعِبَانِ *The two shoulders*: (K:) because wide apart: of the dial. of El-Yemen. (TA.)

أَشْعَبَ A goat, (S, TA,) and a gazelle, (A, TA,) wide, (A,) or very wide, (S, TA,) between the horns: (S, A, TA:) [and app., between the shoulders: (see شَعْب:)] fem. شَعْبَاءُ: (TA:) and pl. شَعْبٌ. (S, A, TA.) — It is also the name of a certain very covetous man [who became proverbial for his covetousness, and hence it is used as an epithet]: (S, K:) so in the saying, لَا تَكُنْ أَشْعَبَ [Be not thou an Ash'ab, for in that case thou wilt become fatigued, or wearied, by thy endeavours]; (K:) a prov.: (TA:) and so in the prov., أَطْمَعُ مِنْ أَشْعَبَ [More covetous than Ash'ab]. (S.)

مَشْعَبٌ A way, road, or path, (S, Mgh, K,) [in an absolute sense, or] branching off from another. (Mgh.) مَشْعَبُ الْحَقِّ means *The way [of truth, or] that distinguishes between truth and falsity*. (K.)

مَشْعَبٌ An instrument by means of which a crack in a [wooden bowl or some other] thing is repaired [by piecing it]; an instrument used for perforating, a drill, or the like, (K, TA,) by means of which the شَعَابُ repairs a vessel. (TA.)

قَصْعَةُ مَشْعَبَةٍ [a wooden bowl] repaired in several places [by closing up its cracks, or by piecing it]. (S.) — See also what follows.

مَشْعُوبٌ applied to a camel, (K,) and مَشْعُوبَةٌ applied to a number of camels, (TA,) *Marked with the brand called شَعْب*. (K, TA.)

شَعْب

Q. 1. شَعْبٌ, and its inf. n. شَعْبَةٌ: see شَعُودٌ and شَعْدٌ in art. شَعْدٌ.

مَشْعُودٌ: see شَعُودٌ in art. شَعْدٌ.

شَعْت

1. شَعْتٌ, aor. شَعْتُ, (Mgh,) inf. n. شَعْتُ, (A, Mgh, Mgh,) *It (hair) was, or became, shaggy, or dishevelled, (A, Mgh,) and frouzy, or altered in odour, (Mgh,) in consequence of its being seldom dressed: (A, Mgh:) or it was, or became, defiled with dust, and matted, or compacted, in consequence of its being seldom anointed: (Mgh:) or, accord. to El-Ghooree, it wanted oil, or ointment: (Har p. 50:) and شَعْتُ signifies [the same: or] it was, or became, matted, or compacted, (K, TA,) and dusty. (TA.) And the former verb, [and app. † the latter also,] *It (the head) was, or became, dusty, not being renovated [by dressing or anointing], nor cleansed*. (Mgh.) Also the former verb, aor. as above, (L, K, and Ham p. 469,) inf. n. شَعْتُ (S, L, K, and Ham) and شَعُوتُهُ (L and Ham,) *He was, or became, shaggy, or dishevelled, in the hair, (JM, PS,) and frouzy, or altered in odour, in consequence of its being seldom dressed: (JM:) or it signifies (or signifies also, JM) he had a dusty head, (S, L, K, JM,) and plucked hair, unanointed: (L:) or he had matted, or compacted, and dusty, hair: (L, and Ham p. 469:) and in like manner شَعْتُ. (L.) — شَعْتُ, (Mgh,) or شَعْتُ, (S, K, TA,) [or**

each,] also signifies † *The being separated, or disunited, (S, Mgh, K, TA,) and spread out, (Mgh,) and uncompacted, (TA,) like as is the head of the سَوَاك [or tooth-stick, by its being bruised, or battered, or mangled by blows]. (Mgh, TA.) You say, رَأَسُ السَّوَاكِ شَعْتُ, (Mgh, TA,) and الوَتِدُ, (A, TA,) † *The head of the tooth-stick, and of the wooden peg or stake, became disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; or rendered brushy; by its being bruised, or battered, or mangled by blows]. (TA.) And شَعُّوا † They [meaning men] became separated, disunited, dispersed, or scattered. (A.) — And شَعْتُ, aor. as above, (TK,) inf. n. شَعْتُ, said of the state of affairs, † *It was, or became, dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled. (S, A, K, TA, TK.) [In the S and A and K, this is placed as the first of all the meanings in this art.; and in the A, it is mentioned among the meanings that are proper, not tropical; but in my opinion it is tropical. See also شَعْتُ below.]***

2. شَعْتُ, inf. n. شَعْتُ, *He rendered it (i. e. hair) [shaggy, or dishevelled, and frouzy: (see 1:) or] matted, or compacted, and dusty: or he rendered him [shaggy, or dishevelled, and frouzy, in his hair: or] matted, or compacted, and dusty, in his hair. (TA.) — شَعْتُ also signifies † The separating, disuniting, dispersing, or scattering, a thing. (S.) And † The making to separate like as do rivers and branches. (L.) [Hence,] شَعْتُ رَأْسَ السَّوَاكِ † *He made the head of the tooth-stick to become disintegrated; or separated, disunited, or uncompacted, in its component parts or its fibres; or rendered it brushy; by bruising it, battering it, or mangling it by blows: see 1]. (A.) — شَعْتُ السَّنَا † He took of the straggling branches, or sprigs, of the senna, without pulling it up by the roots. (TA, from a trad.) — See also 5, in two places. — شَعْتُ النَّاسَ فِي الطَّعْنِ † *The people took, or began, to impugn his character, censure him, reproach him, or speak against him, by befouling his reputation (بَشْعِيْتُ) عَرَضِهِ. (TA, from a trad.) — And شَعْتُ مِنْهُ † He detracted from his reputation: syn. غَضَّ عَنْهُ: from الشَّعْتُ [as inf. n. of 1 in the last of the senses assigned to it above,] meaning اِنْتَشَارَ الْأَمْرُ. (L.) — And also, inf. n. as above, † *He repelled from him, or defended him: (K:) or he defended his reputation. (TA.) [Thus it has two contr. meanings.]****

4. شَعْتُ, inf. n. شَعْتُ, † *Such a one was angry by reason of me; syn. غَضِبَ. (A. [But this I have not found elsewhere; and I almost think that شَعْتُ, in my copy of the A, may be a mistranscription for شَعْتُ; and غَضِبَ, for غَضَّ.]*

5: see 1, in six places. — شَعْتُ also signifies † *The act of taking; syn. أَخَذَ; (K, TA;) and so شَعْتُ. (TA.) One says, شَعْتُ الدَّهْرَ † Time, or fortune, took him. (TA.) And شَعْتُ مَالَهُ*

He took his property. (TK.) — And † The eating little of food; (K, TA;) and so شَعْتُ: whence one says, شَعْتُ مِنَ الطَّعَامِ I ate little of the food. (TA.)

شَعْتُ: see the next paragraph.

شَعْتُ inf. n. of 1 [q. v.]. (L, Mgh, &c.) — [Hence,] شَعْتُكَ, (S,) and شَعْتُكَ, (A,) i. e. † *[May God rectify, or repair, and consolidate, what is discomposed, deranged, disorganized, disordered, or unsettled, of thy, and your, affairs; (see art. لَمَّ; or] consolidate thy, and your, disorganized, disordered, or unsettled, state of affairs: (S, A:) [in the latter expressly distinguished as tropical:]] [and so شَعْتُكَ, and شَعْتُكَ; perhaps by poetic license; for] Kaab Ibn-Malik El-Ansaree says,*

• لَمَّ إِلَٰهٌ بِهِ شَعْنَا وَرَمَّ بِهِ
• أُمُورَ أُمَّتِهِ وَالْأُمُورَ مَشْتَرِكَةً

† *[God rectified and consolidated, by him, a discomposed, deranged, disorganized, disordered, or unsettled, state of affairs, and repaired, by him, the affairs of his people, when the state of affairs was broken up]. (TA.) It is said in a trad., as a form of prayer, اَسْأَلُكَ رَحْمَةً تَلْزِمُ بِهَا شَعْنِي i. e. † [I ask of Thee mercy] whereby thou shalt consolidate what is discomposed, deranged, disorganized, disordered, or unsettled, of my state of affairs. (TA.)*

شَعْتُ, applied to hair, *Shaggy, or dishevelled: (MA:) [or shaggy, or dishevelled, and frouzy, or altered in odour, in consequence of its being seldom dressed: (see 1, first sentence:)] or defiled with dust, and matted, or compacted, in consequence of its being seldom anointed. (Mgh.) And in a similar sense applied to the head of a سَوَاك [or tooth-stick, meaning † Disintegrated; or separated, disunited, or uncompacted, in its fibres; or rendered brushy; by its being bruised, &c.; and so as applied to the head of a wooden peg or stake; as indicated by an explanation of its verb]. (MA.) [And in the TA it is applied to a plant, as meaning † Straggling.] See also شَعْتُ. — And † A man dirty in the body. (Mgh.)*

شَعْتُ A place of [or in] the hair that is شَعْتُ [or shaggy, or dishevelled, &c.]. (TA.)

شَعْتُ, and شَعْتُ الرَّأْسِ: see what next follows.

أَشْعَتُ الرَّأْسَ, (S, Mgh, Mgh, K,) and أَشْعَتُ, (K,) and شَعْتُ الرَّأْسَ, (Mgh, TA,) [and شَعْتُ الرَّأْسَ, (K,) and شَعْتُ الرَّأْسَ, (TA,) and شَعْتُ الرَّأْسَ, (K,) applied to a man, (A, Mgh, Mgh,) *Having the hair shaggy, or dishevelled, and frouzy, or altered in odour, in consequence of its being seldom dressed: (Mgh:) or having the hair defiled with dust, and matted, or compacted, in consequence of its being seldom anointed: (Mgh:) or having the head dusty, (S, A, K, TA,) and the hair plucked, and unanointed: (TA:) fem. of the first شَعْتُ, applied to a woman: (A, Mgh,) and شَعْتُ [is its pl., and] is applied to horses, as meaning [having shaggy coats,] not curried: (S:) or dusty by*

reason of long journeying. (Ham p. 130, [See an ex. from a poet, voce *أَبَإَ*].) The first [or each] is also applied to a head, as meaning *Dusty*, not renovated [by dressing or anointing], nor cleansed. (Msb.) — *الْأَشْعَثُ* † The wooden peg or stake: (A, K, TA:) so in a verse of El-Kumeyt cited in the first paragraph of art. *حَف*: an epithet in which the quality of a subst. is predominant: (TA:) so called because its head is disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; by its being battered by blows]. (A, TA.) — And † *What has dried up of the [barley-grass called] نَهْمَى*: (K, TA:) [or] it is so called when its prickles have dried. (TA.)

شعد

Q. Q. 1. *شَعَوَ*, (A, Msb,) inf. n. *شَعْوَةٌ*, (A, L, Msb, K,) *He practised the art termed شَعْوَةٌ*, expl. below: (A, L, Msb, K:) as also *شَعَبَدَ*, (Msb, K,) inf. n. *شَعْبَدَةٌ*: (A, Msb, K:) so some say. (Msb.) [See what here follows.]

شَعْوَةٌ *Legerdemain*, or sleight-of-hand, (A, L, K,) and false miracles, (TA,) and fascinations, (K,) or fascination, (A, L,) or a kind of play, (Msb,) like *سحر*, (A, L, Msb, K,) making a thing to appear different from what it really is, (L, K,) or showing a man what has no real existence: (Msb:) or making what is false to assume the form of what is true: (TA:) as also *شَعْبَدَةٌ*: (A, Msb:) vulgarly termed *شَعْبَةٌ*. (TA.) — Also *Quickness*: or lightness, or agility, in any affair. (L.) — It is not a word of the language of the people of the desert. (Lth, L, Msb.)

شَعْوِيٌّ *A messenger of princes or governors*, (L, K,) who journeys on affairs of importance for them (L) upon post-horses or other beasts appointed for their conveyance: (L, K:) so called because of his quickness. (L.) It is not a word of the language of the people of the desert. (Lth, L.) — See also what follows.

مُشَعْوِدٌ and *مُشَعْوَذٌ* *A man who practises the art termed شَعْوَةٌ*; (L, K:) as also *شَعْوِيٌّ*: (TA in art. *عَجَب*:) improperly called *مُشَعْبِدٌ*, and sur-named *أَبُو الْعَجَبِ*. (Eth-Tha'alibee, TA.)

شعر

1. *شَعَرَبَهُ*, (S, Msb, K, &c.,) and *شَعَرَ بِهِ*, (K,) which latter is disallowed by some, but both are correct, though the former is the [more] chaste, (TA,) aor. *شَعَرَ*, (S, Msb, K,) inf. n. *شَعْرٌ* (S, Msb, K, &c.) and *شَعَرَ* (K, TA) and *شَعَّرَ*, (TA, and so in the CK in the place of *شَعَرَ*) but the first is the most common, (TA,) and *شَعْرَةٌ* (Msb, K) and *شَعْرَةٌ* and *شَعْرَةٌ*, (K,) of which last three the first is the most common, (TA,) and *شَعْرِيٌّ* and *شَعْرِيٌّ* (K) and *شَعْرِيٌّ* (TA) and *شَعُورٌ* (Msb, K) and *شَعُورَةٌ*, (K,) which is said to be the inf. n. of *شَعَرَ*, (TA,) and *مُشَعُورٌ* and *مُشَعُورَةٌ* (Lh, K) and *مُشَعُورَةٌ*, (K,) which is of extr. form, (TA,) *He*

knew it; knew, or had knowledge, of it; was cognizant of it; or understood it; (S, A, Msb, K, TA;) as also *شَعَرَ لَهُ*: (Lh, TA:) or *he knew the minute particulars of it: or he perceived it by means of [any of] the senses*. (TA.) Lh mentions the phrase *أَشَعَّرُ فَلَانًا مَا عَمِلَهُ* and *أَشَعَّرُ فَلَانًا مَا عَمِلَهُ* [I know what such a one did or has done], and *مَا شَعَرْتُ فَلَانًا مَا عَمِلَهُ* [I knew not what such a one did], as on the authority of Ks, and says that they are forms of speech used by the Arabs. (TA.) [See also *شَعَرَ*, below.] — *شَعَرَ*, (A, Msb, K,) aor. *شَعَرَ*, (Msb, K,) inf. n. *شَعْرٌ* and *شَعْرٌ*, (K, TA,) or *شَعَرَ*, (so accord. to the CK instead of *شَعَرَ*.) *He said, or spoke, or gave utterance to, poetry; spoke in verse; poetized; or versified; syn. قَالَ شَعْرًا*; [for poetry was always spoken by the Arabs in the classical times; and seldom written, if written at all, until after the life-time of the author;] (A, Msb, K;) as also *شَعَرَ*: (K:) or the latter signifies *he made good, or excellent, poetry or verses*; (K, MF;) and this is the signification more commonly approved, as being more agreeable with analogy: (MF:) or the latter signifies *he was, or became, a poet*; (S;) as also *شَعَرَ*, aor. *شَعَرَ*. (TA.) One says, *شَعَرْتُ لِفُلَانٍ* I said, or spoke, poetry, &c., to such a one. (TS, O, TA.) And *لَوْ شَعَرَ بِنَقْصِهِ لَمَا شَعَرَ* [Had he known his deficiency, he had not spoken poetry, or versified]. (A.) — *شَاعَرَهُ فَشَعَرَهُ*: see 3. — *شَعَرَ* as a trans. verb syn. with *اشعر*: see 4. — As syn. with *شاعر*: see 3. — *شَعَرَ*, aor. *شَعَرَ*, (K,) inf. n. *شَعْرٌ*, (TA,) *His (a man's, TA) hair became abundant (K, TA) and long*: (TA:) and said likewise of a goat, or other hairy animal, *his hair became abundant*. (TA.) — Also † *He possessed slaves*. (Lh, K.)

2. *شَعَرَ* as an intrans. verb: see 4: — and as a trans. verb also: see 4.

3. *شَاعَرَهُ فَشَعَرَهُ*, (S, K,) aor. of the latter *شَعَرَ*, that is with fet-ḥ, (S, MF,) accord. to Ks, who holds it to be thus even in this case, where superiority is signified, on account of the faucial letter; or, accord. to most, *شَعَرَ*, agreeably with the general rule; (MF;) *He vied, or contended, with him in poetry, and he surpassed him therein*. (S, K, MF.) — And *شَاعَرَهَا*, (S,) and *شَاعَرَهَا*, (A, Msb, K,) and *شَاعَرَهَا*, (A, K,) *He slept with him, and with her*, (Nāwem, S, and *شَاعَرَهَا*, Msb, K, or *شَاعَرَهَا*, A,) in one *شَاعَر* [or innermost garment]. (S, A, Msb, K.) — [Reiske, as mentioned by Freytag, explains *شاعر* as signifying also *Tractavit, prensavit, vellicavit*: but without naming any authority.]

4. *اشعره* *He made him to know*. (S.) You say, *اشعره بالأمر* and *الأمر*, (K,) the latter of which is less usual than the former, because one says *شَعَرَ بِهِ* but not *شَعْرَهُ*, (MF,) *He acquainted him with the affair; made him to know it*. (K.) And *أَشَعَّرْتُ أَمْرًا لِفُلَانٍ* I made known the affair of such a one. (A.) And *أَشَعَّرْتُ فَلَانًا* I made such a one notorious for an evil deed or quality. (A.) — Also, (inf. n. *إِشْعَارٌ*, Msb,) *He marked it,*

namely a beast destined for sacrifice at Mekkeh, (S, Mgh, Msb, K, TA,) by stabbing it in the right side of its hump so that blood flowed from it, (S,) or by making a slit in its skin, (K,) or by stabbing it (K, TA) in one side of its hump with a *مِبْضَع* or the *lihe*, (TA,) so that the blood appeared, (K, TA,) or by making an incision in its hump so that the blood flowed, (Msb,) in order that it might be known to be destined for sacrifice. (S, Msb.) — [Hence, app.,] † *He wounded him so as to cause blood to come*. (TA.) It is said in a trad. respecting the assassination of 'Othmán, *أَشَعَّرَهُ مِبْضَعًا* † *He wounded him so as to cause blood to come with a مِبْضَع* [q. v.]: (TA:) and in another trad., *أَشَعَّرَ أَمِيرَ الْمُؤْمِنِينَ* † *The Prince of the Faithful was wounded so that blood came from him*. (S.) — And † *He pierced him with a spear so as to make the spear-head enter his inside: and اشعره سَنَانًا* † *he made the spear-head to enter into the midst of him*: [but this is said to be] from *اشعره بِهِ* “he made it to cleave to it.” (TA.) *اشعر* is said specially of a king, meaning *He was slain*. (A, TA.) — Also *He made it to be a distinguishing sign*: as when the performance of a religious service is made, or appointed, by God to be a sign [whereby his religion is distinguished]. (TA.) — And *اشعروا* *They called, uttering their شاعر* [whereby they might know one another]: or *they appointed for themselves a شاعر in their journey*. (Lh, K, TA. [See also 10.]) — *مَا أَشَعَّرَهُ* [How good, or excellent, a poet is he!]. (TA in art. *خَزَى*: see *مُشَعَّرٌ* in that art.) — *اشعر* [from *شَعَرَ* or *شَعَرَ* signifying “hair”] *It (a foetus, S, A, K, in the belly of its mother, TA) had hair growing upon it*; (S, A, K;) as also *تَشَعَّرَ*; (S, K;) and *شَعَرَ*, inf. n. *تَشَعِيرٌ*; and *استشعر*. (K.) — And *اشعرت* *She (a camel) cast forth her fectus with hair upon it*. (Ktr, K.) — And *اشعر* *He lined a boot*, (A, K,) and a *جَبَّة*, (A,) and the *مِثْرَةَ* of a horse's saddle, and a *قَنْسُورَةٌ*, and the like, (TA,) with hair; (A, K;) as also *تَشَعَّرَ*; (Lh, A, K;) and *شَعَرَ*, (K,) inf. n. *تَشَعِيرٌ*: (TA:) or, said of a *مِثْرَةَ*, he covered it with hair. (A.) — And *اشعره* *He clad him with a شاعر* [i. e. an innermost garment]. (S, A, K.) And *He put on him a garment as a شاعر*, i. e., next his body. (TA.) [Hence,] *اشعره فَلَانٌ شَرًّا* † *Such a one involved him in evil*. (S, A.) And *اشعره الحبُّ مَرَضًا* † *Love involved him in disease*. (S.) And *اشعره بِهِ* † *He made it (i. e. anything) to cleave, or stich, to it, [like the شاعر to the body,] i. e., to another thing*. (K.) — [And † *It clave to him, or it, as the شاعر cleaves to the body*. Hence,] *اشعره الْهَمُّ* † *Anxiety clave to him as the شاعر cleaves to the body*. (A.) And *اشعر الْهَمُّ قَلْبِي* † *Anxiety clave to my heart* (K, TA) as the *شاعر cleaves to the body*. (TA.) And *اشعر الرجلُ شاعرًا* † *The man clave to anxiety as the شاعر cleaves to the body*. (S, TA. [In one of my copies of the S, *اشعر*, accord. to which reading, the phrase

should be rendered *The man was made to have anxiety cleaving to him &c.*) — اشعر السكين *† He put a شَعِيرَة [q. v.] to the knife.* (S, A, K, *.)

5: see 4, in the latter half of the paragraph.

[6. *He affected, or pretended, to be a poet, not being such.* (See its part. n., below.)]

10. استشعرت البقرة *The cow uttered a cry to her young one, desiring to know its state.* (A, TA.) — And استشعروا *They called, one to another, uttering the شَعَار [by which they were mutually known], in war, or fight.* (TA. [See also 4.]) — استشعر as syn. with اشعر and تشعر: see 4, in the latter half of the paragraph. — Also, (A,) or استشعر شَعَارًا (K,) *He put on, or clad himself with, a شَعَار [i. e. an innermost garment].* (A, K.) [Hence,] استشعر خشية الله *† Make thou the fear of God to be شَعَار قَلْبِكَ [i. e. the thing next to thy heart].* (TA.) And استشعر خوفًا *† He conceived in his mind fear.* (S, A, *.)

شَعْر and شَعَرٌ, (A, Mṣb, K, but only the latter in my copies of the S and in the O,) two well-known dial. vars., the like being common in cases of this kind, in which the medial radical letter is a faucial, (MF,) [but the latter I have found to be the more common,] *Hair; i. e. what grows upon the body, that is not صُوف nor وَبر*; (K;) it is an appertenance of human beings and of other animals: (S, A, Mṣb:) [when spoken of as used in the fabrication of cloth for tents &c., the meaning intended is *goats' hair*: (see 4 in art. (بني)) of the masc. gender: (Mṣb, TA:) pl. (of the former, Mṣb) شَعُور and (of the latter, Mṣb) أَشْعَار (S, Mṣb, K) and (of the latter also, TA) شَعَار: (K, TA:) and أَشْعَارٌ, properly dim. of شَعَار: (K, TA:) and أَشْعَارٌ, properly dim. of شَعَار, is used, accord. to Aboo-Ziyād, as dim. of شَعُور: (TA:) the n. un. is with ة: (S, A, * Mṣb, K:) and this, i. e. شَعْرَة [or شَعْرَة], is also used metonymically as a pl. (K, TA.) One says, شَعْرَة شَقِّ الْهَالِ شَقِّ الْهَالِ شَقِّ الْهَالِ *† [The property is, or shall be, equally divided between me and thee].* (TA.) And رَأَى فُلَانٌ شَعْرَةً *Such a one saw, or has seen, hoariness, or white hairs,* (Yaakooḥ, S, A, TA,) upon his head. (TA.) — [The n. un.] شَعْرَة is also used, metonymically, as meaning *† A daughter.* (TA.) — And شَعْرٌ (K, and so accord. to the TA, but in the CK شَعْرٌ,) signifies also *† Plants and trees*; (K, TA;) as being likened to hair. (TA.) — And the same, (A, K, TA, but in the CK شَعْرٌ,) *† Saffron* (A, K) *before it is pulverized.* (A.)

شَعْر: see the next two preceding sentences.

شَعْر [an inf. n., (see 1, first sentence,) and used as a simple subst. signifying] *Knowledge; cognizance*: (K, TA:) or *knowledge of the minute particulars of things*: or *perception by means of [any of] the senses.* (TA.) One says, لَيْتَ شَعْرِي فُلَانًا مَا صَنَعَ *شَعْرِي* (Ks, Lh, S, * Mṣb, * K, *) and لَيْتَ شَعْرِي عَنْهُ مَا صَنَعَ *لَيْتَ شَعْرِي لَهُ مَا صَنَعَ* (Ks, Lh, K, *) i. e. *Would that I knew what such*

a one did, or has done; (S, * K, * Mṣb, * TA;) for *would that my knowledge were present at, or comprehending, what such a one did, or has done*; the phrase being elliptical: (TA:) accord. to Sb, لَيْتَ شَعْرِي is for لَيْتَ شَعْرَتِي, the ة being elided as in هُوَ أَبُو عَذْرَتَا [for هُوَ أَبُو عَذْرَتَا], (S, TA,) the elision of the ة in this latter instance, as Sb says, being peculiar to the case of the words being preceded by ابو; [but see عَذْرَة]; and as in اِقَامَة when used as a prefixed noun; though لَيْتَ شَعْرَتِي is not now known to have been heard. (TA.) One says also, لَيْتَ شَعْرِي مَا كَانَ *Would that I knew what happened, or has happened.* (A.) — The predominant signification of شَعْر is *Poetry, or verse*; (Mṣb, K;) because of its preeminence by reason of the measure and the rhyme; though every kind of knowledge is شَعْر: (K:) or because it relates the minute affairs of the Arabs, and the occult particulars of their secret affairs, and their factiæ: (Er-Rāghib, TA:) it is properly defined as *language qualified by rhyme and measure intentionally*; which last restriction excludes the like of the saying in the Kur [xciv. 3 and 4], اَلَّذِي اَنْقَضَ ظَهْرَكَ وَرَفَعْنَا لَكَ ذِكْرَكَ, because this is not intentionally qualified by rhyme and measure: (KT; and the like is said in the Mṣb:) and sometimes a single verse is thus termed: (Akh, TA:) pl. أَشْعَار. (S, K.) — Also *† Falsehood*; because of the many lies in poetry. (B, TA.)

شَعْر: see شَعْر, in two places.

شَعْر: see أَشْعَر. — [The fem.] شَعْرَة signifies [particularly] A sheep or goat (شَاة) *having hair growing between the two halves of its hoof, which in consequence bleed: or having an itching in its hnees, (K, TA,) and therefore always scratching with them.* (TA.)

شَعْر and شَعْرَة ns. un. of شَعْر [q. v.] and شَعْرَة.

شَعْرَة *The hair of the pubes*; (T, Mṣb, K;) as also شَعْرَة, [accord. to general analogy with شَعْرَة, [and if so, without tenween,] accord. to different copies of the K; (TA;) of a man and of a woman; and of the hinder part of a woman, specially: (S, O, Mṣb:) and the pubes (عَانَة) [itself]: (K:) and the place of growth of the hair beneath the navel. (K, * TA.) — Also *A portion of hair.* (K, * TA.)

الشَّعْرَى [The star Sirius:] *a certain bright star, also called الجَوْزَاء*; (TA; [but see this latter appellation;]) *the star that rises [aurorally] after الجَوْزَاء [by which is here meant Gemini], in the time of intense heat, (S, TA,) and after الهَبْطَة [app. a mistranscription for الهَبْطَة]: (TA:) [about the epoch of the Flight, it rose aurorally, in Central Arabia, on the 13th of July, O. S.: (see التَّهْرَة; and see also مَنَازِلَ الْقَمَرِ, in art. نَزَل): on the periods of its rising at sunset, and setting aurorally, see دَبَر and دَبُور:] the Arabs say, إِذَا طَلَعَتِ الشَّعْرَى جَعَلَ صَاحِبُ النَّخْلِ يَرَى [When Sirius rises aurorally, the owner of the palm-trees begins to see what their fruit will be]: (TA:)*

there are *two stars* of this name; الشَّعْرَى العَبُورُ and الشَّعْرَى الغَمِيضَة, (S, K,) together called الشَّعْرَانِ: the former is that [above mentioned] which is in [a mistake for "after"] الجَوْزَاء, and the latter is [Procyon,] in ذِرَاع [by which is meant الذِّرَاعُ المَبْسُوطَة, not الذِّرَاعُ المَقْبُوضَة]; (S;) and both together are called *the two Sisters of Suheyl* (سُهَيْل [i. e. Canopus]): (S, K:) the former was worshipped by a portion of the Arabs; and hence God is said in the Kur-án to be Lord of الشَّعْرَى: (TA:) it is called العَبُور because of its having crossed the Milky Way; and the other is called الغَمِيضَة because said by the Arabs to have wept after the former until it had foul thick matter in the corner of the eye: (K in art. غَمِص:) the former is also called الشَّعْرَى اليمانية [the Yemenian, or Southern, شَعْرَى]; and the latter, الشَّعْرَى الشَّامِيَّة [the Syrian, or Northern, شَعْرَى]. (Kzw.)

شَعْرَة fem. of أَشْعَر [q. v.: under which head it is also mentioned either as a subst. or as an epithet in which the quality of a subst. is predominant]. — See also شَعْرَة.

شَعْرَة [app., if correct, with tenween]: see شَعْرَة.

شَعْرِي [Of, or relating to, poetry; poetical. — And also *† False, or lying*]. One says أدلة شَعْرِيَّة *† False, or lying, evidences or arguments*: because of the many lies in poetry. (B, TA.) — [And Of, or relating to, الشَّعْرَى, i. e. Sirius.] You say, رَعَيْنَا شَعْرِي المَرَاغِي *We pastured our cattle upon the herbage of which the growth was consequent upon the نُور [i. e. the auroral rising or setting] of الشَّعْرَى [or Sirius].* (A.)

شَعْرِيَّات *The young ones of the رَحْمَر [i. e. vultur percnopterus].* (K.)

شَعْرَان: see أَشْعَر. — شَعْرَان [app. without tenween, being probably originally an epithet, also] signifies *† The [shrub called] رَمْت, (K,) or a species thereof, (Tekmileh, TA,) green, inclining to dust-colour: (Tekmileh, K, TA:) or a species of [the kind of plants called] حَمِض, dust-coloured: (TA:) or حَمِض upon which hares feed, and in which they [make their forms, i. e.] lie, cleaving to the ground; it is like the large أَشْنَانَة [here app. used as the n. un. of أَشْنَان, i. e. hali, or glasswort], has slender twigs, and appears from afar black. (AHn, TA.)*

شَعْرُور [A poetaster]: see شَاعِر. — Also, accord. to analogy, sing. of شَعَارِير, which is *† Syn. with شَعْر [as pl. of شَعْرَة, q. v. voce أَشْعَر], meaning the flies that collect upon the sore on the back of a camel, and, when roused, disperse themselves from it.* (TA.) [Hence the saying,] ذَهَبَ الْقَوْمُ شَعَارِير *† The people dispersed themselves, or became dispersed*: (S:) and ذَهَبُوا شَعَارِير بِقَدَّان (K,) or بِقَدَّان, and بِقَدَّان, (TA,) and بِقَدَّحَرَة (K,) and

بِقَنْدَحْرَةٍ (TA,) † They went away in a state of dispersion, like flies: (K:) شَعَارِبُ thus used being pl. of شَعْرُورُ; (TA;) or having no sing. (Fr, Akh, S, TA.) And أَصْبَحَتْ شَعَارِبُ بِقَرْوَحِمَةٍ, and بِقَرْوَحِمَةٍ, and بِقَنْدَحْرَةٍ and بِقَنْدَحْرَةٍ, and بِقَرْوَحِمَةٍ, † They became beyond reach, or power. (Lh, TA.) — And the same pl. شَعَارِبُ, having no sing., also signifies † A certain game (S, K, TA) of children. (TA.) You say, لَعَبْنَا الشَّعَارِبَ [We played at the game of الشَّعَارِبُ]: and هَذَا لَعَبُ الشَّعَارِبِ [This is the game of الشَّعَارِبُ]. (S.) — And † A sort of women's ornaments, like barley [-corns], made of gold and of silver, and worn upon the neck. (TA.) — And شَعْرُورَةٌ [n. un. of شَعْرُورُ] signifies A small قَيْدَ [or cucumber]: pl. شَعَارِبُ [as above]. (S, K.)

أَرْزَبَ شَعْرَانِيَّةً. — أَشْعَرُ: see شَعْرَانِيَّةٌ. A hare that feeds upon the شَعْرَانُ [q. v.], and that [makes its form therein, i. e.] lies therein, cleaving to the ground. (AHn, TA.)

شَعَارُ † Trees; (ISK, Er-Riyáshee, S, A, K;) as also شَعَارُ: (As, Ish, K:) or tangled, or luxuriant, or abundant and dense, trees; (T, K;) as also شَعَارُ: (Sh, T, K:) or (TA, but in the K “and”) trees in land that is soft (K, TA) and depressed, between eminences, (TA,) where people alight, (K, TA,) such as is termed دَهْنًا, and the like, (TA,) warming themselves thereby in winter, and shading themselves thereby in summer, as also شَعَارُ: (K, TA:) or this last signifies any place in which are أَعْمُرُ [or covert of trees, &c.,] and [other] trees; and its pl. is مَشَاعِرُ. (TA.) One says, أَرْضٌ كَثِيرَةُ الشَّعَارِ † A land abounding in trees [&c.]. (S.) — See also the next paragraph, latter half.

شَعَارُ A sign of people in war, (S, Mgh, K,) and in a journey (K) &c., (TA,) i. e. (Mgh) a call or cry, (A, Mgh, Mgh,) by means of which to know one another: (S, A, Mgh, Mgh:) and the شَعَارُ of soldiers is a sign that is set up in order that a man may thereby know his companions: (TA:) and شَعَارُ signifies also the banners, or standards, of tribes. (TA in art. بَرَم.) It is said in a trad. that the شَعَارُ of the Prophet in war was يَا مَنْصُورُ أَمْتُ أَمْتُ يَا مَنْصُورُ, (a proper name of a man, meaning “aided” &c.,) kill thou, kill thou. (TA.) And it is said that he appointed the شَعَارُ of the refugees on the day of Bedr to be يَا بَنِي عَبْدِ الرَّحْمَنِ and the شَعَارُ of El-Khazraj, يَا بَنِي عَبْدِ اللَّهِ: and that of El-Ows, يَا بَنِي عَبْدِ اللَّهِ: and their شَعَارُ on the day of El-Ahzab, حَمْرٌ لَا يَنْصُورُونَ. (Mgh.) — And Thunder; (Tekmileh, K;) as being a sign of rain. (TK.) — شَعَارُ الْحَجِّ means The religious rites and ceremonies of the pilgrimage; and the signs thereof; (K;) and, (TA,) as also شَعَارُ الْحَجِّ, (S,) the practices of the pilgrimage, and whatever is appointed as a sign of obedience to God; (S, Mgh, TA;) as the halting [at Mount 'Arafát], and the circuiting [around the Ka'bah], and the سَعْيُ [or tripping to and fro between

Es-Safâ and El-Marweh], and the throwing [of the pebbles at Minâ], and the sacrifice, &c.; (TA;) and شَعْبَةٌ and شَعَارَةٌ and مَشْعَرٌ signify the same as شَعَارُ: (L:) شَعْبَةٌ is the sing. of شَعَائِرُ meaning as expl. above; (As, S, Mgh;) or, as some say, the sing. is شَعَارَةٌ: (As, S:) or شَعْبَةٌ and شَعَارَةٌ, by some written شَعَارَةٌ, and مَشْعَرٌ, signify a place [of the performance] of religious rites and ceremonies of the pilgrimage; expl. in the K by مَعْظَمُهَا, which is a mistake for مَوْضِعُهَا; (TA;) and مَشَاعِرُ, places thereof: (S:) or شَعَائِرُ signifies the مَعَالِمُ [or characteristic practices] of the pilgrimage, to which God has invited, and the performance of which He has commanded; (K;) as also الشَّاعِرُ: (TA:) and شَعَائِرُ اللَّهِ, all those religious services which God has appointed to us as signs; as the halting [at Mount 'Arafát], and the سَعْيُ [or tripping to and fro between Es-Safâ and El-Marweh], and the sacrificing of victims: (Zj, TA:) or the rites and ceremonies of the pilgrimage, and the places where those rites and ceremonies are performed; (Bd in v. 2 and xxii. 33;) among which places are Es-Safâ and El-Marweh, they being thus expressly termed; (Kur ii. 153;) and so accord. to Fr in the Kur v. 2: (TA:) or the obligatory statutes or ordinances of God: (Bd in v. 2:) or the religion of God: (Bd in v. 2 and xxii. 33:) the camels or cows or bulls destined to be sacrificed at Mekkeh are also said in the Kur xxii. 37, to be مِنْ شَعَائِرِ اللَّهِ, i. e. of the signs of the religion of God: (Bd and Jel:) and [hence the sing.] شَعْبَةٌ signifies [sometimes] a camel or cow or bull that is brought to Mekkeh for sacrifice; (S, K;) such as is marked in the manner expl. voce شَعْرُورُ; (Mgh;) and شَعَائِرُ is its pl.; (K;) and is also pl. of شَعَارُ: and the [festival called the] عيد is said to be a شَعَارُ of the شَعَائِرُ [i. e. a sign of the signs of the religion] of El-Islâm. (Mgh.) — شَعَارُ الدَّمِّ is said to mean † The piece of rag: or † the vulva: because each is a thing that indicates the existence of blood. (Mgh.) — Also The [innermost garment; or] garment that is next the body; (S, Mgh;) the garment that is next the hair of the body, under the دِتَارُ; as also شَعَارُ; (K;) but this is strange: (TA:) pl. [of pauc.] أَشْعَرَةٌ and [of mult.] شَعْرٌ. (K.) [Hence,] one says, لَيْسَ شَعَارُ الْهَيْمِ † [He involved himself in anxiety]. (A.) And جَعَلَ الْخَوْفَ شَعَارَةً † [He made fear to be as though it were his innermost garment], by closely cleaving to it. (TA in art. دَرَج.) [Hence, also,] it is said in a prov., هُمْ الشَّعَارُ دُونَ الدِّتَارِ, meaning † They are near in respect of love: and in a trad., relating to the Anşâr, أَتَمَّ الشَّعَارُ وَالنَّاسُ الدِّتَارُ † Ye are the special and close friends [and the people in general are the less near in friendship]. (TA.) — Also A horse-cloth; a covering for a horse to protect him from the cold. (K.) — And † A thing with which wine [app. while in the vat] is protected, or preserved from injury: (L, K: [for الخَمْرُ, the reading in the CK, the author of the TK has read الخَمْرُ (and thus I find the word written in

my MS. copy of the K) or الخَمْرُ, pls. of الخَمَارُ; and Freytag has followed his example: but الخَمْرُ is the right reading, as is shown by what here follows:] so in the saying of El-Akhtal,

• فَكَفَّ الرِّيحَ وَالْأَنْدَاءَ عَنْهَا •
• مِنَ الزَّرْجُونِ دُونَهَا الشَّعَارُ •

[evidently describing wine, and app. meaning † And the شَعَارُ of the wine, (الشَّعَارُ مِنَ الزَّرْجُونِ, i. e. شَعَارُ الزَّرْجُونِ,) while yet in the vat, intervening as an obstacle to them, kept off the wind and the rains, or dew, or day-dews, from it, namely, the wine]. (L.) — See also شَعَارُ, in two places. — Also Death. (O, K.)

شَعْبَرٌ (S, Mgh, K,) which may be also pronounced شَعْبِرٌ, agreeably with the dial. of Temeem, as may any word of the measure فَعِيلٌ of which the medial radical letter is a faucial, and, accord. to Lth, certain of the Arabs pronounced in a similar manner any word of that measure of which the medial radical letter is not a faucial, like كَرِيمٌ and جَلِيلٌ and كَرِيمٌ, (MF,) [and thus do many in the present day, others pronouncing the fet-h in this case, more correctly, in the manner termed اِمَالَةٌ, i. e. as “e” in our word “bed:” Barley;] a certain grain, (S, Mgh,) well known: (Mgh, K:) of the masc. gender, except in the dial. of the people of Nejd, who make it fem.: (Zj, Mgh:) n. un. with ة [signifying a barley-corn]. (S, K.) — Also An accompanying associate; syn. عَشِيرٌ مُصَاحِبٌ: on the authority of En-Nawawee: (K, TA:) said to be formed by transposition: but it may be from شَعْرًا meaning “he slept with her in one شَعَارُ;” [see 3; and so originally signifying a person who sleeps with another in one innermost garment;] then applied to any special companion. (TA.)

شَعَارَةٌ, and, as written by some, شَعَارَةٌ: see شَعَارُ, in four places.

شَعْبَرَةٌ A sign, or mark. (Mgh.) — See this word, and the pl. شَعَائِرُ, voce شَعَارُ, in seven places.

— Also n. un. of شَعْبَرٌ [q. v.]. (S, K.) — And [hence,] † The iron [pin] that enters into the tang of a knife which is inserted into the handle, being a fastening to the handle: (S:) or a thing that is moulded of silver or of iron, in the form of a barley-corn, (K, TA,) entering into the tang of the blade which is inserted into the handle, (TA,) being a fastening to the handle of the blade. (K, TA.) — [And † A measure of length, defined in the law-books &c. as equal to six mule's hairs placed side by side;] the sixth part of the إَصْبَعُ [or digit]. (Mgh voce مِئَل.) — [And † The weight of a barley-corn.]

[شَعْبَرَاتٌ dim. of شَعْرَةٌ and شَعْرَةٌ: pl. شَعْبَرَاتٌ.]

أَشْعَرٌ [dim. of شَعْرَةٌ fem. of شَعْرٌ. — Also] A kind of trees; (Sgh, K;) in the dial. of Hudheyli. (Sgh, TA.) — See also أَشْعَرُ, last signification but one.

شَعْبَرِيٌّ A seller of شَعْبَرٌ [or barley]: one does

not use in this sense either of the more analogical forms of شاعر and شاعر. (Sb, TA.)

شاعر *A poet*: (T, S, Mṣb, K:) so called because of his intelligence; (S, Mṣb;) or because he knows what others know not: (T, TA:) accord. to Akh, it is a possessive epithet, like تَامِرٌ and لَابِنٌ (S:) pl. شُعْرَاءُ (S, Mṣb, K,) deviating from analogy: (S, Mṣb:) Sb says that the measure فاعِلٌ is likened in this case to فَعِيلٌ; and hence this pl.: (TA:) or, accord. to IKh, the pl. is of this form because the sing. is from شَعَرَ, and therefore should by rule be of the measure فَعِيلٌ, like شَرِيفٌ [from شَرَفٌ]; but were it so, it might be confounded with شَعِيرٌ meaning the grain thus called, therefore they said شَاعِرٌ, and regarded in the pl. the original form of the sing. (Mṣb.) A wonderful poet is called حَنْدِيدٌ: one next below him, شَاعِرٌ: then, شَوْبَعِرٌ [the dim.]: (Yoo, K:) then, شُعْرُورٌ: and then, مَتَشَاعِرٌ. (K.) — Also † *A liar*: because of the many lies in poetry: and so, accord. to some, in the Kṣur xxi. 5. (B, TA.) — Excellent poetry: (Sb, T, K:) or *known poetry*: but the former explanation is the more correct. (TA.) One also says, sometimes, كَلِمَةٌ شَاعِرَةٌ, [by كَلِمَةٌ] meaning قَصِيدَةٌ: but generally in a phrase of this kind the two words are cognate, as in وَبَلٌ وَابِلٌ and بَيْلٌ لَبِيلٌ. (TA.)

شَوْبَعِرٌ: see the next preceding paragraph.

أَشْعَرٌ [More, and most, knowing or cognizant or understanding: see 1, first sentence. — And,] applied to a verse, (T,) or to a poem, (S,) *More [and most] poetical*. (T, S.) — Also, (S, A, K,) and شَعِرٌ, (A, K,) and شَعْرَانِي, (K,) which last (SM says) I have seen written شَعْرَانِي, (TA,) *A man having much hair upon his body*: (S, A:) or *having hair upon the whole of the body*: (IAth, L voce أَجْرَدٌ [q. v.], in explanation of the first:) or *having much and long hair* (K, TA) *upon the head and body*: (TA:) and the first and second, a goat *having much hair*: fem. of the first شَعْرَاءُ: (TA:) and pl. of the first شُعْرٌ. (S, K.) One says أَشْعَثُ أَشْعَرًا, meaning *Having his head unshaven and not combed nor anointed*. (TA.) And فَلَانٌ أَشْعَرُ الرِّقَبَةِ [lit. *Such a one is hairy in the neck*] is said of a man though he have not hair upon his neck, as meaning † *such a one is strong, like a lion*. (A, TA.) — [The fem.] شَعْرَاءُ also signifies *A testicle, or scrotum*, (خَصِيَّةٌ,) *having much hair*: (TA:) and the سُوَّةُ [or *pudendum*]: thus used as a subst. (IAth, TA in art. مَعَط.) See also شَعْرَةٌ. — And *A furred garment*. (Th, K.) — And as an epithet, † *Evil, foul, or abominable*: [as being likened to that which is shaggy, and therefore unseemly]: (K, TA:) in the K, الخَشِينَةُ is erroneously put for الخَبِيثَةُ. (TA.) One says, دَاهِيَةٌ شَعْرَاءُ, (S, A, K,) and وَبَرَاءُ, (S, A,) and رِبَاءُ, (TA in art. رِبَء.) † *An evil, a foul, or an abominable*, (TA,) or *a severe, or great*, (K,) *calamity or misfortune*: pl. شُعْرٌ. (K, TA.) And

one says to a man when he has said a thing that one blames or with which one finds fault, جُنْتُ بِهَا شَعْرًا ذَاتَ وَبَرٍ [Thou hast said it as a foul, or an abominable, thing]. (S, A.) — And أَشْعَرٌ signifies also *The hair that surrounds the solid hoof*: (S:) or [the extremity, or border, of the pastern, next the solid hoof; i. e.] the extremity of the skin surrounding the solid hoof, (K, TA,) where the small hairs grow around it: (TA:) or the part between the hoof of a horse and the place where the hair of the pastern terminates: and the part of a camel's foot where the hair terminates: (TA:) pl. أَشَاعِرٌ, (S, TA,) because it is [in this sense] a subst. (TA.) — Also *The side of the vulva, or external portion of the female organs of generation*: (K:) it is said that the أَشْعَرَانِ are the إِسْتَنْانِ, which are the two sides [or labia majora] of the vulva of a woman: or the two parts next to the شُفْرَانِ, which are the two borders of the إِسْتَنْانِ: or the two parts between the إِسْتَنْانِ and the شُفْرَانِ: (L, TA:) or the two parts next to the شُفْرَانِ, in the hair, particularly: (Zj, in his "Khalḳ el-Insān:") the أَشَاعِرُ of the حِمَاءُ [or vulva of a camel &c.] are the parts where the hair terminates: (TA:) and the أَشَاعِرُ of a she-camel are the sides of the vulva. (S, L, TA.) — And *A thing that comes forth from [between] the two halves of the hoof of a sheep or goat, resembling a ثَوْبُولٌ [or wart]*: (Lh, K;) for which it is cauterized. (Lh, TA.) — And *Flesh coming forth beneath the nail*: pl. شُعْرٌ, (K, TA,) with two dammehs, (TA,) or شَعْرٌ. (So in the CK.) — And [the fem.] شَعْرَاءُ also signifies † *Land (أَرْضٌ) containing, or having, trees: or abounding in trees*: (A, K:) [and so, app., † شَعْرَانٌ; for] there is a mountain in [the province of] El-Mowṣil called شَعْرَانٌ, said by AA to be thus called because of the abundance of its trees: (S:) or شَعْرَاءُ signifies *many trees*: (A'Obeyd, S:) or i. q. أَجْمَةٌ [i. e. a thicket, wood, or forest; &c.]: (TA:) and a meadow (رَوْضَةٌ, AHn, A, K, TA) *having its upper part covered with trees*, (AHn, K, TA,) or *abounding in trees*, (TA,) or *abounding in herbage*: (A:) and a tract of sand (وَمَلَةٌ) *producing [the plant called] نَصِيٌّ* (Sgh, L, K) and the like. (Sgh, K.) — And † *A certain tree of the kind called حَبِضٌ*, (K, TA,) *not having leaves, but having [what are termed] هَذَبٌ* [q. v.], *very eagerly desired by the camels, and that puts forth strong twigs or branches*; mentioned in the L on the authority of AHn, and by Sgh on the authority of Abou-Ziyād; and the latter adds that it has firewood. (TA.) — And † *A certain fruit*: (AHn, TA:) *a species of peach*: (S, K:) sing. and pl. the same: (AHn, S, K:) or *a single peach*: (IKht, MF:) or *الاشعير* is a name of the peach, and the pl. is شُعْرٌ. (Mtr, TA.) — Also † *A kind of fly*, (S, K,) *said to be that which has a sting*, (S,) *blue, or red, that alights upon camels and asses and dogs*; (K;) as also † شَعِيرَاءُ: (TA:) *a kind of fly that stings the ass, so that he goes round*: AHn says that it is of two species, that of the dog and that of the camel: that of the dog

is well known, inclines to slenderness and redness, and touches nothing but the dog: that of the camel inclines to yellowness, is larger than that of the dog, has wings, and is downy under the wings: sometimes it is in such numbers that the owners of the camels cannot milk in the day-time nor ride any of them; so that they leave doing this until night: it stings the camel in the soft parts of the udder and around them, and beneath the tail and the belly and the armpits; and they do not protect the animal from it save by tar: it flies over the camels so that one hears it to make a humming, or buzzing, sound. (TA. [See also شُعْرُورٌ, under which its pl. شُعْرٌ is mentioned.]) — And [hence, perhaps, as this kind of fly is seen in swarms,] † *A multitude of men*. (K.)

أَشْعَارٌ: see شَعْرٌ.

مَعْلَمٌ i. q. مَشْعَرٌ [meaning *A place where a thing is known to be*]. (TA.) — And hence, *A place of the performance of religious services*. (TA.) See this word, and its pl. مَشَاعِرٌ, voce شَاعِرٌ, in four places. — [The pl.] مَشَاعِرٌ also signifies *The five senses*; (S, A, TA;) *the hearing, the sight, the smell, the taste, and the touch*. (S and Mṣb in art. حَس.) — See also شَاعِرٌ.

دِيَةُ الشُّعْرَةِ *The bloodwit that is exacted for killing kings: it is a thousand camels*. (A, TA. [See 4.])

مُتَشَاعِرٌ *One who affects, or pretends, to be a poet, but is not*. (S, L, K, TA.) See شَاعِرٌ.

شَعَفَ

1. شَعَفَ, (S, O, K,) aor. شَعَفَ, (K,) inf. n. شَعْفٌ, though it is implied in the K, by its being said that the verb is like مَنَعَ, that it is شَعَفَ, (TA,) *He smeared, anointed, or overspread, a camel [suffering from the mange, or scab], with tar*, (S, O, K, and Bḍ in xii. 30,) *and burned him by so doing*. (Bḍ ibid.) Imra-el-Kays says,

- لِيَقْتُلْنِي وَقَدْ شَعَفَتْ قَوَادِمَا
- كَمَا شَعَفَ الْمَهْنُوءَةُ الرَّجُلَ الطَّالِي

[That he should slay me, I having overspread her heart with love of me, like as the man anointing overspreads her (meaning the camel) that is smeared with tar]; but it is also related otherwise, i. e. قَطَرْتُ قَوَادِمَا كَمَا قَطَرْتُ: (O, TA:) Abou-Alee El-Kálee says that she [the camel] that is smeared with tar experiences, by reason of the tar, a pleasurable sensation with a burning. (TA.) — Hence, [as indicated above,] قَدْ شَعَفَهَا حُبٌّ [He has overspread and burned her heart with love]; as some read in the Kṣur xii. 30; others reading شَعَفَهَا: (Bḍ:) [or he has burned her heart with love; for] شَعَفَهُ الْحُبُّ means *love burned his heart*: (S:) there are two readings of the words of the Kṣur above; (O, K;) [as well as two other readings mentioned in art. شَغَفَ]; قَدْ شَعَفَهَا حُبٌّ, (S, O, K,) one, a reading of El-Ḥasan (S, O) and others; meaning [as above: or], accord. to AZ, *he has diseased her heart with love*, (S, O,) and

melted it: (O:) or, accord. to El-Hāsan, he has penetrated into her with love: (S:) the other reading is قَدْ شَعَفَا حُبًّا (O, K,) meaning he has become attached to her with love, and loved her excessively: (O:) [but it is also said that] شَعَفَنِي حُبُّهُ means The love of him overspread my heart from above; (O, K;) from شَعْفَةٌ signifying the "head" of the heart, "at the place of suspension of [or from] the نَبَاطُ;" (O, K;) and in like manner, بِحُبِّهِ and شَعَفَتْ بِهِ (O, and so in the CK,) or شَعَفَتْ: (so in other copies of the K, in which, and in the CK, the verb in this case is said to be like فَرِحَ: [but this I regard as a mistake:]) and شَعَفَ الْقَلْبُ He, or it, struck, or smote, the شَعْفَةُ, or uppermost part, of the heart: (Ham p. 545:) Az, however, says, I know not any one that has assigned to the heart a شَعْفَةُ, except Lth; and vehement love takes possession of the core (سَوَاد) of the heart; not of its extremity: [but] accord. to Fr, شَعَفَ بِفُلَانٍ, like غَنِيَ, means The love of such a one rose to the highest places of his heart: others say that الشَّعْفُ [app. الشَّعْفُ] signifies the being frightened, and disquieted, like the beast when it is frightened; and that the Arabs transferred its attribution from beasts to human beings: (TA:) Alu-l-'Alā says that الشَّعْفُ signifies a thing's falling into the heart: (IB, TA:) one says also, شَعَفَهُ الْمَرَضُ Disease melted him: (TA:) and accord. to AZ, شَعَفَ بِكَذَا means He became diseased by such a thing. (S.)

شَعَفَ: see شَعْفَةٌ in two places. — Also The upper, or uppermost, part of the hump of the camel: (O, K:) Lth says that it is like the heads of truffles, and the three stones upon which the cooing-pot is placed, that are round in their upper, or uppermost, parts. (O.) = Also Vehemence of love: (L:) [or simply love: for] one says, أَلْقَى عَلَيْهِ شَعْفَهُ, meaning [He cast] his love [upon him, or it]; as also شَعْفَهُ. (TA.)

شَعْفَةٌ The head [or summit] of a mountain: (S, O, K:) and the upper, or uppermost, part of anything: (Ham pp. 130 and 545:) pl. شَعَفٌ [or rather this is a coll. gen. n., and accord. to Freytag it is used as a sing., in the two senses above mentioned, in the Deewān of Jereer,] and [the pl. is] شَعُوفٌ and شِعَافٌ and شَعَفَاتٌ: (S, O, K:) and شَعَفٌ is also expl. as signifying an elevated part of the earth or ground. (TA.) — Also A lock of hair (خَصْلَةٌ) upon the head, (K,) or upon the upper, or uppermost, part of the head. (O, TA.) And شِعَافٌ (its pl., TA) signifies The hair of the head: so in the phrase رَجُلٌ شِعَافٌ [A man whose hair of the head is red, or red in the outer part and black beneath, or of a red colour tinged over with blackness, &c.]. (S, O, K.) — And The [pendent lock of hair termed] ذُوَابَةٌ of a boy, or young man. (S.) — And شَعْفَةُ الْقَلْبِ signifies The head of the heart, at the place of suspension of [or from] the نَبَاطُ [q. v.]. (O, TA.) [But see, in the first

paragraph, what Az says respecting this meaning.]

شِعَافٌ, like سَحَابٌ, Love's making away with the heart. (TA.)

شِعَافٌ Insanity, or madness. (O, K.)

[شَعْفَةٌ dim. of شَعْفَةٌ: pl. شَعَفَاتٌ.] One says, مَا عَلَى رَأْسِهِ إِلَّا شَعَفَاتٌ There is not upon his head aught save some small hairs of the [pendent lock of hair termed] ذُوَابَةٌ. (S, O, K.)

مَشْعُوفٌ [Burned in the heart by love: (see 1:) or] diseased [therein]: (AZ, S:) or struck, or smitten, in the شَعْفَةُ of his heart by love, or by fright, or by insanity, or madness. (O, K.) Insane, or mad. (O, K.) Bereft of his heart. (TA.) [See also مَشْعُوفٌ.]

شعل

1. شَعَلَتِ الْخَيْلُ: see 8. — [Hence,] شَعَلَتِ الْفَارَةُ + [The horsemen became spread or dispersed, or spread or dispersed themselves, in the hostile, or predatory, incursion]; quasi-pass. of اشْعَلْتُ. (Ham p. 715.) — And شَعَلَ فِيهِ, aor. ʿ, (K,) inf. n. شَعْلٌ, (TA,) + He went far in it; (K;) namely, an affair. (TK.) = شَعَلَ النَّارُ: — and الْحَرْبُ: see 4. = شَعَلَ, aor. ʿ, (K,) inf. n. شَعْلٌ, (TA,) He (a horse) had the whiteness termed شَعْلٌ and شَعْلَةٌ [expl. below]; (K;) as also اشْعَالٌ, (Mgh, K, TA,) which occurs in poetry with the ʾ made movent, i. e. ʾ اشْعَالٌ, inf. n. اشْعِلَالٌ; (TA; [in my copy of the Mgh written اشْعِلَالٌ];) or ʾ اشْعَلْ, (S,) or this last also, (TA,) inf. n. اشْعِلَالٌ. (S, TA.) Among the faults in the "Khizānet el-Fik-h" is ʾ اشْعَالٌ, [expl. as meaning The having] a whiteness of the أَشْفَارُ [or edges of the eyelids]. (Mgh.)

2. شَعَلَ النَّارُ: see what next follows.

4. اشْعَلِ النَّارَ; (AZ, S, O, Mgh, K;) and شَعَلَهَا, (AZ, O, Mgh, K,) aor. ʿ, inf. n. شَعْلٌ; (TA;) and [in an intensive sense] ʾ شَعْلَهَا, (K,) inf. n. تَشْعِيلٌ; (TA;) He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame; syn. أَضْرَمَهَا, (S, O, TA,) or أَوْقَدَهَا, (Mgh, by implication,) or أَهْبَأَهَا; (K, TA;) فِي الْحَطَبِ [in the firewood]. (S, O, TA.) — [Hence,] one says also, أَشْعَلْتُ الْحَرْبَ + [I kindled war, or the war; or made it to burn fiercely, or to rage]; and شَعَلْتُهَا; mentioned by Abu-l-'Alā. (Ham p. 715.) 'Amr Ibn-El-Itāneh says,

لَيْسُوا بِأَنْكَاسٍ وَلَا مِيبِلٍ إِلَّا
مَا الْحَرْبُ شَبَّتْ أَشْعَلُوا بِالشَّاعِلِ ۖ

(S, O, and Ham ubi suprā,) + They are not persons in whom is no good, nor such as are not firm on their horses: [when war is kindled,] they make to burn fiercely, and excite, that which is slightly burning: such may be the meaning; for it may be that the ب in بالشَّاعِلِ is pleonastically inserted, and الشَّاعِلِ may mean as above: or بالشَّاعِلِ may

mean by him who makes it to burn fiercely, [as is implied in the S and O,] or by that which does so. (Ham.) — And أَشْعَلْتُهُ غَضَبًا (O, TA, and Ham p. 194) † I excited him, or inflamed him, with anger. (TA.) — And اشْعَلْ بِالنَّظِيرَانِ † He smeared his camels much with tar; (S, O, K, TA;) [which has a burning effect;] smearing them generally, and not merely the scattered scabs exclusively of the other parts of the body. (TA.) — And اشْعَلِ الْخَيْلَ فِي الْفَارَةِ † He spread, or dispersed, the horsemen in the hostile, or predatory, incursion: (O, K, TA:) and [in like manner] one says اشْعَلُوا الْفَارَةَ + [They spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion]. (S and K in art. شَعُو.) And أَشْعَلْتُ جَمْعَهُمْ † I dispersed or scattered, their congregation. (O, TA.) And اشْعَلِ الْإِبِلَ † He dispersed the camels. (Lh, K, TA.) — And اشْعَلِ الثَّقَى † He made [the watering or] the water [of the irrigation] abundant. (IAqr, K, TA.) = أَشْعَلَتِ الْفَارَةُ † The horsemen making a hostile, or predatory, incursion became dispersed, or dispersed themselves. (S, K.) — اشْعَلَتِ الطَّعْنَةُ † The spear-wound, or the like, emitted its blood in a scattered state. (Ibn-'Abbad, O, K.) And اشْعَلَتِ الْقِرْبَةُ, and الْمَزَادَةُ, † The water-skin, and the leathern water-bag, shed its water in a scattered state. (S, K.) And اشْعَلَتِ الْعَيْنُ † The eye shed its tears copiously. (O, K.) — See also 1, last sentence.

5: see what next follows.

8. اشْعَلَتِ النَّارُ; (Lh, S, O, Mgh, K, TA;) and ʾ شَعَلَتْ, aor. ʿ; (Mgh;) and [in an intensive sense] ʾ تَشْعَلَتْ; (K, TA;) The fire became kindled; or it burned up, burned brightly or fiercely, blazed, or flamed; syn. تَأَجَّجَتْ, (Lh, TA,) or أَضْطَرَمَّتْ, (S, O, TA,) or تَوَقَّدَتْ, (Mgh,) and أَتَهَبَّتْ; (K, TA;) فِي الْحَطَبِ [in the firewood]. (Lh, TA.) — Hence, اشْعَلْ غَضَبًا † He became excited, or inflamed, with anger: (TA:) or he became filled with wrath. (Mgh.) — Hence also, اشْعَلِ الشَّيْبَ فِي الرَّأْسِ † Whiteness of the hair became glistening in the head; including the hair of the beard. (TA.) And اشْعَلِ الرَّأْسَ شَيْبًا [in the Kur xix. 3, expl. in art. شَيْب]. (S, Mgh.)

9: see 1.

11: see 1. — اشْعَلِ رَأْسَهُ (O, K,) inf. n. اشْعِلَالٌ, (TA,) His hair became separated, or loosened, and ruffled, or bristling up. (O, K.)

Q. Q. 4. اشْعَالٌ: see 1.

شَعْلٌ + A man light, agile, or active, and clever, ingenious, acute, or sharp: (O, K:) and so مَعْلٌ. (O, TA.)

شَعْلَةٌ [properly a subst. as distinguished from an inf. n.] + A whiteness in the tail of a horse, and the forelock, and the قَذَالُ [or place where the عَذَارُ, i. e. each of the two cheek-straps of the headstall, is tied, behind the forelock]: (K:) or in some part of the forelock; or, as some say, in a side thereof: and

sometimes in the *قذال*: but mostly in the tail: (TA:) or the former signifies a whiteness in the extremity of the tail of a horse: or, accord. to Lth, a whiteness in the forelock and the tail: or, as some say, in the head and the forelock: [or the quality of having such whiteness: for it is added that] the subst. [app. signifying such whiteness itself] is *شُعْلَةٌ* (Mgh:) or the former, a whiteness in the side of the tail: [or,] accord. to Ag, *شُعْلَةٌ* is a term applied to a whiteness of the tail when it intermixes with any other colour; and the horse is said to be *بَيْنُ الشَّعْلِ* [i. e. one that exhibits the quality of having such whiteness]. (S.)

شُعْلَةٌ A firebrand; a piece of wood in which fire is kindled; (Az, K, TA;) like *جَنْوَةٌ* and *قَبَسٌ* and *شِهَابٌ* (Az, TA:) [this is what is meant by its being said that] what is termed *شُعْلَةٌ* [the only indication of the meaning in the S and O] is well known: (Msb:) pl. *شُعْلٌ*; (S, O, TA;) erroneously said in the K to be like *كُتْبٌ*. (TA.) [Hence,] one says, *فَلَانٌ شُعْلَةٌ نَارٌ* [Such a one is a firebrand]. (Er-Rāghib, TA voce *دَكَاةٌ*, q. v.) — And [A lighted wick: so in the present day: (see also *شُعْلَةٌ*)] or the burnt [or lighted] extremity of a wick. (S voce *قِرَاطٌ*. [And the same meaning is intended there in the K; and also in the TA voce *جَنْوَةٌ*].) — And The flame of fire; as also *شُعْلُولٌ*. (K, TA.) [In the CK *شُعُولٌ*; as though it were a second pl. of *شُعْلَةٌ*.] — And *شُعْلَةٌ*, (O, K, TA,) without ال, (K, TA,) is the name of A mare of *Keys Ibn-Sabāq*; (O, K, TA;) likened to the kindling of fire, because of her swiftness. (TA.) — See also *شُعْلٌ*, in three places.

شُعْلُولٌ: see the next preceding paragraph. — Also A party, division, sect, or distinct body or class, of men &c. (TA.) [See *شُعَالِيٌّ*, below.]

شُعِيلٌ The like of stars, at the bottom of a cooling-pot; and in tinder, or burnt rag into which fire has fallen. (Ibn-'Abbād, O, TA.) — See the next paragraph. — And see also *أَشْعَلٌ*.

شُعْلَةٌ [A lighted wick; i. e.] a wick in which is fire; (S, O, K;) a wick soaked with oil or grease, in which is fire, used for giving light, and not thus called unless kindled with fire: (TA: [see also *شُعْلَةٌ*]) or the fire that is kindled in a wick: (K:) pl. *شُعْلٌ*, like as *صُحُفٌ* is pl. of *صَحِيفَةٌ*; (T, S, O, TA;) in the K erroneously said to be *شُعِيلٌ* [which, however, may be correct as a coll. gen. n.]. (TA.)

شُعَالِيٌّ [a pl., of which the sing. is app. *شُعْلُولٌ*, q. v.; Things, and persons, scattered, or dispersed]. Abou-Wejzeh says,

- حَتَّى إِذَا مَا دَنَتْ مِنْهُ سَوَابِقُهَا
- وَلَقَامَ بِعُطْفِهِ شُعَالِيٌّ

[Until, or until when, those of them that outstripped approached him, and there were scattered portions of foam upon his two sides]. (TA.) And one says, *دَفَعُوا شُعَالِيٌّ*, (S, O, K,) like *شُعَارِيٌّ*,

i. e., (S, O,) [They went away] in a state of dispersion; (K;) [or] they dispersed themselves, or became dispersed. (S, O.)

شَاعِلٌ as used in a verse cited above (see 4) [may be the part. n. of the intrans. verb in the phrase *شَاعَلَتِ النَّارُ*, and thus] may mean [Burning &c.; or] slightly burning: (Ham p. 715:) [or] it signifies *ذُو إِشْعَالٍ* [having the quality of kindling, &c.; being said to be a possessive epithet], (S, O, K,) like *تَامِرٌ* and *لَبِنٌ*, having no verb: (S, O: [but see 4, first sentence:]) or it may be for *شُعْلٌ*, meaning *شُعِيلٌ*. (Ham ubi suprà. [See, again, 4.]) — See also the next paragraph.

أَشْعَلٌ A horse having the whiteness termed *شُعْلَةٌ* (Ag, S, Mgh, O, K,) or *شُعْلٌ* [q. v.]; (Mgh, K;) as also *شُعِيلٌ* and *شَاعِلٌ* (O, K:) fem. of the first *شُعْلَةٌ*. (S, K.) — And *غَرَّةٌ شُعْلَاءٌ* [A blaze on a horse's forehead or face] taking in, i. e. including, one of the eyes. (Mgh, TA.)

مَشْعَلٌ A [lamp of the kind called] *قَنْدِيلٌ* [q. v.]. (K.) — See also *مَشْعَلَةٌ*.

نَارٌ مَشْعُولٌ [pass. part. n. of 4, q. v.]. One says *نَارٌ مَشْعُولَةٌ* [A fire kindled, &c.; or] burning up, burning brightly or fiercely, blazing, or flaming. (Lh, TA.) And *جَاءَ فُلَانٌ كَالْحَرِيقِ الْمَشْعُولِ* i. e. [Such a one came like the fire that is] kindled, &c. (S, O.) See also the next paragraph.

جَرَادٌ مَشْعُولٌ † Locusts that are numerous, (K, TA,) spreading, (S, O,) in a state of dispersion, (K,) running in every direction. (S, O.) One says, (S, O, TA,) of an army, (TA,) *جَاءُوا كَالْجَرَادِ الْمَشْعُولِ* (S, O, TA) † They came [like locusts numerous and spreading, &c.] coming forth from every direction: thus the last word is written accord. to Az [and J] and Sgh; and thus, and also *الْمَشْعُولِ*, accord. to Z. (TA.) And *كَتَيْبَةٌ مَشْعُولَةٌ* † [A military force] spreading, or in a state of dispersion. (S, O.)

مَشْعَلٌ A certain thing, (S, O, K,) used by the Arabs of the desert, (S, O,) made of shins (S, O, K) sewed together, like the *نِطْعٌ* [q. v.], (S, O,) having four legs (S, O, K) of wood, to which it is bound, so that it becomes like the watering-trough; (S, O;) [the beverage called] *نَبِيدٌ* is prepared in it, (S, O, K,) because [generally] they have not jars: (S, O:) also called *مَشْعَالٌ* (O, K:) pl. *مَشَاعِلٌ*. (S, O.) *مَشْعَلًا* occurs in a trad. [as meaning He drank the quantity that filled a *مَشْعَلٌ* of *نَبِيدٌ*]. (O.) — Also i. q. *مَضْفَاةٌ* [A clarifier, or strainer, for wine &c.]: (O, K:) pl. as above. (TA.)

مَشْعَلَةٌ A particular sort of large support for a light: (KL:) [i. e. a sort of cresset, consisting of a staff with a cylindrical frame of iron at the top which is filled with flaming pine-wood or the like or tarred rags, or, as is sometimes the case, having two, three, four, or five, of these receptacles for fire: it is borne before travellers and

others at night; and is thus called in the present day, and also, more commonly, *مَشْعَلٌ*: (two cressets of the sort thus called are figured in my “Modern Egyptians,” ch. vi.: see also *مَشَاعِلِيٌّ*, below:)] the place in which fire is kindled: (TA: [a loose explanation, meaning a cresset:]) what is thus called is the thing of which the pl. is *مَشَاعِلٌ*: (S, O:) [accord. to El-Wāhidee, it is *مَشْعَلَةٌ*; for he says that] *المشعلة* with *kesr* to the *م* means the instrument in which fire is carried: and *مَشْعَلَةٌ* [thus, with a fet-hah over the *م*,] means fire kindled; or made to burn up, burn brightly or fiercely, blaze, or flame; syn. *نَارٌ مَوْقِدَةٌ*. (W p. 51.)

مَشْعَلَةٌ: see the next preceding paragraph.

مِشْعَالٌ: see *مَشْعَلٌ*.

مَشَاعِلِيٌّ, a rel. n. formed from *مَشَاعِلٌ* pl. of *مَشْعَلَةٌ*, is a n. un. of which the coll. gen. n. is *مَشَاعِلِيَّةٌ*, and signifies A bearer of the cresset called *مَشْعَلَةٌ*: hence applied also to a nightman: and hence, to a cleanser of wells: a scavenger; or remover of offal and the like: and to an executioner. (See De Sacy's Chrest. Arabe, sec. ed., i. 201—203; and Quatremère's “Hist. des Sultans Mamlouks,” sec. part, 4 and 5.)

شعو

إِشْعَاءٌ (S, K,) inf. n. *اشْعَى الْقَوْمُ الْغَارَةَ* (S,) The people, or party, spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion; syn. *أَشْعَلُوهُمَا*. (S, K.) — And *اشْعَى بِهِ* (K,) inf. n. as above, (TA,) He was, or became, grieved, or disquieted, by it; syn. *أَهْتَمَّ*. (Ibn-Habceeb, Sgh, K.)

غَارَةٌ شُعْوَاءٌ A raid, or hostile or predatory incursion, spreading widely and dispersedly. (S, K.) [See an ex. in the last of the verses cited voce *رَبٌّ*.] — And *شَجَرَةٌ شُعْوَاءٌ* A tree having spreading branches. (ISd, K.)

شَوَائِعٌ (S, K,) and *جَاءَتِ الْخَيْلُ شَوَاعِي* from which *شَوَاعِي* is [said to be] formed by transposition, (S,) The horsemen came scattered, or dispersed, or in a state of dispersion. (S, K.)

شغب

شَغَبَ عَلَيْهِمُ (S, A, Msb, K,) and *بِهِمُ* (S, Msb, K,) and *فِيهِمُ* (TA,) and *شَغَبَهُمُ* (S, Msb, K,) aor. =, (A, Msb, K,) inf. n. *شَغَبٌ* (S, A, K, TA,) with which *شَغَبٌ* is syn., (A, K,) a syn. sometimes used, (A,) or this latter is not allowable, (S, K,) as some say, (K,) and is ascribed by I Ath to the vulgar, and said by El-Hareere in the “Durrat el-Ghowwāg” to be a mistake, but IB says in the commentaries on the “Durrat” that it is correct, mentioned by IDrd, and MF says that it is mentioned by IJ, as well as by Z in the A; (TA;) and one says also *شَغَبَ عَلَيْهِمُ*, [and it seems to be implied that one says likewise *شَغَبَ*

بهم, and شغبهم,] aor. as above, (S, K,) inf. n. شغب; (S, TA;) but this latter form of the verb, with kear, is of weak authority; (S,* TA;) [whence it seems that شغب is correct as inf. n. of شغب, but disallowed by some who knew not this form of the verb;] *He excited, or stirred up, (S, A, Mgh, K, TA,) [against them, or] among them, (Mgh,) evil, or mischief, (S, A, Mgh, K, TA,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition: (TA:) and [it is said that] تَشْغِبُ is like شغب signifying the exciting, or stirring up, evil, &c.; (K, TA;) [but] شغب, inf. n. تَشْغِبُ, signifies *he excited, or stirred up, evil, &c., much, or often.* (O.) A trad. mentioned in [the first paragraph of] art. شغب is quoted by IATH thus: مَا هَذِهِ الْفَتَا اتَّتَى شَغِبَتْ [What is this judicial decision which has excited evil, &c., among the people?]. (TA.) — [See also شغب below.] — The saying of 'Amr Ibn-Kameel, *فَإِنْ تَشْغِبِي فَأَلْشَغْبُ مِنِّي سَجِيَّةٌ**

means † *And if thou oppose, or contravene, me, and do that which is not agreeable to me, [know that opposition, &c., is a natural disposition of mine;] being understood after تَشْغِبِي, as appears from what here follows.* (TA. [See also 3, and 6.]) Accord. to El-Bühlee, ذَاتُ شَغْبٍ [applied to a she-ass] means † *Having the quality of opposing or contravening [the male]: so in the saying of El-'Ajjāj,*

• كَانَ تَحْتِي ذَاتُ شَغْبٍ سَحْبًا •
• قُودَاءُ لَا تَحْبِلُ إِلَّا مُخْدَجًا •

† [As though beneath me were a she-ass] such as opposes or contravenes [the male], long-bodied, long-necked, [that would not bear in her womb aught save a fetus imperfectly formed;] meaning, لَا تَوَاتِيهِ وَتَشْغِبُ عَلَيْهِ [i. e. that she (the beast that he was riding) would not comply with his desire, and was contravening him]. (TA.) [Accord. to J,] ذَاتُ شَغْبٍ وَضَعْنِ, [in the TA وضغب, and so in a copy of the A, an evident mistranscription,] applied to a she-ass that has not conceived during a year or two years or some years, means † *Refractory, or incontinent, to the strong, or bulky, male.* (S: there expl. by the words إِذَا وَجِئَتْ وَاسْتَضَعَّتْ عَلَى الْجَائِزِ [which have been misunderstood by Golius, and rendered by him, and by Freytag after him, as applied to a woman, and meaning *respuens maris congressum, aut picā laborans.*]) — And شَغْبٌ signifies also † *He declined, or deviated, from the right way or course: (Sh, TA:) or شَغْبٌ عَنْ, (S, TA,) or شَغْبٌ, (TA,) + He declined, or deviated, from the road or way. (K.)*

2: see 1, end of the first sentence.

3. مُشَاغِبَةٌ, (S, A, K, TA,) inf. n. مُشَاغِبَةٌ and شَغَابٌ, (TA,) *He acted with him in an evil manner; treated him with enmity, or hostility; contended in altercation with him; or did evil to him, obliging him to do the like in return: (A, K, TA:) he opposed, or contravened, him. (TA.)*

6. طَلَبْتُ مِنْهُ كَذَا فَتَشَاغَبَ وَامْتَنَعَ. I sought, or demanded, of him such a thing, and he manifested incontinence (تَعَاَصَى), and refused. (A, TA.)

شَغْبٌ inf. n. of شَغِبَ [q. v. passim]. (S,* A,* K,* TA.) — Also *Clamour, or a confusion of cries or shouts or noises: (Ham p. 505:) or much clamour and confused or indistinct speech, leading, or conducing, to evil, or mischief. (Har p. 311.)* One says شَغْبُ الْجُنْدِ [The clamour, &c., of the army]. (S, and Ham ubi suprā.) — [Hence, app., this word, or the next, is used by some post-classical writers as signifying The plaintive cry of the بَيْتِل. (See De Sacy's Chrest. Ar., sec. ed., iii. 500—502.)]

شَغْبٌ inf. n. of شَغِبَ [q. v.]. (S, TA.)

شَغِبَ, (S, O, K, TA, [in the CK, erroneously, شَغِبَ]) like كَفِبَ, (O,) and شَغَابَ, (S, O, K,) the latter in an intensive sense, (TA,) and شَغِبَ, (O, K,) [also in an intensive sense,] and شَغِبَ, (S, O, K,) [likewise] in an intensive sense, (O,) and شَغِبَ, [also in an intensive sense accord. to the explanation of its verb in the O,] (S,) and شَغِبَ, and دُوْ مَشَاغِبَ, (K,) One who excites, or stirs up, evil, or mischief, (S,* K, TA,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition. (TA.)

شَغِبَ: see the next preceding paragraph.

شَغَابَ: see شَغِبَ. — نَاقَةٌ شَغَابَةٌ † A she-camel that does not pursue a direct course, but deviates [therefrom]. (A, TA.)

مُشَغِبٌ: see شَغِبَ. — فَلَانٌ مُشَغِبٌ † Such a one is a person who deviates from what is right, or from the truth. (O, TA.)

مُشَغِبٌ: }
دُوْ مَشَاغِبَ: } see شَغِبَ.
مَشَاغِبَ: }

شغبر

1. The inf. n. شَغَرٌ, accord. to Ibn-Nukātēl, primarily signifies The raising the leg or hind leg, without restriction; and then by a metaphorical usage, the doing so for the purpose of copulation, and for making water: but the explanations of J [and of Z in the A] and of Fei and of F are at variance with his assertion. (MF.) [Accord. to these authorities,] شَغَرٌ, (S, A, Mgh, K,) aor. ʿ, (S, Mgh, K,) inf. n. as above, (Mgh, TA,) signifies *He (a dog) raised one of his hind legs (S, A, Mgh, K) to make water, (S, Mgh,) or and made water, or whether he made water or did not: (A, K:) and شَغَرُ بَرَجَلِهِ he (a dog) raised his hind leg, and made water. (TA.)* And شَغَرَتْ She (a camel) raised her hind leg, and struck [with it, or kicked,] the young one. (A.) And, said of a woman, (Mgh, K,) She raised her leg, (Mgh, and so in some copies of the K,) or her legs, (so in other copies of the K,) for the purpose of copulation.

(Mgh, K.) And the verb is also trans.: you say, شَغَرْتُ الْمَرْأَةَ, (Mgh, K,) inf. n. شَغُورٌ, (K, [but this is a strange form in the case of a trans. verb,]) *He raised the woman's leg, (Mgh, and so in some copies of the K,) or legs, (IDrd, O, and so in some copies of the K,) for the purpose of copulation; and so شَغَرَهَا. (IDrd, O, Mgh, K.)* And شَغَرٌ as the act of a stallion [camel] signifies *His striking with his head beneath the she-camel, at the part next the udder, and so raising her, and throwing her down [app. for the purpose of copulation]. (K.)* — شَغَرْتُ بِرَجْلِي فِي الْغَرِيبِ means † *I overcame the people in guarding, or protecting, the stranger. (AA, O, K.)* — And شَغَرٌ signifies also † *The being distant, or remote. (Fr, K.)* One says, شَغَرَ الْبَلَدَ, (S, Mgh, K,) aor. ʿ, inf. n. شَغُورٌ, (Mgh, [accord. to the K, app., شَغَرُ,]) † *The country, or town, was, or became, remote from him who should aid it against the enemy, and him who should exercise sovereign sway, (K, TA,) and from him who should manage its affairs with prudence, precaution, or sound judgment: (TA:) or destitute of a guardian, or protector, to defend it: (Mgh:) or destitute of people: [and so, app., شَغَرَ الْبَلَدَ بِرَجْلِهِ; for it is immediately added,] one says شَغَرْتُ بَلَدًا شَاغِرًا بِرَجْلِيهَا meaning as expl. below: (S:) and شَغَرْتُ الْأَرْضَ the land had not remaining in it any one to defend it, and to manage its affairs with prudence, precaution, or sound judgment. (K.) = Also, i. e. شَغَرٌ, The making [another, or others,] to go forth [from a place]. (K.) One says, شَغَرْتُهُ عَنِ الْأَرْضِ I made him to go forth from the land: (AA, TA:) and شَغَرْتُ بَنِي فُلَانٍ I made the sons of such a one to go forth from such a place: (S:) or شَغَرُوا فُلَانًا They drove away, expelled, or banished, such a one from his country, or town; and the inf. n. is شَغَرٌ and شَغَارٌ. (TA.) — And i. q. تَفَرَّقَ [The act of scattering, or dispersing]. (K.)*

3. شَاغَرَهُ, (Mgh, Mgh, K,) inf. n. شَاغَرٌ, (S, A, Mgh, K,) *He gave him in marriage a woman on the condition of his giving him in marriage another, without dowry [from either]; concubitus with each of the said women being [in lieu of] the dowry for the other: or it applies peculiarly to female relations [of the men so contracting]; (K;) so that the meaning is only he gave him in marriage his female relation on the condition of his doing the like to him: (TA:) or he gave him in marriage a female under his guardianship, the other man doing to him the like, on the condition that concubitus with each one of the said females should be [in lieu of] the dowry for the other: (Mgh,* Mgh:) or he gave him in marriage his sister on the condition of receiving in marriage the other's sister, without any dowry beside this: (A:) or he said to him, Give me in marriage thy daughter, or thy sister, on the condition of my giving thee in marriage my daughter, or my sister, concubitus with each one of the said females being [in lieu of] the dowry of the other. (S.) The practice of شَاغَرٌ was common in the Time of Ignorance, (Mgh,) but is*

forbidden to the Muslims. (S, A.) — شَغَارٌ also signifies *Two men's going forth into the field from two armies, and, when one of them has almost overcome his fellow, two men's coming to aid one of them, whereupon the other cries out, لَا شَغَارَ لَكَ شَغَارٌ*: (TA:) or *two men's acting wrongfully, or injuriously, towards another man*: (K, TA:) thus expl. by ISd. (TA.) And *The acting with enmity, or hostility*. (TA.)

4. اشغرت المرأة: see 1. — اشغرت الرفقة [and app. †] اشغرت also (see the last sentence of this art.) † The party journeying together withdrew by themselves from the beaten road. (K, TA.) — See also 8, first sentence. — اشغرت said of a she-camel, *She went with wide steps, and quickly*. (TA.) — See, again, 8.

5. تشغر He (a camel) exerted his utmost power, (K,) or spared no exertion, (A'Obeyd, S,) in his pace: (A'Obeyd, S, K:) or ran vehemently: (K:) or went a pace above that termed اللَّيْطَةُ. (TA.) — تشغرى فى أمر قبيح He (a man, O) persevered in an evil, or a foul, affair, and went deep into it. (O, K.)*

8. اشغرت, (JK, T,) or اشغرى, (S, K,) It (a watering-place) was on one side of the beaten track: (JK, T, S, K:) [both verbs may be correct: that the former is so appears from the fact that] a poet, cited in the T, [describing a watering-place,] uses the phrase بَعِيدُ الْمُشْتَقَرِّ [app. meaning *far off on one side of the road*]. (TA.) See also 4. — اشغرت العذر The number was, or became, large. (S, K.) — اشغرت الإبل The camels were, or became, many and various. (K.) — اشغرت عليه ضيعته i. q. فشت (A,) i. e. His affairs became disordered so that he knew not with which of them to begin. (TA in art. فشو.) — اشغرت الأمر The affair became confused: (K:) or became large, or wide, and great, بفلان [with such a one]. (AZ, TA.) — اشغرت الحرب The war, or battle, became wide and great. (TA.) — اشغرت عليه حسابه (T, S, A,) in the K اشغرى, but the former is the right, (TA,) † What he had to reckon was, or became, too diffuse and numerous to him; (T, K;) such that he could not find the way to sum it up. (S, A.) — اشغرت فلان فاشغرتوا عليه Such a one went to number the sons of such a one, and they were too numerous for him. (TA.) — اشغرت فى الغلابة He went far into the desert. (S, K.) — اشغرت علينا He exalted himself above us, and boasted against us. (K.)

اشغرتوا شغرا They dispersed themselves, or became dispersed, in every direction: (S, K:) and in like manner one says of sheep or goats, اشغرت الغنم شغرا: (TA:) شغرا is a compound of two nouns made into one, and indecl., with fet-h for the termination. (S.) The like is not said in the case of [persons &c.] coming, or advancing. (TA.)

اشغرى A stone at which dogs raise the hind leg and make water, or to make water: (K:) so in the Tekmileh. (TA.)

شَغَرٌ Empty. (Sgh, Msh, K.) — Also, used as sing. and pl., A well, and wells, having much water: (K:) or, as is said in the Nawádir, thus used, having much water; wide, or spacious, in the adjacent part where the camels lie down. (TA.) — Also, accord. to the K, Two veins, or ducts, (عرقان,) in the side of the camel: but correctly, as in the Tekmileh, the شَغَارَانِ are the حَالَبَانِ, i. e. two veins or ducts, (عرقان,) in the two sides of the camel. (TA.)

شَغُورٌ A tall she-camel, that raises her legs (تَشْغُرُ بِقَوَائِمِهَا) when she is taken to be ridden (K, TA) or to be milked. (TA.)

شَغَارَةٌ A she-camel that raises her legs to strike [with them, or hick]. (TA.)

شَاغِرٌ A dog raising one of his hind legs, and making water, or whether making water or not. (A.) — بَلْدَةٌ شَاغِرَةٌ بِرَجُلٍ † A country, or town, that does not defend itself from a hostile attack (S, A, K) made by any one, (S, K,) by reason of its being destitute (K, TA) of any to protect it. (TA.) And أَرْضٌ شَاغِرَةٌ † A land having no one remaining in it, to defend it, and to manage its affairs with prudence, precaution, or sound judgment. (K.) One says also, لَكُمُ شَاغِرَةٌ, meaning † The land, or the earth, is wide, or ample, for you. (TA.)

مُشْتَقَرٌّ: see 8 [of which it is app. an inf. n.].

رَفَقَةٌ مُشْتَقِرَةٌ A party journeying together far from the beaten road. (TA.)

شَغَر

Q. 1. شَغَرَهُ i. q. شَغَرْتَهُ. (AZ, TA.)

شَغَرْتِي (TA) and شَغَرِيَّةٌ (K) i. q. شَغَرْتِي and شَغَرِيَّةٌ. (K, TA.)

شَغَز

Q. 1. شَغَزْتَهُ, inf. n. شَغَزْتَهُ, He threw him down by the trick called شَغَزِيَّةٌ, expl. below; (S, K;) and شَغَزْتَهُ signifies the same. (AZ, TA.) Accord. to IATH, the primary meaning of شَغَزْتَهُ is A twisting, in a neuter sense; and artifice. (TA.) — Also He took him, or seized him, violently. (K.)

Q. 2. تَشَغَزَتِ الرِّيحُ The wind whirled (اتتوت) in its blowing. (K.)

شَغَزِيَّةٌ: see شَغَرِيَّةٌ.

شَغَزِيٌّ Difficult; (K;) anything deemed difficult. (IATH, TA.) — A [watering-place such as is termed] مَنَهْلٌ lying out of the way. (K, TA.) — الشَّغَزِيَّةُ The jackal; syn. ابْنُ آوَى. (IATH, TA.)

شَغَزِيَّةٌ (S, K) and شَغَزِيٌّ, as also شَغَرِيَّةٌ (K) and شَغَرِيٌّ, but more chastely with ز, (TA,) A sort of trick in throwing down [or wrestling]; (S, TA;) the twisting of one's leg with the leg

of another, (S, K, TA,) and throwing him down (K, TA) in the manner termed شَزْرًا [or side-ways]: (TA:) and one says also, بِالشَّغَزِيَّةِ, (S, TA, [in one of my copies of the S بِالشَّغَزِيَّةِ,]) meaning the same: (TA:) and صَرَعَهُ شَغَزِيَّةً: (AZ, TA:) [the pl. is شَغَارِبُ:] Dhu-r-Rummeh says,

وَبَسَّ بَيْنَ أَتَوَامٍ فَكَلَّ

أَعَدَّ لَهُ الشَّغَارِبَ وَالْمِحَالَ

[And he involved affairs in confusion between parties, so all prepared for him tricks by which to overthrow him, and artifice]. (S, TA.)

يَكُونُ شَغَزًا occurs in the "Sunan" of Aboo-Dáwood, in the chapter on the عَقِيْقَةُ and عَتِيْرَةٌ; but it is thought by El-Harbee that the last word is for زُجْرًا, meaning Firm in flesh, and thick, big, or bulky. (L, TA.)

شَغَف

1. شَغَفَهُ, (S, O, Msh, K,) aor. ʿ, (Msh, K,) inf. n. شَغَفَ, (Msh,) He, or it, struck, or smote, his شَغَافَ; (O, K;) like كَبَدَهُ meaning "he, or it, struck, or smote, his كَبَدَ" [or "liver"]; (O, TA;) so says Yoo: (TA:) or it (i. e. love) rent the شَغَافَ of his heart: (Fr, TA:) or it (love) reached his شَغَافَ: (ISK, S, TA:) or (love) reached the شَغَافَ of his heart, i. e. his pericardium. (Msh.) I'Ab read, [in the Kūr xii. 30,] قَدْ شَغَفَهَا حُبًّا, and expl. the meaning to be [He has affected her so that] the love of him has entered beneath the شَغَافَ: (S, TA:) or the meaning is, the love of him has struck, or smitten, her شَغَافَ: (Lth, O, TA:) or he has rent the شَغَافَ of her heart, i. e. its حِجَابَ, [app. meaning her midriff,] so as to reach her heart, with love: (Bd:) Abu-l-Ash-hab read قَدْ شَغَفَهَا حُبًّا, with kesr to the ر, [meaning he has become attached to her, or has loved her,] like the reading of Thábit El-Bunyānee, شَغَفَهَا, with kesr to the unpunctuated ع: (O, TA:) [for] شَغَفَهُ, aor. ʿ, [inf. n. app. شَغَفَ,] signifies he became attached to him, or loved him. (K, TA.) One says also, شَغَفَهُ الْمَالُ, meaning The property became embellished to him, [or pleasing to him,] so that he loved it. (Msh.) And شَغَفَ بِالشَّيْءِ, like عَنِى, He was, or became, vehemently desirous of the thing; or fond of it. (TA.) And شَغَفَ بِالشَّيْءِ, like فَرِحَ, He became disquieted, or disturbed, by the thing. (TA.)

5. مَا هَذِهِ الْقُتْيَا الَّتِي تَشَغِفُ النَّاسَ, a saying of I'Ab, means [What is this judicial sentence] that has put vain suggestions into the minds of the people, and separated them? as though it entered the شَغَافَ of their hearts. (TA.) [See also 1 in arts. شَغَب and شَغَبَ.]

شَغَفَ: see شَغَافَ in two places.

شَغَفَ [app. inf. n. of **شَغَفَ**: and accord. to Fei, app., *Love reaching to the pericardium*; or *heart-felt love*; see an ex. in a verse cited voce **بَلَّ**; and see also **حُبَّ**, and **شَغَفَ**;] a subst. from **شَغَفَ قَلْبُهُ** said of love. (Msb.) — See also **شَغَاف**, in two places. — Also The bark (**نَجَب**, AHn, O, or **قُشَر**, K) of the kind of tree called **غَاف**. (AHn, O, K.)

شَغَاف The pericardium; i. e. the **غَاف**, (S, O, K,) or **غَشَاء**, (Msb,) of the heart: (S, O, Msb, K:) or [app. a mistake for “and,” as will be shown by what follows,] its **حِجَاب** [generally meaning the *midriff*], (K,) [here said to be,] accord. to AHeyth, a certain fat that clothes the heart: (TA:) [J seems to confound the **غَاف** of the heart with its **حِجَاب**; for after “the **غَاف** of the heart,” he adds, “and it is a skin beneath it” (**دُونَهُ**), like the **حِجَاب**:] or the **حَبَّة** (K) or the **سَوْدَاء** [both generally meaning the *core*] thereof: (O, K:) or the *place of entrance* (**مَوَاجِ**) of the phlegm: (Lth, O, K:) and **شَغَفَ** and **شَغَفَ** signify the same in the two senses, (K,) or in the first and second senses: (TA:) or **شَغَفَ** and **شَغَفَ** signify the same as **شَغَاف**, accord. to AHeyth: (O:) the pl. of the **شَغَاف** of the heart is **شَغَفَ**; which is metaphorically applied in a saying of 'Alce to the *place of the fœtus* [in the belly]. (TA.) — Also, (A'Obeyd, S, O, K,) and **شَغَاف**, (K,) the latter agreeable with analogy as the name of a disease, (TA,) A certain disease that attacks one, beneath the *شَرَايِف* [pl. of **شُرُوف**, q. v.], in the right side: (A'Obeyd, S, O, K:) and (some say, TA) a pain of the belly: (K, TA: [in the CK, **البَطْن** is erroneously put for **البطن**]) and (some say, TA) a pain of the **شَغَاف** of the heart: (K, TA:) accord. to As, **شَغَاف** signifies a certain disease in the heart, which, if it reaches to the spleen, kills the patient. (TA.)

شَغَاف: see the next preceding paragraph.

مَشْغُوفٌ Insane, or mad; (O, K:) like **مَشْغُوفٌ**. (O.) And **مَشْغُوفٌ بِمَا** One to whom property is embellished [or rendered pleasing,] so that he loves it. (Msb.)

شغل

1. **شَغَلَهُ**, (S, O, Msb, K,) aor. ʿ, (O, K, MS,) inf. n. **شَغَلَ** (Msb, K) and **شَغَلَ**, (K,) the latter on the authority of Sb, (TA,) *He, or it, (a man, S, or an affair, Msb,) busied him, occupied him, or employed him*; (K:) i. q. **أَلْهَاهُ** [signifying as above; and particularly *he, or it, busied him, &c., so as to divert him from (عَنْ) something*; or *diverted him from a thing by busying him, &c.*]: (S and Msb and K in art. **لَبَّو**, and Bḍ and Jel in xv. 3, &c.): [**شَغَلَهُ** signifies *he, or it, busied him, &c., much*; i. e.] with *teshdeed* it denotes muchness: (Bḍ in xlviii. 11:) **شَغَلَهُ** is a good dial. var. of **شَغَلَهُ**; or is rare; or bad: (K:) accord. to IDrd [and J], (O,) one should not say

أَشْغَلْتُهُ; (S, O;) for it is bad: (S:) accord. to IF, they scarcely ever say **أَشْغَلْتُ**, [thus in the O, but in the Msb **أَشْغَلْتُ**,] but it is allowable: (O:) none of the leading lexicologists is known to have pronounced it good. (TA.) [Hence the saying, (**سَعَى** and **سَعَى**) **شَغَلْتُ سَعَاتِي جَدَوَايَ** (see art. **سَعَى** and **سَعَى**), or, as some relate it, **شَغَلْتُ شِعَابِي جَدَوَايَ** (see art. **شِعَاب**).] See another ex. voce **شَاغِلٌ**. One says also **شَغَلَ بِهِ**, (Msb, K,) meaning **تَلَبَّى** [i. e. *He was, or became, busied, &c., by it*], (Msb,) and **بِهِ** **أَشْغَلَ** [meaning the same]; (Az, Msb, K;) and **شَغَلْتُ عَنْكَ بِكَذَا** [*I was, or became, busied, &c., so as to be diverted from thee, by such a thing*], (S, O,) and **أَشْغَلْتُ** [in the same sense]: (S:) and **تَشَاغَلَ عَنْهُ**, (TA,) which likewise signifies **تَلَبَّى** [meaning as expl. above, or *he busied himself, &c., so as to divert himself from him, or it*]: (TA in art. **لَبَّو**, and Bḍ and Jel in lxxx. 10:) some disallow **أَشْغَلَ**, in the form of an active verb, but say **أَشْغَلَ**, in the form of a pass. verb; but it is originally quasi-pass. of **أَحْرَقْتُهُ**, like as are **أَحْرَقَ** and **أَحْرَقَ** of **أَحْرَقْتُهُ**; and **أَشْغَلْتُهُ**; [though why of **أَشْغَلْتُهُ** rather than of **شَغَلْتُهُ**, I do not see:] Az mentions the usage of its act. and pass. part. ns.: (Msb:) accord. to AHḥat and IDrd, one should not say **أَشْغَلَ**; but IF mentions, as transmitted from the Arabs, **أَشْغَلَ**, and the pass. part. n. (O.) — One says also, **نَحْنُ نَشْغَلُ عَنْكَ الْمَرْقِعَ** + [We occupy the place of pasturage so as to keep it from thee], and **الْبَاءَ** [the water]; meaning, it is sufficient for us without being more than sufficient. (S in art. **شَغَا**) And **شَغَلَ عَنْكَ مَا عِنْدَنَا** + [What we had was employed so as to be kept from thee]. (JK in that art.)

2: see the preceding paragraph.

4. **أَشْغَلَهُ**: see 1. — **مَا أَشْغَلَهُ** [meaning *How much is he busied! &c.*], (Th, S, K,) denoting wonder, (Th, TA,) is anomalous, because one does not [regularly] form a verb of wonder from one in the form of a pass. verb. (Th, S, K.)

6. **تَشَاغَلَ عَنْهُ**: see 1. [Accord. to Golius, **تَشَاغَلُوا** signifies *They occupied one another*, on the authority of the KL; in which, however, I find only **تَشَاغَلَ** expl. as meaning *خود را بچیزی مشغول کردن* i. e. *To make oneself busied, &c., with a thing.*]

8: see 1, in five places. — One says also, **أَشْغَلَ فِيهِ السَّمُّ** *The poison crept into him, or pervaded him*; syn. **سَرَى**: and **أَشْغَلَ فِيهِ الدَّوَاءُ** *The medicine entered into him, and produced an effect upon him, or showed its effect upon him*; syn. **نَجَعَ**. (TA.)

شَغَلَ an inf. n. of 1. (K, Msb.) See the next paragraph. — And see also **شَغَلَهُ**.

شَغَلَ and **شَغَلَ** and **شَغَلَ** (S, O, Msb, K) and **شَغَلَ** (S, O, K) *Business, occupation, or employment*; (PS:) contr. of **فَرَاغَ**: (K:) [and particularly *business, &c., that diverts one from a*

thing:] or an occurrence that causes a man to forget, or neglect, or be unmindful: (Er-Rāghib, TA:) pl. [of pauc.] **أَشْغَالٌ** (S, O, K) and [of mult.] **شُغُولٌ**: (K:) **شُغُلٌ** is mentioned by Sb as an instance of an inf. n. having a pl., namely, **أَشْغَالٌ**; like **عَقْلٌ** and **مَرَضٌ**. (TA in art. **مَرَض**.) [See also **أَشْغَوْلَةٌ**.]

شَغَلَ: see the next preceding paragraph.

شُغُلٌ *Busy, or busied, occupied, or employed*: (K:) [and particularly *busy, &c., so as to be diverted from a thing*:] thought by ISd to be a possessive epithet [meaning **دُو شُغُلٍ**], because it has no verb to which it is conformable: (TA:) it is an epithet applied to a man, from **الشُّغْلُ** [or **الشُّغْلُ**]: (IAqr, in O:) and **مَشْغُولٌ** signifies the same; (Msb, TA;) and **مُشْتَغِلٌ** (Az, Msb, K) and **مُشْتَغَلٌ**, (Az, IF, O, Msb, K,) the latter [said to be] extr. [meaning anomalous, for **أَشْغَلَ** is not mentioned by F]. (K.)

شُغُلٌ: see **شُغْلٌ**.

شَغَلَةٌ *Reaped grain or wheat, collected together, in the place where it is trodden out*; syn. **بَيْتَرٌ** and **كُدْسٌ** (IAqr, O, K) and **عَرْمَةٌ**; (IAqr, O;) as also **شَغَلَةٌ**: (IAth, TA:) pl. [or coll. gen. n.] of the former **شُغُلٌ**, (O, K, TA, [in the CK, erroneously, **شُغُلٌ**]) like as **تَمْرٌ** is of **تَمْرَةٌ**. (O, TA.)

شَغَلَةٌ: see the next preceding paragraph.

كَثِيرُ الشُّغْلِ [i. e. *Having much business or occupation or employment*; or *who busies or occupies or employs himself much*]. (TA.)

شَاغِلٌ act. part. n. of **شَغَلَهُ**; [*Busying, occupying, or employing*; &c.]; (S, Msb;) applied to a man, (S,) or to an affair. (Msb.) [Hence,] one says, **شَغَلْتَنِي عَنْكَ الشَّوَاغِلُ** [*Busying affairs busied me, or have busied me, so as to divert me from thee*]: the last word being pl. of **شَاغِلٌ**. (TA.) **شُغْلٌ شَاغِلٌ** [lit. *Busying business, or the like*,] has an intensive meaning: (K:) the latter word in this case is a corroborative, as in **لَيْلٌ لَيْلٌ**. (S.)

أَشْغَلَ مِنْ [*More, and most, busy &c.*]. **أَشْغَلَ مِنْ ذَاتِ التَّحْيِينَ** [*More busy than she who was the owner of the two shins of butter*] is a prov. [mentioned in the TA]: she was a woman of [the tribe of] Teym-Allah: she used to sell clarified butter, in the Time of Ignorance; and Khawwāt Ibn-Jubayr El-Ansāree came to her, demanding to buy clarified butter of her, and saw no one with her, and he bargained with her: so she untied a skin, and he looked at it: then he said to her, “Hold thou it until I look at another:” and she said, “Untie thou another skin:” and he did so, and looked at it, and said, “I desire other than this; therefore hold thou it:” and she did so: and when her hands were [thus] occupied, he assaulted her, and she was unable to repel the him. (Meyd.)

أُشْغِلَ an instance of the measure **أَفْعُولَة** from **أُشْغِلَ** [similar to **أُهِبَ** and **أُجِبَ**, and to **أُعِيبَ**, &c.; app. meaning *A thing with which one is busied*, &c.: and also *syn. with شُغِلَ*]. (O, K.)

مَشْغَلَة *A thing that causes one to be busied*, &c.: (K, TA:) pl. **مَشَاغِل**. (TA.)

فَلَانٌ فَارِغٌ *sec شُغِلَ*. — [Hence,] **مَشْغُولٌ** *Such a one is devoted to that which is unprofitable*. (TA.) — And **جَارِيَة مَشْغُولَة** *A young woman having a husband*. (TA.) — And **مَالٌ مَشْغُولٌ** *Property devoted to commerce*. (TA.) — And **دَارٌ مَشْغُولَة** *A house in which are inhabitants*. (TA.)

مُشْغِلٌ and **مُشْغَلٌ**: see **شُغِلَ**.

شغى and شغو

1. **شَغَى**, aor. ʔ, inf. n. **شَغَا**, [signifies accord. to some] *He (a man) had a tooth, or teeth, exceeding the other teeth*: and [accord. to others, agreeably with what is said to be the right meaning of **شَاغِيَة** below,] *he had a tooth, or teeth, differing in the manner of growth from the other teeth*. (S.) [And] **شَغِيَتِ الْبَنُ**, aor. ʔ; (Msb, K;) and **شَغَتِ**, aor. ʔ; (K;) inf. n. (of the former, Msb, TA) **شَغَا** (Msb, K, TA) and [of the latter] **عُلُو**; (K, TA, [in the CK **شُغُو**, but]) like **عُلُو**; (TA); [accord. to some] *The tooth exceeded the other teeth*: (Msb:) and [accord. to others] (Msb) *the tooth differed from the other teeth* (Msb, K, TA) in an absolute sense, (TA,) or in respect of its place of growth, (Msb,) or in its manner of growth, in length, and shortness, and receding, and projecting: (K, TA:) or, accord. to the A, **شَغَا** signifies the differing in respect of the manner of growth and of collocation: or the upper teeth's not falling upon the lower: (TA:) or, as IF says, the advancing of the upper teeth beyond the lower. (Msb.) The epithet applied to a man is **أَشْغَى**; and to a woman, **شُغَوَاء**; and the pl. is **شُغُو**: (S, Msb:) [and] the epithet applied to a tooth is **شُغَوَاء** and **شَغِيَاء**; (K;) or **شَاغِيَة**; (S, Msb;) which last is said by Az to have two meanings; one whereof is *exceeding [the other teeth]*; and the other, *being longer and larger, and differing in respect of the place [or more probably the manner] of its growth from those next to it*: (Msb:) or, accord. to a marginal note in the S, in the handwriting of Abou-Zekereyya, this signifies *differing in the manner of its growth from the manner of growth of the others, whether exceeding or not exceeding*: or, accord. to a marginal note in the copy of Abou-Sahl El-Harawee, *crooked; not exceeding*. (TA.)

2. **تَشْغِيَة** signifies *The dribbling of the urine*, (Lth, K, TA,) *little by little*. (Lth, TA.) One says of a man, **شَغَى**, (TK,) and **بَبُولُهُ** **أَشْغَى**, (IAth, TA,) *He dribbled his urine*, (IAth, TA, TK,) *little by little*. (IAth, TA.)

4. **أُشْغُوا بِهِ** † *They disagreed with, differed from, or opposed, the people, in respect of his*

affair, or case: (K:) as though taken from **شَغَا** **الْأَسْنَانِ**. (TA.) — See also 2.

شَغَا inf. n. of **شَغَى** said of a man, (S,) or of **شَغِيَتِ** said of a tooth. (Msb, K.) — Also a subst. signifying *A dribbling of the urine*; and so **شَغِيَة**. (K.)

أُشْغِيَة: see **شُغَوَاء**, voce **أَشْغَى**.

شَغَا: see **شَغَا**.

شَاغِيَة: see 1, last sentence.

أَشْغَى; fem. **شُغَوَاء** and **شَغِيَاء**; and pl. **شُغُو**: see 1, last sentence. — **شُغَوَاء** also signifies *An eagle*; (S, Msb, K;) because its upper mandible exceeds the lower: (S, Msb:) and so **أُمْرُ شُغَوَاء**. (T in art. ام.)

مُشْغِعٌ *One who separates himself from every yoke-fellow, or familiar*: — and *one whose age (سِنُهُ) is deficient*: — in both of these senses expl. as an epithet applied by Ru-beh to a **رُبَاعِيٌّ** [or boy four spans in height]. (TA.)

شف

1. **شَفَّ**, aor. ʔ, inf. n. **شُفُو** (S, Mgh, O, Msb, K) and **شَفِيفٌ** (S, O, K) and **شُفَفٌ**, (CK, [but not in my MS. copy of the K nor in the TA,]) *It (a garment, or piece of cloth,) was thin, fine, or delicate*, (S, Mgh, O, Msb, K,) *so that what was behind it was visible*, (S, IB, Mgh, [for **خَلْفُهُ** in some copies of the S, and **خَلْفُهُ** in others, I read **مَا خَلْفَهُ**, which is the right reading accord. to IB and the TA, agreeably with the reading in the Mgh, which is **مَا وَرَاءَهُ**,]) or *so as to tell what was beneath it*: (O, K:) [and it, (a gem, or the like,) was translucent: or was transparent. (See **شُفَافٌ**.)] One says, **شَفَّ عَلَيْهِ ثَوْبُهُ** *His garment was thin, &c., upon him*. (S.) — And **شَفَّ جِسْمُهُ**, aor. ʔ, inf. n. **شُفُو**, *His body became lean, or emaciated*. (S, O, K.) — **شَفَّ**, aor. ʔ, inf. n. **شَفَّ**, *It (a thing, O, Msb) exceeded; or was, or became, redundant*. (S, O, Msb, K.) Hence, in a trad., **شَفَّ نَحْوًا مِنْ دَانِقٍ** *It exceeded by about a dānīq*. (Sh, O.) And one says, **شَفَّ عَلَيْهِ**, aor. ʔ, **يَشْفُ**, [so in the L and TA, contr. to rule, probably a mistranscription for **يَشْفُفُ**,] inf. n. **شُفُو**; and **شَفَفَ**, and **اسْتَشَفَّ**; [app. meaning, as seems to be indicated by the context, *It exceeded it*:] and **شَفَفَتْ فِي السَّلْعَةِ** [app. a mistranscription for **شَفَفَتْ**] *I gained in, or upon, the article of merchandise*: (TA: [and so, app., **اسْتَشَفَّ** in **فِي تِجَارَتِهِ** and **شَفَفَتْ**: see **شَغَى**]) and **شَفَفَتْ** *[He obtained what is termed شَفَّ in his traffic; i. e.] he made gain, or profit, in his traffic*; syn. **رَبَحَ**. (S and K in art. ربح.) — And sometimes (Msb) it signifies also the contr.; i. e. *It fell short; or was, or became, deficient*. (Msb, K.) One says, (O, Msb,) of a dirhem, (O,) **هَذَا يَشْفُ قَلِيلًا** *This falls short, or is deficient, a little*.

(O, Msb.) And **شَفَّ عَنْهُ الثَّوْبُ**, aor. ʔ, *The garment was too short for him*. (TA.) — Also **شَفَّ**, (O, K,) aor. ʔ, (O,) *It (a thing, O) was, or became, in a state of motion, commotion, or agitation*. (O, K.) — And **شَفَّ لَكَ الشَّيْءُ** i. q. **ثَبَّتَ** and **دَامَ** [app. meaning *The thing belonged, or pertained, to thee permanently, or constantly; or may the thing belong, &c.*]. (TA.) — **شَفَّهُ**, (S, M, O, K,) aor. ʔ, inf. n. **شَفَّ** (S, M, TA) and **شُفُو**, (M, TA,) *It (anxiety) rendered him lean, or emaciated*; (S, O, K;) as also **شَفَفَهُ**; (S;) both are also expl. as meaning *it rendered him lean, or lank in the belly, so that he became slender*: (TA:) or, accord. to the M, *it (grief, and love,) pained his heart: or rendered him lean, or emaciated: or deprived him of his reason: and it is said of grief as meaning it manifested what he felt of impatience*. (TA.) And **شَفَّ النَّفْسُ**, as used in a verse of Towbeh Ibn-El-Homeiyir, *It hurt and melted the souls*. (Ham p. 594.) — See also 8, in two places.

2: see the preceding paragraph, in two places.

4. **أَشْفَقْتُهُمْ** *I preferred them, or judged them to excel*. (K.) You say, **أَشْفَقْتُ بَعْضَ وَلَدِي عَلَى بَعْضٍ** *I preferred some of my children above some*. (S. [And the like is said in the Mgh.]) And **أَشْفَقْتُ هَذَا عَلَى هَذَا** *I preferred this above this*. (Msb.) — And **أَشْفَ لَوْلَانِ الدِّرْهَمَ** *Such a one made the dirhem to exceed: or, made it to full short*. (TA.) — **أَشْفَ عَلَيْهِ** [if not a mistranscription for **أَشْفَ**, which I rather think it to be,] *He excelled him, or surpassed him*. (TA.) — **أَشْفَ الْفَمُ** *The mouth had in it a fetid odour*. (Ibn-Buzurj, TA.)

6. **تَشَافَقْتُهُ** *I took away his or its, شَفَّ, i. e. excess, or redundancy*. (O, K.) — See also the next paragraph, in three places.

8. **كَلَّهُ** (K) **اشْتَفَّ مَا فِي الْإِنَاءِ** (S, O, K) *He drank what was in the vessel, all of it*, (S, O, K,) *even the شَفَافَة* [or last drop or remains], (O,) *not leaving any of it remaining*; (S;) [and so **اشْتَفَّ**;] as also **تَشَافَقَ**: (S, O, K:) and **اشْتَفَّ الْهَاءُ** *He drank the water to the uttermost, not leaving any of it remaining*; as also **شَفَّهُ**, aor. ʔ, inf. n. **شَفَّ**: and **شَفَفْتُ الْهَاءُ** *I drank much of the water without having my thirst satisfied*. (TA.) [Hence,] in the trad. of Umm-Zarā, **وَإِنْ شَرِبَ أَشْفَقْتُ** [And if he drank, he drank up all that was in the vessel]. (S, O.) And it is said in a prov., **لَيْسَ الرِّثْيُ عَنِ الشَّافَقِ** (S, O, TA) i. e. *The satisfying of thirst is not from the drinking up all that is in the vessel*; for it is sometimes effected by less than this: (O, TA:) it is applied in forbidding one's going to the utmost in an affair, and persevering therein. (S, O, TA.) Accord. to IAsr, one says also **تَشَافَقْتُ الْهَاءُ** *I exhausted the water*; which, ISd says, is originally **تَشَافَقْتُ**. (TA.) — 'Abd-Allah Ibn-Sebrh El-Harashy uses the first of these verbs metaphorically in relation to death; saying,

• سَأَتَيْتُهُ الْمَوْتَ حَتَّى أَشْتَفَّ آخِرَهُ •

meaning † [I vied with him in giving the draught of death] until he drank the last of it, i. e., the last of death. (TA.) — And البَيْرُ الْحَزَامُ اشْتَفَّ means *The camel filled, and took up wholly, the girth, (O, K, TA.) so that nothing remained of it redundant, by reason of the largeness of the middle of his body. (TA.)*

10. اسْتَشَفَّ (O, K,) or اسْتَشَفَّ مَا وَرَاءَهُ (S, Mgh,) *He saw what was behind it. (O, Mgh, K.)* [Thus the former signifies *He saw through it*: and it is used in this sense both properly and tropically.] — Hence the saying to the seller of cloths, اسْتَشَفَّ هَذَا الثَّوبَ, [which may be rendered *Look thou through this garment, or piece of cloth; but is expl. as meaning make thou this garment, or piece of cloth, single, [by unfolding it,] and raise it, or hold it up, in shade, in order that I may see whether it be close in texture or flimsy. (TA.)* — اسْتَشَفَّ also signifies [agreeably with the explanation of اسْتَشَفَّ مَا وَرَاءَهُ mentioned above] † *He distinguished a thing plainly, like as one distinguishes plainly a thing behind glass. (Har p. 244.)* — And one says, كَتَبْتُ كِتَابًا فَاسْتَشَفَّهُ, meaning † [I wrote a letter, or writing, &c., and] he examined attentively what was in it. (TA.) — See also 8. — And see 1, in two places. — [Freytag mentions as a signification of اسْتَشَفَّ “Desiderio alicujus rei impletit;” with الِى before the object: but he names no authority for this; and I doubt its correctness.]

R. Q. 1. شَفَفَهُ: see 1, latter part. — Also, accord. to IAnr, (O, TA,) inf. n. شَفَفَهُ (K, TA,) *It (heat, and cold,) dried it up; namely, a thing, (O, K, TA,) such as herbage, (O, TA,) &c. (TA.)* And accord. to AA, الشَّفَفَةُ signifies *The hoar-frost's burning [meaning blasting] the herbage of the earth: or the burning of a medicament that is sprinkled upon a wound: (O:) or it has the former of these two meanings, and signifies also the sprinkling of a medicament upon a wound. (K.)* [But I think that, for وَذَرُ الدَّوَاءِ in the K, we should read وَذَرُ الدَّوَاءِ, and thus reconcile the K in this case with the O: see, however, what next follows; which may be regarded either as confirming the reading in the K, or as having misled its author, in this instance.] — الشَّفَفَةُ signifies also *The sprinkling of urine and the like. (K.)* You say, شَفَفَ بَبُولَهُ *He sprinkled his urine. (O.)* — Also *The trembling, and the being confused (الإختلاط), (O, K, TA,) resulting from intense jealousy. (TA.)* [See مُشَفَّفٌ.] — And شَفَفَ عَلَيْهِ *He was solicitously affectionate, or pitiful or compassionate, towards him. (TA.)* [See, again, مُشَفَّفٌ.]

R. Q. 2. تَشَفَّفَ, said of herbage, *It began to dry up. (TA.)*

شَفٌّ A thin, fine, or delicate, garment or piece of cloth; (AZ, S, Mgh, O,* Mgh, K;*) as also شَفٌّ (AZ, S, O, Mgh, K) and شَفِيفٌ (Mgh:) you say شَفٌّ ثَوْبٌ (S, Mgh, Mgh) and شَفٌّ (S, Bk. I.

Mgh) and شَفِيفٌ. (Mgh:) [see also شَفَافٌ:] and the garment, or piece of cloth, itself, is termed شَفٌّ and شَفِيفٌ. (Har p. 70:) [i. e. each of these words is also used as a subst.; and this is perhaps meant in the O and K: or] شَفٌّ signifies also a certain thin, fine, or delicate, veil or covering: or, accord. to Aboo-Nasr, a certain thin, fine, or delicate, veil or covering, of wool, through which one sees what is behind it: (S:) pl. شَفُوفٌ. (O, Mgh, K.) Among the verses of “the Book” [of Sb, cited as exs. therein], is the following:

• لَبَسَ عَبَاءَةً وَتَعَرَّ عَيْنِي
• أَحَبُّ إِلَيَّ مِنْ لَبَسِ الشُّفُوفِ

[Verily the wearing of a woollen cloah, my eye being therewithal unheated by tears, is more pleasing to me than the wearing of thin, fine, or delicate, garments]. (O.) — See also شَفِيفٌ. — شَفٌّ [app. شَفِيفٌ] also signifies *Pimples, or small pustules, that come forth and then go away. (Ibn-Buzurj, TA.)*

شَفٌّ: see شَفِيفٌ, in three places. — Also, (S, Mgh, O, K,) and شَفٌّ (L, K,) but the former is that which is well known, (L, TA,) and شَفِيفٌ (TA,) *Gain, or profit; increase obtained in traffic: and excess, surplus, or redundancy: syn. رِنَحٌ [q. v.]: and فَضْلٌ (S, Mgh, O, K;) and زِيَادَةٌ. (Mgh, TA.)* Hence (Mgh) نَبَى عَنْ شَفٍّ مَا لَمْ يَضْمَنْ, meaning [He (the Prophet, TA) forbade] the رِنَحٌ [i. e. gain, or profit, of that for which one has not made himself responsible to the purchaser]. (O, Mgh.) And one says, لَهَذَا عَلَى هَذَا شَفٌّ [There is, or pertains, to this, an excess above this]. (Ksh in ii. 15.) And قَالَ قَوْلًا شَفًّا *He said a saying that was a redundancy. (TA.)* — And A deficiency: thus having two contr. meanings. (ISK and S and O in explanation of the first word, K in explanation of the first and second words, and TA in explanation of all.) — Also, the first word, i. e. مَهْنٌ: one says to a person when regarding him with a wish for the like of a thing that he has attained, or that he possesses, without desiring that it should pass away from him, شَفٌّ لَكَ يَا شَفٌّ [May it be an unalloyed gratification to thee, O such a one]. (TA.) — And A thing that is little, or small, in quantity; mean, or paltry. (TA.) [See also شَفِيفٌ, last signification.]

شَفَفٌ: see شَفِيفٌ, last signification. — Also i. q. خَفَّةٌ [Lightness, &c.]. (TA.) — And sometimes it signifies *Evilness, or narrowness of the circumstances, (وَقَّةٌ) of one's state, or condition. (TA.)*

شَفَافٌ: see شَفَافَةٌ.

شَفِيفٌ: see شَفٌّ, in two places: — and see شَفٌّ. — Also Cold, as a subst.; (ISK, S, O, Mgh;) thus in the saying, وَجَدَ فِي أَثْنَانِهِ شَفِيفًا [He felt, or experienced, in his teeth, cold]; (S, O;) and so شَفَانٌ (ISK, Mgh;) or, as some say, (O,)

the hurting, or paining, (لَدَعٌ, [in the CK لَدَعٌ] of cold: (S, O, K;) and intense cold, with rain and wind; and شَفَافٌ is its pl.: (TA:) or intense cold [alone]: (Mgh:) or a cold wind in which is moisture: (O:) and شَفَانٌ signifies the cold of a wind in which is moisture: (S:) or شَفِيفٌ has this last signification; and شَفَانٌ, the signification next preceeding it: one says, لَهَا شَفَانٌ شَفَانٌ A cold and moist wind, having [much] cold and moisture, made him to betake himself to a covert: (IDrd, IF, Mgh:) or شَفِيفٌ signifies rain and hail: (O:) or so شَفَانٌ; [or rain and cold: for برد is written in my original without any syll. sign;] wherefore some of the lawyers say that it is rain and more: (Mgh:) or شَفِيفٌ signifies also rain in which is hail: (K, TA:) or rain in which is cold: (CK:) or a cold wind: (K;) as also شَفَافٌ (O, K:) or this last signifies a wind of mild cold: (S, TA:) and شَفَانٌ, cold and wind: (O, K:) one says, غَدَاةٌ ذَاتُ شَفَانٍ, a morning having cold and wind (S, O, K) with moisture. (S.) — And Intense heat (IDrd, Es-Sarakustee, O, Mgh, K) of the sun: (IDrd, O, K:) thus having two contr. significations. (K.) — And Pain in the stomach. (Aboo-Sa'eed, O.) — [Also Affected with pain: or with hurt, or grief. (Freytag, from the Decwán of the Hudhalees.)] — Also Small, or little, in number, quantity, or amount; and so شَفَفٌ. (O, K.) [See also شَفٌّ, last signification.]

شَفَافَةٌ A portion of water remaining in a vessel; (S, O, K;) and likewise, of milk: (TA:) or the last drop remaining in a vessel: (Ham p. 239:) I Ath says that some of the later writers mention it as being with س. (TA.) Dhu-r-Rummeh uses the phrase الشَّفَا شَفَافٌ, in a verse, as meaning In the remaining portion of the day. (O.)

شَفَافٌ Extremely [or very] thin or fine or delicate, so that a thing behind it is visible: (KL:) [translucent:] transparent; applied to a gem, or the like; and to a garment, or piece of cloth. (TA.) [See also شَفٌّ.]

شَفَانٌ: see شَفِيفٌ, in six places.

شَفَافٌ A garment, or piece of cloth, not well or strongly or compactly [woven or] made. (O, K.) — See also شَفِيفٌ.

شَفَافِيفٌ Vehement thirst. (O, K.)

أَشَفٌّ [a noun denoting excess]. It is said in a trad. of Ráfi', فَكَانَ الْخَلْخَالُ أَشَفَّ مِنْهَا قَلِيلًا, meaning [And the anklet, or pair of anklets, was] more than they [in value or weight]; (syn. أَشَفُّ and أَزِيدُ;) i. e. more [in value or weight] than the dirhems. (Mgh.) And one says, أَشَفُّ مِنْ فَلَانٍ, meaning Such a one is a little greater, or older, (أَكْبَرُ قَلِيلًا,) than such a one. (TA.)

مَجْفُوفٌ is said by Ibn-Buzurj to be like مَشْفُوفٌ

[part. n. of جَفَّه; i. e. *Collected*; or *collected together and taken away*]. (TA.)

مُشَفَّف (O, K) and مُشَفَّف (K,) the latter on the authority of IĀqar, (TA.) *Slender, shallow, or weak, in intellect, and evil in disposition.* (O, K.) And [both words agreeably with different explanations of the verb] *One in whom is*, (K,) or, accord. to Saqū, *one who is as though there were in him*, (O,) *a trembling, and confusion*, (O, K,) *resulting from jealousy*, (K,) or *from vehement jealousy*, (O,) and *solicitous affection, or pity or compassion, for his حُرْم* [or *wives, or women under covert, and household*, (in the CK his حُرْم)], as though jealousy wasted his heart, and made him lank and lean: or *evil in disposition, and very jealous*: and † the latter word, *solicitously affectionate*; or *pitying, or compassionating*. (TA.)

مُشَفَّف: see the next preceding paragraph, in two places.

شفر

1. The primary signification of [the inf. n.] شفر [i. e. شَفَر, of which the verb is app. شَفَر] is *The act of cutting, or cutting off*; syn. قَطَعَ. (Ham p. 57.) = شَفَرًا (K,) inf. n. شَفَر (TA.) *He struck her* (a woman's) شَفَر (K, TA) *in compressing her*. (TA.) — And شَفَر [or app. شَفَر] *He annoyed, molested, harmed, or hurt, a man.* (IĀqar, O, TA.) = شَفَرَتْ, aor. ʿ, inf. n. شَفَارَة, *She* (a woman) *was one whose gratification of her venereal lust* (شَهْوَتُهَا) *soon took place*: (K:) or *she emitted*; [or, app., *emitted soon*]; syn. أَنْزَلَتْ. (TA.) = And شَفَر, aor. ʿ, *It decreased, diminished, or became defective or deficient.* (IĀqar, K.)

2. شَفَرًا (K,) inf. n. تَشْفِير (Ibn-'Abbād, O, K,) *He compressed her* (i. e. a woman, Ibn-'Abbād, O) *on the شَفَر of her فَرْج*. (Ibn-'Abbād, O, K.) — And شَفَرَتِ الشَّيْءَ, inf. n. as above, *I eradicated, or extirpated, the thing*. (TA.) = شَفَرِ الْمَالِ (O, K,) inf. n. as above, (K,) *The property became little*: (O, K:) and *went away*: (K:) from IĀqar. (TA.) — And شَفَر said of a man, *He gave little*. (Ham p. 242.) — And شَفَرَتِ الشَّيْءَ (O, K) لِلْغُرُوبِ (O) + *The sun became near to setting*; (O, K:) being likened to a man whose property has become little, and gone away. (TA.) — And in like manner, (TA.) لَا مَرَّ عَلَى شَفَرِ (Ibn-'Abbād, O, K) and لَا مَرَّ (Ibn-'Abbād, O,) said of a man, † *He was, or became, on the brink, or verge, of the affair, or event, or case*. (Ibn-'Abbād, O, K.)

4. شَفَر is said in the Tekmilch to signify *He* (a camel) *strove, or exerted himself, in running*: but perhaps it should be اشفر, mentioned before [in art. شفر]. (TA.)

شَفَر: see the next paragraph, in four places.

شَفَر The place of growth of the eyelash, (Sh, T, S, A, Mgh, K,) which is the edge of the eyelid; (S, Mgh;) as also شَفَر (Kr, A, K) and شَفِير (K:) or, accord. to some, this last signifies the

upper side of the inner angle of the eye: (TA:) and with the vulgar, the first signifies the eyelash; but this is [said to be] a mistake: (IKt, Mgh:) it occurs, however, in this sense, in a trad. of Esh-Shaʿbee; (IĀth, TA;) and in like manner the pl. occurs in another trad.; but the word شَفَر should be considered as understood before it; or what grows is thus called by the name of the places of growth, and the like of this is not rare: (Mgh:) it is of the masc. gender: (Lh, K:) and the pl. is أَشْفَار (Sb, S, Mgh, Mgh,) the only pl. form. (Sb, TA.) [Hence,] one says, مَا بَالِدَارِ شَفَر (Ka, Fr, T, S, Mgh, K,) and شَفَر (Lh, Mgh, K,) but Sh disallows this latter, (TA,) and شَفَرَة (Fr, Sgh, K,) † *There is not in the house any one*: (S, Mgh, K, &c. :) and مَا رَأَيْتُ مِنْهُمْ شَفَرًا † *I saw not of them any one*: from the شَفَر of the eye: meaning one having a شَفَر: (A:) and شَفَر is also used in this sense without a negation. (TA.) One says likewise, مَا تَرَكْتُ السَّنَةَ ظَفَرًا وَلَا شَفَرًا † *The year of drought left not anything*: and sometimes they said شَفَرًا, with fet-h, and in this case they said ظَفَرًا, for assimilation. (A.) — Also, (S, A, Mgh, Mgh, K,) and شَفِير (S, A, Mgh, K,) *The edge, border, margin, brink, brow*, (S, Mgh, Mgh,) or *side*, (A, K,) of anything; (S, A, Mgh, Mgh, K;) as of a valley and the like, (S,) or as of a river &c.: (Mgh and Mgh, in relation to the latter word:) one says, الْقَبْرِ، وَالْبَيْرِ، وَقَعْدُوا عَلَى شَفِيرِ النَّبْرِ، *They sat upon the side of the river, and of the well, and of the grave*: (A:) and both words signify the side of the upper part of a valley. (K.) — And شَفَر (K,) or شَفَرِ الْفَرْجِ (Mgh,) and شَفَرِ الْمَرْأَةِ (TA,) *The edge*, (Mgh, K,) or *border*, (TA,) of the vulva, or external portion of the organs of generation, [meaning, of each of the labia majora,] of a woman: (Mgh, K, TA:) pl. أَشْفَار: (Mgh:) the اِسْتِكَانِ are the two sides [or labia majora] of the vulva of a woman; and the شَفَرَانِ are the two borders of the said اِسْتِكَانِ: (AHeyth, Mgh, TA:) Lth says that the شَفَرَانِ are [two parts] of the pudendum muliebre: (TA:) and شَفَرِ الرَّجْمِ and شَفَرَاهَا signify [in like manner] the edges of the vulva: (S:) and شَفَرِ الْمَرْأَةِ and شَفَرَاهَا, the two edges of the رَجْم [or vulva (for الرَّجْم is here used tropically, for الْفَرْج, as it is in many other instances,)] of a woman. (TA.)

شَفَر: see شَفَرَة, first sentence.

شَفَر: see سَفَر, first sentence.

شَفَر [an epithet of which the fem. only is mentioned]. شَفَرَة and شَفِيرَة signify *A woman who experiences the gratification of her venereal lust* (شَهْوَتُهَا) *in her شَفَر*; so that she emits (تَنْزِيل) speedily: or [in the CK “and”] *who is content with the least of coitus*: (K, TA:) contr. of قَعِيرَة and قَعِيرَة. (TA.)

شَفَرَة *A large knife*; (S, A, K;) as also شَفَرَة, though this is mentioned only by the author of

the Mgh; (MF; [but it is not in my copy of the Mgh; and Golius mentions شَفَرَة as having this signification, on the authority of Meyd;]) or *a broad knife*: (Mgh, Mgh:) pl. شَفَار (Mgh, K) and شَفَارَات (Mgh) and [coll. gen. n., of which شَفَرَة is the n. un., or it may be a quasi-pl. n. of شَفَرَة] شَفَر. (TA.) — And hence, (Mgh, TA,) † *A servant*; (S, Mgh, TA;) because of his utility. (TA.) It is said in a prov., أَصْفَرُ الْقَوْمِ شَفَرُهُم † *The least of the party is their servant*. (S, Mgh.) — Also *A shoemaker's knife*. (S, K.) — And *A piece of iron made broad, and edged, or pointed*. (K.) — *A broad blade*: so says the author of the Mgh. (TA. [But not in my copy of the Mgh.]) — *The edge, or cutting part*, (حَد,) of a sword: (S, Mgh, K:) or the edge of the cutting part of a sword. (TA. [See دَبَابُ]) The side of a blade: (K:) or each of the two sides thereof. (AĤn, TA.) [Each of the two sharp sides or edges of a spear-head and of an arrow-head.] — See also شَفَر, second sentence.

شَفَرَة: } see the next preceding paragraph.
شَفَرَة: }

شَفَر i. q. زَنْبُور The hornet, or hornets. (Golius, on the authority of Meyd.)

شَفِير: see شَفَر, in three places. — Also The edge of the lip of a camel. (K.) = شَفِيرَة: see شَفَرَة, voce شَفَر.

شَفَارِي A jerboa having hair upon its ears: (S:) or having large ears: or having long ears, and bare toes, [in the CK, for الْبَرَانِ, which is evidently the right reading, we find الْعَالِي الْبَرَانِ,] not quickly overtaken: (K:) it is [of] a species of jerboa called الْبَرَانِجِ, the fattest and the best, with ears somewhat long: (TA:) or having long legs, and soft and fat flesh: (K:) it is said that it has a nail in the middle of its shauk. (TA. [See تَدْمِيرُ]) — شَفَارِي ضَبُّ شَفَارِي A long and bulky [lizard of the kind called] ضَبُّ. (Ham p. 242.) — أَذُنٌ شَفَارِيَّةٌ [q. v.], (TA) A large ear: (K:) or a bulky ear: (A'Obeyd, TA:) or a long ear: (AZ, TA:) or a broad ear, soft in the upper part: (TA:) or an ear having much hair and fur. (Ham p. 242.)

شَفَار The possessor of a شَفَرَة [or large knife]. (A, TA.)

شَفَار, and its dual: see شَفَر, last sentence, in three places. — Also *One who destroys, or makes away with, his property*: so in the Tekmilch. (TA.)

مُشَفَّر: see what next follows.

مُشَفَّر The lip of a camel; (S, Mgh, Mgh, K;) as also مُشَفَّر (K:) and † of a horse: (S, TA:) and † of a human being: (K, TA:) or † of an Abyssinian, as being likened to that of a camel: (A'Obeyd, TA:) pl. مَشَافِر. (S, K.) It is said in

a prov., أَرَاكَ بَشْرًا مَا أَحَارَ مَشْفَرًا [lit. *External skin hath shown thee what a lip hath transmitted to the stomach*;] meaning, *the external appearance hath rendered thee in no need of inquiring respecting the internal state*: (S, K:) originally said of a camel; (TA;) for when you see his external skin, whether he be fat or lean, you take it as an indication of the quality of his food. (K, TA.) — Also *The vulva, or external portion of the organs of generation, of a woman*: (R, MF:) but this is strange. (TA.) — And *A piece of land: and of sand*: (K, TA:) each by way of comparison [to the lip of a camel]. (TA.) — Also *A state of resistance; inaccessibility, or unapproachableness*: (K:) *strength, or power*; (K, TA;) *vehemence, or hardness, or firmness*. (K, TA.) — And *A state of perdition or destruction*: and thus it is expl. as used in the saying mentioned by Meyd [in his Proverbs, perhaps the origin of this explanation], تَرَكْتُهُ عَلَى مِثْلِ مِشْفَرِ الْأَسَدِ [which may be rendered *I left him at the like of the lip of the lion*]; (TA;) applied to him who is exposed to destruction. (Meyd, TA.)

شَفَرٌ عَيْشٌ مُشْفَرٌ Strait, scanty, subsistence. (O, K.)

شفرج

شَفْرَجٌ A tray (طَبَقٌ) on which are small saucers, or cups, شَفْرَجَاتٌ and شَفْرَجَاتٌ: (O, K:) a Pers. word, (S, O,) arabicized; (S, O, K;) from شَفْرَجٌ or شَفْرَجٌ (K, TA) or شَفْرَجٌ; (as in some copies of the K;) or what people call شَفْرَجٌ: (Yaakoub, S:) [i. e. *پیش پاره* or *پیش پارس*, “pesh pâr,” and “pesh pârâh,” meaning “sweetmeats presented to a guest:”] accord. to El-Jawâleek, it signifies *different kinds of flesh-meat in طبايح*: [but what this means I know not: I suppose it to be a corruption of some word signifying saucers or the like:] in the “Kitâb el-Moheet,” شَفْرَجٌ is said to be pl. of شَفْرَجٌ, signifying a kind of food. (TA.)

شفع

1. شَفَعَهُ, (S, Mgh, Msh, K,) aor. ʿ, (Msh, K,) inf. n. شَفَعَ, (S, Msh,) *He made it to be a شَفَعٌ*; (S, K, TA;) meaning (TA) *he made it (a single thing) to be a زوج* [i. e. *he made it to be one of a pair or couple*; and sometimes, *he made it to be a pair or couple together*]: (Mgh, TA:) or *he adjoined it to, or coupled it with, that which was a single thing*: (Msh:) accord. to Er-Râghib, الشَّفَعُ signifies *the adjoining a thing to its like*. (TA.) You say, كَانَ وَتَرًا فَشَفَعْتُهُ, (S,) or كَانَ وَتَرًا فَشَفَعْتُهُ بَآخَرَ i. e. [It was a single thing, and] *I made it to be one of a pair, or couple, with another*. (Mgh. [In Har p. 194, I find the phrase كَانَ وَتَرًا فَشَفَعْتُهُ, expl. in like manner; but شَفَعْتُهُ thus used I do not find in any lexicon: it may, however, be correctly thus used; for شَفَعَ, which has the form, app. has also the signification, of its quasi-pass.]) [And شَفَعَ

الْبَيْتُ بِبَيْتِكَ آخَرَ The possession (here meaning house, or piece of land,) was coupled by purchase with another possession: and شَفَعَ بِهِ مَلِكٌ It had a possession coupled with it by purchase: see شَفَعَةٌ.] You say also, شَفَعْتُ الرَّكْعَةَ I made the ركعة to be two. (Msh.) And a poet says,

مَا كَانَ أَبْصَرُنِي بِغُرَابِ الصَّبَى
فَأَيُّومَ قَدْ شَفَعْتَ لِي الْأَشْيَاخَ

[How clear was my sight with the inadvertencies of youth! but to-day, objects have become doubled to me]: i. e., I see the object [as] two objects, by reason of the weakness and dispersedness of my sight. (O, K.) — [Hence,] one says of a she-camel, (S, O,) and of a ewe, or she-goat, (O,) شَفَعْتُ, (S, O,) inf. n. شَفَعَ, (S,) meaning *She became such as is termed شَفَعٌ* [q. v.]: (S, O:) she is thus termed شَفَعَتْهُ أَوْ شَفَعَتْهُ لَأَنَّ [because her young one has made her to be one of a pair, or couple, with itself, or because she has made it to be one of a pair or couple, with another that is in her belly], (S, O, K,) inf. n. شَفَعَ, or the inf. n. in this case is شَفَعَ, with kesr. (O, K.) — One says also, إِنَّهُ لَيَشْفَعُ عَلَيَّ بِالْعَدَاوَةِ, (K,) or لِي, (O,) i. e. *Verily he aids [another, becoming to him one of a pair, by enmity] against me, and acts injuriously to me [conjointly with another]*. (O, K, TA.) Accord. to Er-Râghib, شَفَعَ means *He joins himself to another, and aids him, becoming to him one of a pair, or a شَفِيع* [i. e. *an intercessor*], in doing good or evil, so that he aids him, or partakes with him, in [procuring] the benefit or the harm thereof; and thus it means in the saying in the Kur [iv. 87], مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً [and in what follows the same]: (TA:) or these words mean *Whoso adds a [good] deed to a [good] deed*: (O, K:) or, as some say, the شَفَاعَةُ here is a man's instituting, or prescribing, to another, a way of good or evil, so that he [the latter] imitates him, and thus becomes as though he were to him one of a pair. (TA.) [But accord. to the expositors in general, and accord. to the general usage of the inf. n. شَفَعَ as distinguished from شَفَعَ, what is here meant is *Intercession*.] — [Hence also,] شَفَعَ لَهُ, (S, K, TA,) or إِلَى الْأَمِيرِ, (MA,) aor. ʿ, (K, TA,) inf. n. شَفَعَهُ; (MA, K, TA;) and تَشَفَّعَ فِيهِ, (MA,) or تَشَفَّعَ لَهُ, (S, TA;) *He made petition, or intercession, for him [to such a one, or to the prince or the like; thus adjoining himself to him as an aider]:* (MA, TA:) and شَفَعَ بَيْنَ النَّاسِ [He interceded between the people], inf. n. شَفَاعَةً: (Jel in iv. 87:) and شَفَعْتُ فِي الْأَمْرِ, (Msh,) inf. n. شَفَاعَةً (IKt, Msh, TA) and شَفَعَ, (Msh, [but the latter is scarcely to be found elsewhere thus used,]) *I pleaded, [or interceded,] in the affair, or case, [in favour of another,] for some means of access or ingratiating, or some right or due*: (IKt, Msh, TA:) شَفَاعَةً is mentioned, but not explained, in the K: (TA:) as distinguished from شَفَعَ meaning as expl. above, it signifies the *joining oneself to another*

as an aider to him or a petitioner respecting him [or for him]; and in most instances the former person is one of higher station than the latter: (Er-Râghib, TA:) or the *speaking of the شَفِيع* [or intercessor] to the king [or some other person] respecting some object of want which the speaker asks for another person: it is also expl. as signifying the *passing over without punishment, or the forgiving, [or rather the asking, or requesting, the passing over &c., (for the word طَلَبٌ, probably accidentally omitted by the transcriber at the commencement of the explanation, should doubtless be supplied,)] of sins, crimes, or misdeeds*. (TA.) Hence, in a trad., اِشْفَعْ تَشْفَعُ [Intercede thou: thou shalt have thine intercession accepted]. (TA.) The saying in the Kur [ii. 117], وَلَا تَتَّبِعْهَا شَفَاعَةً [Nor shall intercession profit it] means that it shall have no شَفِيع [or intercessor] for his شَفَاعَةُ [or intercession] to profit it; being a denial of the شَفِيع; (Ibn-'Arafch, O, K;) and the same is the case in the Kur lxxiv. 49, (Ibn-'Arafch, O, TA,) and xx. 108. (TA.) شَفَعَ, inf. n. شَفَعَ and شَفَاعَةً, also signifies *He prayed, or supplicated*: and thus Mbr and Th explain the words of the Kur [ii. 256], مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ [Who is he that shall pray, or supplicate, in his presence, except by his permission?]. (TA.) — Accord. to El-Kutabee, (Mgh,) [i. e. El-Kuteybec, (TA,) one says also, of a neighbour of one who desires to sell a dwelling [or land] شَفَعَ إِلَيْهِ فِي مَا بَاعَ, meaning *He made a demand to him, i. e. to the latter, respecting that which he sold [for the right of pre-emption]*: and of the latter person, فَشَفَعَهُ [and he admitted his right of pre-emption, i. e.] and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, that he whose connexion was more remote. (Mgh, TA.) — شَفَعَ, inf. n. شَفَعَ, signifies also *He, or it, was, or became, tall, or high*. (TA.) — And شَفَعَ, like شَفَعَ, (a man) was smitten by the [evil] eye. (IKt, TA. [But see شَفَعَةٌ, last sentence.])

2: see 1, near the beginning. — شَفَعْتُهُ فِيهِ, (شَفَاعَتَهُ) inf. n. تَشَفَّعَ, I accepted his intercession [for him]. (S, O, K.) See, again, 1, in the last quarter of the paragraph. — And see another signification of the verb in a later part of the same paragraph.

3. تَشَفَّعَ [signifies *It was made a pair or couple*, accord. to the K voce وَتَرٌ; this word being there expl. as meaning *من العَدَدِ* but in the M and A, in the same place, instead of تَشَفَّعَ, we find يَشْفَعُ. — تَشَفَّعَ لَهُ, and فِيهِ: see 1, near the middle of the paragraph. — [It is said in the TA that تَشَفَّعَ also is quasi-pass. of تَشَفَّعَ: but تَشَفَّعَ is evidently, here, a mis-transcription, app. for تَشَفَّعَ, meaning *He was granted intercession*.] — Also *He became a شَفِيع* [i. e. *a follower of the Imam Esh-Shâfi'ee*] in persuasion: but this is post-classical. (TA.)

10. اسْتَشْفَعْتُ إِلَى فُلَانٍ *I asked him to make intercession for me (أَنْ يَشْفَعَ لِي) to such a one.* (S, O, K.*). And اسْتَشْفَعْتُ بِهِ *I sought, or demanded, intercession (الشَّفَاعَةُ) [by means of him].* (Mgh.) A poet, cited by Abou-Leylā, says,

زَعَمْتُ مَعَايِرَ أَتَيْتُ مُسْتَشْفِعَ

لَمَّا خَرَجْتُ أَزُورُهُ أَقْلَامَهَا

i. e. Companies of men asserted me to be seeking intercession (زَعَمُوا أَتَيْتُ مُسْتَشْفِعَ) for the object of eulogy, [when I went forth repairing to visit him,] by means of their writing-reeds (بِأَقْلَامِهِمْ), meaning by their letters (بِكُتُبِهِمْ). (O, TA.)

زَوْجٌ *contr. of وَتَرٌ*; (S, Mgh, O, K.;) i. q. [i. e., like زَوْجٌ, it signifies One of a pair or couple; and sometimes, but rarely, a pair or couple together; and sometimes, (see for instance زَكَا) an even number, a number that may be divided into two equal numbers]: (O, K.;) also one with which another is made to be a pair or couple: (TA.;) [and, as will be seen in what follows, one with which an odd number is made to be an even number:] pl. شَفَاعٌ, (TA.) and app. الشَّفَاعُ, whence الصَّلَاةُ بَيْنَ الشَّفَاعِ, meaning الشَّفَاعُ [q. v. voce تَرْوِيعَةٌ]. (Mgh.) — الشَّفَاعُ also signifies The day of the sacrifice; (O, K.;) thus in the words of the Kur [lxxxix. 2] وَالشَّفَاعُ; by الشَّفَاعُ being meant the day of 'Arafāt: (O.;) or in this instance it means the creatures of God, (O, K.;) because of the saying in the Kur [li. 49], “and of everything we have created two of a pair;” (K.;) الشَّفَاعُ meaning God: (O, K.;) or Adam's wife; الشَّفَاعُ meaning Adam, who was made a pair with her: (I'Ab, O, TA.;) or Adam's children: (TA.;) or the two days after the sacrifice; الشَّفَاعُ meaning the third day: (O, TA.;) or God; [and الشَّفَاعُ, those who compose an odd number;] because of the saying in the Kur [lviii. 8], “there can be no secret discourse of three, but He is the maker of them, with Himself, to be four:” (K.;) or the meaning of الشَّفَاعُ وَالْوَتَرُ is the prayers; of which some are شَفَاعٌ [i. e. an even number of rek'ahs], and some are وَتَرٌ [i. e. an odd number of rek'ahs]: (O, TA.;) [for] it is said that all the numbers consist of شَفَاعٌ [i. e. even] and وَتَرٌ [i. e. odd]. (TA.)

شَفَعَةٌ: see the next paragraph, in two places, near the end.

شَفَعَةٌ is used in relation to a house and to land; (S, TA.;) and شَفَعَةٌ, with two damms, is a dial. var. thereof thus used. (TA.) It signifies A مَلِكٌ [here meaning house, or piece of land,] that is coupled (مَشْفُوعٌ) [by purchase] with one's مَلِكٌ [i. e. house, or piece of land, previously possessed, and adjoining thereto]; (Mgh, Mgh.*). from the phrase كَانَ وَتَرًا لَشَفَعَتِهِ [expl. above, in the second sentence of this art.]; (Mgh; [and the like is said in the Mgh;]) a noun of the same class as نَعْمَةٌ; being of the measure مَفْعُولٌ in the

sense of the measure مَفْعُولٌ (Mgh, Mgh.*). this is the primary signification: then it was applied to denote a particular kind of obtaining possession; (Mgh; [i. e.] it is also used as meaning the obtaining possession of that مَلِكٌ [or house, or piece of land, by purchasing it, and coupling it with that previously possessed, and adjoining thereto]; (Mgh; or one's making a demand respecting that which he seeks [to possess, for the right of the pre-emption thereof], and adjoining it to that which he [already] has: (O, K.;) and with the lawyers it signifies the right of obtaining possession of a piece of land, [i. e. the right of pre-emption thereof, or of a house,] against one's co-sharer whose possession is recent, by compulsion, for a compensation: (K.;) or the right of obtaining possession of a piece of land, by compulsion, for [the payment of] what it cost the [former] purchaser, by reason of partnership or of [immediate] neighbourship: (KT.;) or the right of [immediate] neighbourship with respect to [pre-emption of] a house or land. (PS.) [See 1 in art. سَقَب.] El-Kutabee says, in explaining this word, in the Time of Ignorance, when a man desired to sell a house, his neighbour used to come to him and to make a demand to him (شَفَعَ) i. e. (طَلَبَ) respecting that which he sold [for the right of pre-emption], and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, than he whose connexion was more remote: as though he took it from الشَّفَاعَةُ: but the [right] derivation is that first mentioned. (Mgh.) We have not heard, (Mgh; or there is not known, (Mgh; any verb belonging to it [in the classical language]. (Mgh, Mgh.) Esh-Shaabee uses it in the first and in the second of the senses expl. above, [or nearly so,] in his saying, مَنْ بَعِثَ شَفَعَتَهُ وَهُوَ حَاضِرٌ فَلَمْ يَبْعَثْ مِنْ يَبْعَثْ شَفَعَتَهُ ذَلِكَ فَلَا شَفَعَةَ لَهُ [i. e. He whose claimed possession to be coupled by purchase with one already belonging to him is sold when he is present without his demanding that possession, there shall be no obtaining possession for him by his purchasing it for that purpose]. (Mgh. [And the like is said in the Mgh;]) Esh-Shaabee says [also], الشَّفَعَةُ عَلَى رُؤُوسِ الرِّجَالِ [The possession that is coupled by purchase with another possession is apportioned according to the heads of the men entitled thereto]: i. e., when the house is shared by a company of men whose shares are different, and one of them sells his portion, what is sold to his co-sharers is to be apportioned among them equally, according to their heads, not according to their [former] shares: (O, K, TA.;) so in the Nh. (TA.) — شَفَعَةُ الضَّحَى The two rek'ahs (رَكْعَتَانِ) of the [prayer that is performed in the period of the morning called the] ضَحَى; as also شَفَعَةُ الضَّحَى: (O, K.;) occurring in a trad., thus accord. to two different relations. (O.) — Also Diabolical, or demoniacal, possession; or madness, or insanity; (AA, O, K.;) and so شَفَعَةٌ; the latter expl. in this sense by I'Ag; and as syn. with سَفَعَةٌ and سُنَعَةٌ and رَدَّةٌ and نَظَرَةٌ, [perceived] in the face: [see these words; the second and third of which generally mean an unseemliness or ugliness; and so, sometimes, does

the last:] the pl. of شَفَعَةٌ in the sense here expl. on the authority of AA is شَفَعٌ. (TA.) — And IF states that it has been said to signify The [evil] eye, by which one is smitten: but he doubts its correctness; and thinks that it may be with the unpointed س. (O.) [See سَفَعَةٌ, not شَفَعَةٌ.]

شَفَعَةٌ: see شَفَعَةٌ, first sentence.

شَفُوعٌ A she-camel that fills two milking-vessels in one milking. (S, K.) — See also شَانِعٌ.

شَانِعٌ i. q. صَاحِبُ شَفَاعَةٍ; (S, K, TA.;) i. e. (TA) An intercessor; as also شَانِعٌ: pl. of the former شَفَاعَةٌ. (Mgh, TA.) [See الشَّفَاعَةُ, in art. سَقَب.] — Also i. q. صَاحِبُ شَفَعَةٍ; (S, K.;) [meaning A possessor of the right termed شَفَعَةٌ; or] one who demands, and is granted, as a neighbour [or a partner], in preference to him whose connexion is more remote, the right of purchasing a house [or piece of land] that is to be sold. (TA.)

شَفَانِجٌ Sorts of pasture, or herbage, that grow two and two: (Ibn-Abbād, O, K.;) or twins (تَوَامِرُ [pl. of تَوَامٍ]) of plants. (O, K.)

شَانِعٌ [act. part. n. of 1, q. v. — Hence], applied to a she-camel, † Having a young one in her belly and another following her: (Fr, Sh, S, Mgh, K, TA.;) or applied in this sense to a ewe or she-goat: (K.;) or, thus applied, having her young one with her: (A'Obeid, S, Mgh;) thus called because her young one has made her to be one of a pair [with it], or because she has made it to be one of a pair [with her]: (A'Obeid, S, K.;) and شَفُوعٌ, thus applied, signifies the same as شَانِعٌ: and one says also, هَذِهِ شَاةُ الشَّانِعِ, like as one says صَلَاةُ مَسْجِدِ الْجَامِعِ and الأولى. (TA.) — Also A he-goat, (O, K, TA,) himself: (O.;) or a ram: or such as, when he impregnates, impregnates with twins. (O, K.) — عَيْنُ شَانِعَةٍ An eye [that makes a thing to appear a pair, i. e.,] that sees doubly. (O, K.) — فَلَانٌ يُعَادِيَنِي وَهُوَ شَانِعٌ means † Such a one treats me with enmity, and has one who aids him to do so. (A, TA.) — See also شَفِيعٌ and شَفِيعٌ.

أَشْفَعٌ Tall, or high. (L, TA.)

مُشَفِّعٌ A ewe, or she-goat, that suckles any animal. (I'Ag, TA.)

مُشَفِّعٌ One whose intercession is accepted: hence the Kur-ān is termed by Ibn-Mes'ood مَشْفُوعٌ شَانِعٌ, i. e. An intercessor of which the intercession will be accepted, for him who follows it and does according to what is in it, that his unpremeditated transgressions may be forgiven. (O, TA.)

مُشَفِّعٌ One who accepts intercession. (L, TA.)

مَشْفُوعٌ A possession (مَلِكٌ [here meaning house, or piece of land,]) coupled [by purchase] with a man's possession [previously belonging to him,

upon certain conditions expl. voce شَفَعَة. (Mgh, Mṣb.) = Also *Affected with diabolical, or demoniacal, possession; or with madness, or insanity;* (O, K;) and مَسْفُوع, with the unpointed س, is a dial. var. thereof. (TA.) — And مَسْفُوعَة is said to signify *A woman smitten by the [evil] eye:* (IF, O, L: [but see شَفَعَة, last sentence:]) the masc. is not used in this sense. (L, TA.)

شَقَق

1. شَقَق and شَقَق: see 4, in five places. — شَقَق عَلَيْهِ signifies *He was niggardly of it:* (TA:) [thus] the saying [of a poet]

• كَمَا شَفَقْتُ عَلَى الزَّادِ الْعِيَالِ •
means [*Like as the household*] are niggardly of the provision: (IDrd, M, O:) because he who is niggardly of a thing is عَلَيْهِ مُشَقِّقٌ [i. e. *fearful, or cautious, on account of it*]. (M.)

2. شَقَق signifies † The making [a gift or the like (see مُشَقِّقٌ)] scanty, or little in amount or quantity; as also شَقَقَ. (O, K, TA.) — And † The weaving badly. (K, TA.) You say, شَقَقَ الْبَلَحْفَةَ † *He wove badly*, (M,) or so as to make it scanty in the yarn, or unsubstantial, (TA,) the [hind of wrapper called] ملحفة. (M, TA.) = See also 4, last sentence.

4. شَقَق signifies *He feared, or was cautious;* as also شَقَق [in the CK شَقَق]; or only the former: (K, TA:) [accord. to ISd,] † شَقَق, inf. n. شَقَق, signifies *he feared:* (M:) IDrd says, شَقَقْتُ [in one of my copies of the § شَقَقْتُ] and شَقَقْتُ are syn., (S, O, TA,) as some assert, (O, TA,) but the lexicologists disallow this, (S, O,) saying that one should only say شَقَقْتُ: (O:) accord. to Er-Rāghib, الإشتاق signifies [*the being affected with*] care, or solicitude, mixed with fear; and when it is trans. by means of مِنْ, the meaning of fear is most apparent in it; but when trans. by means of عَلَى, the meaning of care, or solicitude, is most apparent in it: (TA: [and the like is said by Bḍ in xxi. 29:]) or it signifies [*the being affected with*] fright [or fear]; sometimes mixed with faithful or sincere or honest advice; and sometimes diverted thereof: (Ḥam p. 179:) one says, شَقَقْتُ مِنْهُ, (S,) or مَنْ كَذَا, (Mṣb,) *I feared, or was cautious of*, (S, Mṣb,) him, or it, (S,) or such a thing: (Mṣb:) or شَقَقْتُ مِنْهُ *he feared him, or it:* (MA:) and شَقَقْتُ عَلَيْهِ, (S,) [in which it is implied that this differs from شَقَقْتُ,] or عَلَى الصَّغِيرِ, *I was affectionate, kind, or compassionate, and favourably inclined, [towards him, or] towards the little one:* (Mṣb; [and a similar explanation is given in the MA:]) and شَقَقْتُ, aor. ٢, is a dial. var. thereof [i. e. of شَقَقْتُ] when trans. by means of عَلَى, and perhaps also when it is trans. by means of مِنْ: (Mṣb:) or شَقَقْتُ عَلَيْهِ signifies [*he was solicitously affectionate, &c., towards him; agreeably with the explanation of Er-Rāghib above, and with that here following:*] *he was affected with pity, or com-*

passion, and tenderness, and fear, for him, at the same time giving him faithful or sincere or honest advice, أَنْ بَنَاءَهُ مَكْرُوهٌ [lest some disliked or evil event should betide him]: (TA:) or *he feared, or was cautious, for him:* and شَقَقْتُ مِنْهُ *he was impatient of him, or it:* and شَقَق is a dial. var. [of شَقَق when trans. by means of مِنْ, and app. also when trans. by means of عَلَى]. (M.) = See also 2. = Also *He entered upon [the time of] the شَقَق [q. v.].* (M.) And *He came in a [time of] شَقَق:* and so شَقَق. (M.)

شَقَق Fear: (K:) [see also شَقَق, (of which it is the inf. n.) in the next preceding paragraph:] or fear [arising] from strictness (شِدَّة) of faithful or sincere or honest advice; (M, TA:) as also شَقَق: (M:) or † the latter signifies the fear of him who gives faithful or sincere or honest advice, in consequence of his doing so, for him to whom such advice is given: (O:) or the former, (K, TA,) and † the latter also, (TA,) the eagerness, or striving, of him who gives such advice, to rectify, or amend, the state of him to whom that advice is given: (K, TA: [said in the latter to be a tropical application of the words; but why, I see not:]) † شَقَق is a subst. from الإشتاق, (S, Mṣb, TA,) and شَقَق is syn. therewith (S, O, K, TA) as being also a subst. from الإشتاق: (S, TA:) [it is said that] the primary signification of † شَقَق is weakness: (Ḥam p. 179:) and it is conjoined with خَوْفٌ [fear]; therefore it is not applied as an attribute to God: (Idem p. 722:) [generally] it signifies affection, kindness, benignity, compassion, or favourable inclination: (MA:) [or solicitous affection &c.:] or pity, or compassion, and tenderness, and fear of the betiding of some disliked or evil event, together with faithful or sincere or honest advice. (TA.) = شَقَق also signifies The redness (Kh, S, Mṣb, K) in the horizon (K) from sunset until the time of the last عِشَاء [i. e. nightfall], (Kh, S, Mṣb, K,) when it disappears, (Kh, S, Mṣb,) and the white شَقَق remains until the middle [or rather until a late period varying at different seasons] of the night: (Mṣb:) or until near that time: or until near the عَتَمَة [q. v., generally meaning the same, or nearly so]: (K:) or the redness that is seen in the sky at sunset: (IDrd, O:) or the remains of the light and redness of the sun in the first part of the night, until near the عَتَمَة: (S:) or the light and redness of the sun, seen at sunset, until the time of the prayer of nightfall: (M:) or the mixture of the light of day with the blackness of night at sunset: (Er-Rāghib, TA:) accord. to Zj, the redness that is in the region of sunset after the setting of the sun: this is the meaning given as of common repute in the books of lexicology; and Mṣr says [in the Mgh] that it means the redness accord. to a number of the Companions of the Prophet and of the people of the generation next succeeding them: but accord. to Abou-Hureyreh, it means the whiteness [after sunset, which, to distinguish it from the شَقَق commonly so called, is often termed the white شَقَق, as in an instance above]: (Mṣb:) I Ath says that this word has two contr. meanings; being applied to the redness

that is seen after sunset; and to the whiteness remaining in the western horizon after the said redness. (TA.) Fr says, I heard one of the Arabs say, عَلَيْهِ ثَوْبٌ كَأَنَّ الشَّقَقَ [Upon him is, or was, a garment as though it were the شَقَق]: and it was red. (S.) — [Hence,] † A garment, or piece of cloth, dyed red. (AA, TA.) — And Day. (Zj, M, K.) = Also i. q. نَاحِيَة † [A side, &c.; or a remote side]: pl. أَشْقَاق. (O, K.) One says, أَنَا فِي أَشْقَاقٍ مِنْ هَذَا الْأَمْرِ i. c. نَوَاجٍ [meaning † I am apart, or aloof, from this affair; as though in, or on, remote sides thereof]: (O, TA:) and in like manner فِي غُرُوبٍ مِنْهُ [app. a mis-transcription for غُرُوبٍ i. e. نَاحِيَة] and فِي نَوَاجٍ. (TA.) = And † A bad thing; syn. رَدِي: (Lth, S, M, O, K, TA: [in the TA said to be written by J with kear to the ف; but not so in either of my copies of the S:]) applied to a garment, or piece of cloth, (Mgh, TA, and Ḥam p. 179,) [in this sense, or] as meaning bad and thin: (Mgh in art. خَرْتُ:) [said to be] from شَقَق signifying “weakness:” (Ḥam ubi suprā:) seldom pluralized: (O:) and used alike as masc. and fem., being applied as an epithet to a مِلْحَفَة, (M, O,) meaning رَدِيَة. (M.)

شَقَق: see شَقَق, in two places.

شَقَق: see شَقَق, in five places.

شَقَق: see the next paragraph.

شَقَق is syn. with مُشَقِّقٌ as part. n. of 4 [signifying *Fearing, or fearful, or cautious; and also affectionate, kind, or compassionate, &c.*]; (S, O, Mṣb, K;) as also شَقَق (Mṣb) [and in an intensive sense † شَقَق; and, from what follows, it appears that شَقَق also is used as an intensive epithet]: or † شَقَق signifies *fearing*; and its pl. is شَقَقُونَ (M, TA:) and شَقَق, one giving faithful or sincere or honest advice, eager, or striving, to rectify, or amend, the state of him to whom that advice is given. (M.)

• إِنَّ الشَّقِيَّ بِسَوْءِ ظَنِّ مَوْلَعٍ •
[Verily the affectionate, &c., or the very affectionate &c., is addicted to evil opinion,] is a prov., applied in the case of the man who fears, for his friend, the accidents of fortune, by reason of his excessive شَقَق [or affection, &c.]. (TA.) And it is said in the Kur [xxi. 50], وَهُمْ مِنْ أَشْقَقِ السَّاعَةِ مُشْفِقُونَ [meaning *And who are fearful of the time of the resurrection*]; the signification of fear being most apparent when مُشَقِّقٌ is thus trans. by means of مِنْ. (TA.) See also an instance of † مُشَقِّقٌ [in a similar sense] in the first paragraph of this art.

مُشَقِّقٌ: see the last paragraph. = [Accord. to Freytag, it signifies also *Fear*: but he names no authority for this.]

مُشَقِّقٌ: see شَقَق, in three places.

مُشَقِّقٌ: عَطَاءٌ † A gift made scanty, or little in

amount or quantity; (S, TA;) as also شَفَقَ (TA.)

شَفَا

1. شَفَا, aor. ٤, (K,) inf. n. شَفَا, (TK,) *He struck his شَفَا* [i. e. lip]. (K.) — شَفَا, [said of a water, † *It had many lips of drinkers applied to it*; i. e. *it had many drinkers*: (see its part. n.:) and] said of food, † *It had many eaters*: (K, TA:) or [as a consequence thereof] *it became little in quantity*. (TA.) — And [hence], said of property, † *It had many seekers*. (K.) — And, said of a man, † *He had many askers, or beggars*, (K, TA,) so that they consumed what he had, or possessed. (TA.) [Or † *He was importuned by begging, so that what he had, or possessed, was consumed*: as pass. of what next follows.] — شَفَا † *He importuned him by begging, so that he consumed what he had, or possessed*. (S, K.) And one says, كَادَ الْعِيَالُ يَشْفُونَ مَالِي † *The family, or household, almost consumed my property*. (K, TA.) — Also, (S, K,) inf. n. شَفَا, (S,) i. q. شَغَلَ. (S, K.) You say, شَفَيْتَنِي عَنْ كَذَا † *He, or it, occupied me so as to divert me from such a thing*; syn. شَغَلَنِي. (S.) And نَحْنُ نَشْفِيكَ الْبَرْتَعِ, and الْبَرْتَعِ, meaning † *We occupy the place of pasturage so as to keep it from thee, and the water, (نَشْفِيكَ عَنْكَ), i. e. it is sufficient for us without being more than sufficient*. (S, TA.) And شَفَا عَنْكَ مَا عِنْدَنَا † *What we had was employed so as to be kept from thee*; syn. شَغَلَ عَنْكَ. (JK.) — IAg mentions the phrase شَفَيْتَ نَصِيبي, with fet-h, without explaining it; but Th says that it is شَفَيْتَ, [i. e. شَفَيْتَ, with س, and with kesr to the ف,] meaning “I forgot [my share, or portion].” (TA.)

3. شَفَا, (K,) inf. n. مَشَاةً, (TA,) *He put his lip (شَفَا) near to his [another's] lip*. (K, TA.) And كَلِمَةً مَشَاةً (Mgh, TA) and مَشَاةً (Mgh) *He spoke to him putting his lip near to his lip*: (TA:) [or mouth to mouth; for,] accord. to J, (TA,) مَشَاةً signifies the talking with another mouth to mouth: (S, TA:) but the usage of the inf. n. of a verb different from that which it is thus made to qualify is, as Sb says, restricted to instances that have been heard: the phrase كَلِمَةً مَشَاةً [has not been heard, and therefore] is not allowable. (TA.) — [Hence,] شَفَا, and الْأَمْرُ, † *He was, or became, or drew, near to the town, or country, and the affair*. (A, K, TA.)

شَفَا, (T, S, Mgh, K, &c.) also pronounced شَفَا, (K,) is a word of which the third, i. e. the final, radical letter is elided; (T, Mgh;) and accord. to some, (Mgh,) this letter is ه, (T, Mgh, K, TA,) so accord. to all of the Basrees, (TA,) the word being originally شَهَا, (T, S, Mgh, TA,) i. e. شَهَا, (so in copies of the S,) or شَهَا, like كَلِمَةً and سَجْدَةً, (Mgh,) because it has the former of the dims. mentioned below, and the first of the pls. mentioned below, with ه, (S, Mgh,*) and it is sometimes pronounced شَهَا;

(T, TA;) or, as some assert, the deficient letter is و, (S, Mgh,) the word being originally شَفَوَة, like شَهَوَة, (Mgh,) because it has the last of the pls. mentioned below, (S, [but omitted in one of my copies,] and Mgh,*) and the latter of the two dims. mentioned below; (Mgh;) both of which assertions are stated on the authority of Kh; (IF, Mgh;) [The lip of a human being;] شَفَا الْإِنْسَانِ meaning the two covers of the mouth of the human being: (K:) it is [properly] only of a human being: (Mgh:) but it is sometimes, metaphorically, of the horse: and in like manner, of the دَوُو [or leathern bucket] as used by A'Obeid; but ISd has expressed a doubt whether he had heard this from the Arabs: (TA:) the pl. is شَفَاهُ (S, Mgh, K, &c.) and شَفَاهَاتُ (Lth, Mgh, TA) and شَفَوَاتُ, (Lth, S, Mgh, K,) the second of which is said by Lth to be more agreeable with analogy than the third, though the third is more common, as being likened to سَنَوَاتُ [pl. of سَنَة]: (AZ, Mgh, TA:) and Ks mentions the phrase, إِنَّهُ تَغْلِيظُ الشَّفَاهِ [as meaning *Verily he is thick in the lip*], as though the term شَفَا applied to every portion of the شَفَا: (TA:) the dim. is شَفِيَّةٌ (S, Mgh) and شَفِيَّةٌ. (Mgh.) — [Hence,] هَمَزَ أَهْلُ الشَّفَا † *They are those who have the right of drinking with their lips (بِشَفَاهِهِمْ) and of watering their beasts*. (Mgh.) — And بِنْتُ شَفَا † *A word*; (S, Mgh, K, TA;) as also شَفَا. (TA.) One says, مَا كَلِمَتُهُ بَيْنَتْ شَفَا † *I spoke not to him a word*: (S:) or مَا كَلِمَتِي بِنْتُ شَفَا † *He spoke not to me a word*: (TA:) and مَا سَمِعْتُ مِنْهُ بِنْتُ شَفَا † *I heard not from him a word*: (Mgh;) and مَا كَلِمْتُ فَلَانًا زَاتَ شَفَا † *I spoke not to such a one a word*. (AZ, T voce دَوُو.) — And فَلَانٌ شَفَا † *Such a one is a person who asks, or begs, little of people*: (ISK, S, K, TA:) and also, † *importunate*, (K, TA,) one who asks, or begs, much of people: (TA:) thus having two contr. meanings. (K.) — And لَهُ فِي النَّاسِ شَفَا † *He has praise, or commendation, among the people*: (S:) and لَهُ فِيْنَا شَفَا حَسَنَةً † *He has a good report, or reputation, among us*. (A, K, TA.) And إِنَّ شَفَا النَّاسِ عَلَيْكَ لِحَسَنَةً † *Verily the people's speaking of thee is good*. (Lh, TA.) And مَا أَحْسَنَ شَفَا النَّاسِ عَلَيْكَ † *How good is the people's speaking of thee!* (K, TA.) — See also شَفَا, in art. شَفَا and شَفِي.

شَفَا, and

شَفَا or شَفَا:

see the next preceding paragraph.

شَفِي and شَفِي are both allowable as rel. ns. of شَفَا [i. e. as meaning *Labial*: and so, accord. to some, is شَفَوِي]. (S.) الْحُرُوفُ الشَّفِيَّةُ (Kh, T, S, Mgh, K) and الشَّفَوِيَّةُ, (Kh, T, Mgh,) or the latter is not allowable, (S,) [i. e. *The labial letters*,] are ب and ف and م: (T, S, K:) [or, accord. to Lumsden (Ar. Gr. p. 28), ب and م and و: and, it seems, accord. to some, (see De Sacy's Gr. Ar. sec. ed. i. 27), ج and ش and ض,

which is strange:] so called because their place of utterance is from the شَفَا, without any action of the tongue. (T, TA.)

شَفِيَّةٌ: dim. of شَفَا, q. v.

شَفَاهِي A man (S, Mgh) large [in some copies of the S thick] in the شَفَاتِ [or lips]; (S, Mgh, K;) as also أَشَفَا. (Mgh. [But see this latter below.])

شَفَا Thirsty, (K, TA,) not finding water enough to moisten his lip: like شَفَا, mentioned in art. سَفَا. (TA.)

أَشَفَى see شَفَاهِي. — [Accord. to some,] أَشَفَى signifies A man whose lips do not close together: (S, K:) but there is no proof of its correctness: (S:) the fem. in this sense is شَفِيَّةٌ. (TA in art. شَفِي.)

مَشْفُوءَةٌ † A water at which there are many lips (شَفَاهِ TA, and Har p. 669,) of those coming to drink, (Har,) so that it has become little in quantity; (TA;) or water at which are many people: (S, K:*) or water that is sought: or, as some say, forbidden to those who come to drink of it because of its being little in quantity. (TA.) — And hence, (Har ubi supra,) † Food upon which are [put] many hands; (K, TA, Har;) having many eaters: or that has become little in quantity. (TA.) — And † Property sought by many: (TA:) [or little in quantity; for] one says, أَتَانَا وَأَمَوَانَا † *He came to us when our possessions were little in quantity*. (K, TA.) — And † A man of whom people have asked, or begged, much, (S,) or importuned by begging, (K,) so that all that he had, or possessed, is consumed: (S, K:) like مَشْفُوءٌ, and مَضْفُوفٌ, and مَكْشُورٌ عَلَيْهِ: (so in one of my copies of the S:) and sometimes it means † one whose household and guests have consumed his property. (IB, TA.)

شَفِي and شَفَا

1. شَفَا الشَّمْسِ, aor. ٤, [inf. n. app. شَفَا, but said in the TK to be شَفَوًا,] *The sun was, or became, near to setting*: (K in art. شَفَا:) and شَفَا, (K in art. شَفِي,) [aor. ٤,] inf. n. شَفَا, (TA,) it (the sun) set; as also شَفِي: (K:) or, accord. to IKtt, set save a little; and the like is said in the T. (TA.) قَبِيلُ الشَّفَا means A little before the setting of the sun. (TA.) [See also شَفَا below.] — And شَفَا said of the هَلَال [or moon a little after or before the change], *It rose*. (K.) And said of a شَخْصٍ [or bodily form or figure seen from a distance, or a person], *It, or he, appeared, or became apparent*. (K.) — شَفَاهُ, (S, Mgh, K,) aor. ٤, (Mgh, K,) inf. n. شَفَاهُ, (S, Mgh,) *He (God, S, Mgh) recovered him, or restored him to convalescence, syn. أَشْرَاهُ, so in the M, but in the K أَشْرَاهُ, (TA,) namely a sick person, (Mgh,) مِنْ مَرَضِهِ [from his disease, or sickness]. (S, TA.) — [Hence,] شَفِيَّةٌ, in art. بَضَع in the S, said by a person respecting one who asked him concerning a*

question, as meaning † *I relieved him from doubt*: and شَفَاهُ عَنِ الْمَسْأَلَةِ in the same art. in the K, as meaning † *He relieved him from doubt respecting the question*. See 8 as quasi-pass. of the verb thus used.] — And قَالَ إِنْ يَشْفِيكَ إِنْ قَالَ [He will please thee if he speak; i. e.] his speech will please thee. (Har p. 433.) — شَفَاهُ also signifies *He sought, or demanded, or desired, for him, recovery, or restoration to convalescence*; and so أَشْفَاهُ: (K, TA:) thus in the M. (TA.)

2. شَفَاهُ بِكُلِّ شَيْءٍ, inf. n. تَشْفِيَةً, *He treated him medically, or curatively, with everything whereby he might attain recovery, or restoration to convalescence*. (TA.) = مَا شَفَى فَلَانَ أَفْضَلَ [meaning *The gain of such a one (ما being here what is termed excellent than thy gain)* is said to be an instance of substitution, [originally شَفَى and شَفَّتْ,] like [تَقْصَى and تَقْصَى and تَقْصَى and تَقْصَى]. (TA.)

3. مَشَافَاةٌ [an inf. n. of which the verb, if used, is شَفَى]: see 3 in art. شَفَى.

4. اشْفَى عَلَيْهِ *He was, or became, on the brink of it*; (S, Mgh, K, TA;) namely, a thing; and death: (S, Mgh:) mostly used in relation to evil, but also in relation to good: so says IKt. (TA.) [See شَفَى.] — And اشْفَى [alone] † *He was, or became, at the point of [giving or receiving] a charge or an injunction, or a trust or deposit*. (TA.) — And † *He was, or became, in the last part of the night*; which is termed اللَّيْلُ الشَّفَى. (TA.) = أَشْفَى نَفْسَهُ عَلَى هَلَكٍ (K and TA in art. خَطَر) and اشْفَى بِهَا (TA in the same) i. e. عَلَى شَفَى هَلَكٍ [meaning † *He caused himself to be on the brink of destruction*]. (TA ibid.) = اشْفَاهُ *He gave him a remedial medicine*. (Az, TA.) And *He prescribed for him a remedy in which should be his recovery, or restoration to convalescence*. (TA.) And أَشْفَيْتَكَ الشَّيْءَ (S, K*) *I gave thee the thing in order that thou shouldst attain, or seek, recovery, or restoration to convalescence, thereby*. (S: in two copies thereof, and in like manner in the K, بِه, تَشْفِيَةً.) And اشْفَاهُ اللَّهُ *God made honey to be his remedy*. (AO, S: and the like is said by IKt. as cited in the TA.) — See also 1, last sentence. — اشْفَى also signifies † *He gave [a person] something*. (TA.)

5. تَشْفَى: see 8 [with which it is syn.]. — [Hence,] تَشْفَى مِنْ غَيْظِهِ (S, MA, K) † *He recovered from his anger, wrath, or rage*. (MA.) And تَشْفَى مِنْ عَذْوِهِ (T, TA,) or بِالْعَذْوِ, and اشْفَى بِهِ (Mgh,) † *He inflicted injury upon his enemy [or the enemy] in a manner that rejoiced him [or relieved him from his anger]*: (T, TA:) [or he attained what he desired from his enemy or the enemy, and so appeased his anger:] because latent anger is like a disease; and when

it departs by reason of that which one seeks to obtain from his enemy, he is as though he became free, or recovered, from his disease. (Mgh.)

6. تَشَافَيْتَ الْمَاءَ a phrase mentioned by IAsr as meaning *I exhausted the water*: said by ISd to be originally تَشَافَيْتَ. (TA in art. شَفَى.)

8. اشْتَفَى بِكَذَا (S, K, TA) *He attained recovery, or restoration to convalescence, by means of such a thing*; (TA;) and so تَشْفَى: (TK:) and اشْتَفَى مِنْ عِلَّتِهِ [if not a mistranscription for اشْتَفَى] *he became free from his disease, sickness, or malady; recovered from it; or became convalescent*. (TA.) See 4, latter part. — And see also 5. — [Also † *He was, or became, content with such a thing; or relieved from doubt thereby*: and] † *he profited by such a thing*. (MA.) One says, اشْتَفَيْتَ بِمَا أَخْبَرَنِي فَلَانَ † *I was, or became, content with that which such a one told me, [or relieved from doubt thereby,] because it was true*. (IB in art. حَك, from Az.) And أَخْبَرَهُ فَلَانَ فَاشْتَفَى بِهِ † *[Such a one gave him information] and he profited by his veracity*. (TA.)

10. اشْتَفَى *He sought, or demanded, a remedy, or cure*. (TA.) See 4, latter part. — And see also 8.

شَفَا The point or extremity, verge, brink, or edge, of anything; (S, Mgh, K, &c.) like شَفَاةٌ; for شَفَا الحَفْرَةَ (Ksh in iii. 99) or شَفَا الْبَيْتِ (Bd ibid.) and شَفَتَا both signify the same, (Ksh, Bd,) i. e. حَرْفَهَا (Ksh) or طَرَفَهَا (Bd); but the final و in the former is changed into ل, and in the latter [accord. to those who hold شَفَا to be originally شَفْوَة] it is elided; (Ksh, Bd;) شَفَا being originally شَفْو: (Bd:) [but شَفَا generally signifies as expl. above; and شَفَا almost always signifies the "lip" of a human being:] the dual is شَفَوَانِ; this being known, as Akh says, by the fact that إِمَانَةٌ in the word شَفَا is not allowable: (S:) and the pl. is أَشْفَاةٌ. (TA.) It is said in the Kur [iii. 99], وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا [And ye were on the verge, or brink, of a pit of the fire of Hell, and He saved, or rescued, you from it]. (S.) And one says, هُوَ عَلَى شَفَا الْهَلَاكِ [He is on the brink of destruction]. (TA.) — Also † *A little*; (S, A, K, TA;) a small part, or portion; somewhat; (A, TA;) somewhat remaining of the moon when near the change, (K, TA, الْهَلَاكِ in the CK is erroneously put for الْهَلَالِ,) and of the sight (الْبَصَر), and of the day, and the like, as in the T. (TA.) One says of a man on the occasion of his dying, and of the moon at [the last period of the month called] its مُحَاق, and of the sun at its setting, (S,) مَا بَقِيَ مِنْهُ إِلَّا شَفَا [and مِنْهَا when said of the sun] † *There has not remained of him, or it, save a little*: (S, K:*) and [in like manner] أَتَيْتَهُ مِنَ الْعُمُرِ [of life]. (S.) And one says, أَتَيْتُهُ بِشَفَا مِنْ ضَوْءِ الشَّمْسِ [I came to him in a time when there was little remaining of the light of the sun]. (TA.) El-'Ajjāj says,

• وَمَرَبًا عَالٍ لِمَنْ تَشَرَّفَا • أَشْرَفْتَهُ بِلَا شَفَا أَوْ بِشَفَا •

meaning [Many an elevated place of observation, high to him who ascends it, I have ascended] when the sun had set or when there was somewhat of it remaining. (S.) One says also, صَارَ لِي شَفَا الْقَمَرِ meaning † *He was, or became, in the last part of the night*. (TA.) And it is said in a trad., (in relation to [the temporary marriage termed] الْبَتَّةُ), فَلَوْ لَا نَهَيْتُهُ عَنْهَا مَا أَحْتَاجَ إِلَى الزَّيْنِ إِلَّا شَفَا, accord. to the T meaning [Were it not for his (i. e. God's) forbidding it, none would need having recourse to fornication,] save a small number of men: (T, TA:) or, accord. to 'Aṭṭā, it means, but would be on the brink thereof, without falling into it; شَفَا being thus used in the place of the inf. n. إِشْفَا: so says IAth, as from Az. (TA.)

شَفَا, in which the deficient letter is و, (K, TA,) for it has for pl. شَفَوَاتِ, (TA,) or و, (K, TA,) for it has [also] for pl. شَفَاهُ, (TA,) has been mentioned before, (K, TA,) in art. شَفَى [q. v.]. (TA.) — See also شَفَا above, first sentence.

شَفَا, (K, TA,) like كَسَا, (TA,) [in the CK erroneously written شَفَا,] primarily signifies *The becoming free from disease, sickness, or malady; recovering therefrom; or becoming convalescent*: — and then, *Medical, or curative, treatment*: (TA:) the giving of health: (KL:) inf. n. of شَفَاهُ [q. v.]: (S, Mgh, TA:) — and [then], (TA,) *A medicine, or remedy*: pl. أَشْفِيَةٌ, and pl. pl. أَشْفَاةٌ. (K, TA.) [Hence, دَارُ الشَّفَا, The hospital.] — [And hence,] one says, شَفَا الْعِي السُّؤَالِ [The remedy of inability is the asking information]. (TA.)

شَفَى: }
شَفِيَةً: } see art. شَفَى.
شَفْوَى: }

شَافٍ [Recovering, or restoring to convalescence; remedial;] health-giving. (KL.) — [Hence,] جَوَابُ شَافٍ † *An answer that relieves from doubt*.

أَشْفَى *More [and most remedial or] health-giving*. (KL.) = Also *A man whose lips do not close together*: fem. شَفِيَاء. (TA.) See أَشْفَى, in art. شَفَى.

إِشْفَى *An instrument for perforating*; (K;) a thing pertaining to the makers or sewers of boots or shoes or sandals &c.; (S;) [i. e.] the awl used by them: (MA, KL:) and the instrument with which leather, or skin, is sewed: (Mgh, K:) or, accord. to ISk, it is [an instrument used] for water-skins and water-bags and the like; and the مَخْصَف is for sandals: (S:) [see also art. اشْفَى:] masc. and fem.: (K, TA:) pl. أَشْفَاةٌ. (Mgh, TA.) — Th mentions the saying, لَظَمْتُ الْإِشْفَى [If thou contend with him in slapping, thou wilt do so with the اشْفَى]; meaning that when one does so, it will be against himself. (TA.) — And اشْفَى الْبِرْقِ, a phrase used by a poet, means † *Sharp in the elbow*. (TA.)

شَفَى

1. شَفَى, (S, M, Mgh, K,) aor. ʔ, (M, Mgh,)

inf. n. شَقَّ, (S, M, Mgh, K) *He cut it [or divided it] lengthwise*; (TA in art. قَدَّ) [i. e.] *he clave it, split it, rived or rifted it, or slit it; so as to separate it; [i. e. he clave, split, rived or rifted, slit, rent, ripped, tore, broke, or burst, it asunder;] or without separating it; [i. e. he cracked, chapped, incised or incised, gashed, slashed, furrowed, or trenched, it; or clave, split, &c., or cut, it open;] syn. صَدَعَهُ*; (K) or [more explicitly] الشَّقَّ signifies الصَّدْعُ البَائِنُ [the cleaving &c. that separates]; or غَيْرَ الْبَائِنِ [that which does not separate]; or الصَّدْعُ [the cleaving, &c.] in a general sense: (M:) and in like manner, [but with an intensive signification, or implying frequency or repetition of the action, or its application to several objects, generally meaning *he clave it, &c., much, or in pieces, or in several places,*] شَقَّقَهُ: (M, K:) you say, شَقَّقَ الحَطَبَ (S, K) وَغَيْرَهُ (S) i. e. شَقَّقَهُ [but properly meaning *He clave in pieces the firewood &c.*]. (K. [In the CK, شَقَّقَ الحَطَبَ is erroneously put for شَقَّ الحَطَبَ.]) — شَقَّ رَأْسَهُ generally means *He clave his head, or his pericranium*: and sometimes, as in an instance in the K voce شَقَّأَ, *he divided the hair of his head*. — شَقَّ الْعَصَا [lit. *He split the staff*] means *he separated himself from the community*; (S, K, TA:) and particularly, that of the Muslims: because the staff is not thus called but when it is whole, not when it is split: accord. to Lth, يَشُقُّ عَصَا الْمُسْلِمِينَ and يَشُقُّونَ signify alike: but they differ in meaning, as will be shown hereafter. (TA.) شَقَّ عَصَا الْمُسْلِمِينَ (K, TA,) said of a خَارِجِي [i. e. heretic or schismatic], also means *he effected disunion and dissension in the body of the Muslims*. (TA.) And one says also, شَقَّ عَصَا الطَّاعَةِ † [He broke the compact of allegiance, or obedience; became a rebel]. (M.) لَا وَالَّذِي شَقَّ الرِّجَالَ لِلْخَيْلِ وَالْجِبَالَ لِلْسَّهْلِ — [app. meaning † *No, by Him who clave men for the riding upon horses, and the mountains for the flowing of the torrent,*] is a saying mentioned by IʿAqar, but not expl. by him. (M. [It is there added, وَعِنْدِي أَنَّهُ جَعَلَ الرِّجَالَ وَالْجِبَالَ جُمْلَةً وَأَحَدَةً ثُمَّ خَرَقَهَا فَجَعَلَ الرِّجَالَ لِبَيْهِ وَالْجِبَالَ لِبَيْهَا: an expression of opinion which is, to me, by no means clear, though reconcilable with my rendering.]) — الْأَهْلِيَّةُ وَالْمَالُ بَيْنَنَا شَقَّ الْأَهْلِيَّةِ [The property is divided between us as in the dividing of the اهْلِيَّة; or the cattle are divided &c.;] means we are equal in respect of the property, or cattle: for the اهْلِيَّة means the [kind of leaf called] خَوْصَةٌ, which, when it is split lengthwise, splits in halves: (M:) or, accord. to Abou-Ziyād, the اهْلِيَّة is a herb, or leguminous plant, (بَقْلَةٌ,) to which there come forth pods, like [those of] the bean; and when you split them lengthwise, they split in halves, equally, from the first part to the last thereof: شَقَّ is in the accus. case as an inf. n., being understood. (Har p. 639.) [See also شَقَّ. — شَقَّ, (S, M, K,) aor. ʔ, inf. n. شَقَّقَ, (M,) said of the canine tooth of a camel, † *It [clave the gum and] came forth*: (S, M, K,

TA:) [said to be] a dial. var. of شَقَّأَ: (S:) and said of the canine tooth of a child, (M, TA,) in like manner, (TA,) meaning *it made its first appearance*: (M:) and said also of a plant, [as meaning *it came forth*] on the ground's first cleaving open from it. (M, TA.) — Also, aor. ʔ, inf. n. شَقَّ, said of the dawn, † *It rose*; as though it clave the place of its rising and came forth therefrom. (TA.) — Also, aor. ʔ, (TA,) inf. n. شَقَّ, said of lightning, † *It [clave the clouds, and] extended high, into the midst of the sky, without going to the right and left*: (K, TA:) so says AʿObeyd: (TA: [see شَقَّقَ]) and † انشَقَّ and † تشَقَّقَ, said of lightning, signify انشَقَّ [probably meaning the same; (see عَقَبَةً); or, as expl. in the S and also in the O, in art. عَقَّ, it was, or became, in a state of commotion, (تَضَرَّبَ) in the clouds]: (M, TA:) or † تشَقَّقَ said of lightning means *it spread wide and long*. (JK.) — شَقَّ السَّبِيلَ (K in art. عَبَّرَ) † *He passed along the way*; as though he cut it, or furrowed it. (TK in that art.) And شَقَّ النِّهْرَ † *He crossed the river by swimming*. (TA in art. قَطَعَ.) — شَقَّ الْمَاءَ † *He opened a way, passage, vent, or channel, for the water to flow forth*; syn. بَجَسَهُ. (A and K in art. بَجَسَ.) — شَقَّ أَمْرَهُ, aor. ʔ, inf. n. شَقَّ, † *He, or it, discomposed, deranged, or disordered, so that it became incongruous, or inconsistent, his affair, or state of affairs*. (M, TA.) [A phrase similar to شَقَّ الْعَصَا, mentioned above. And so, app., what next follows.] — شَقَّ الْكَلَامَ, i. q. قَدَّه [also expl. as syn. with قَطَعَهُ, which generally means † *He cut short, or broke off, the speech; or ceased from speaking*; but sometimes, and perhaps in this case, *he articulated speech, or the speech*: compare a signification of 2.]. (M and L in art. قَدَّ.) — See also 8. — شَقَّ بَصَرَ الْيَتِيمِ i. q. شَخَّصَ [i. e. † *The eye, or eyes, of the dying man became fixedly open; or his eyelids became raised upwards, and he looked intently, and became disquieted, or disturbed*]: (M, TA:) and (TA) *the dying man looked at a thing, his sight not recoiling to him*: (S, K, TA:) said of him to whom death is present: (S, TA:) or [simply] *the eyes of the dying man became open*: (TA:) one should not say شَقَّ الْيَتِيمَ بَصَرَهُ: (S, M, K:) and شَقَّ, with damm to the ش, is not approved. (IAth, TA.) — شَقَّ عَلَيْهِ (M, K, in the S عَلَيَّ, and in the Mgh عَلَيْنَا) aor. ʔ, (S, M, Mgh, K) inf. n. شَقَّ (S, M, K) and مَشَقَّةً (S, K,) [or the latter is a simple subst., as seems to be indicated in the M and Mgh,] † *It [a thing, S, or an affair, or event, M, Mgh, K] affected him severely; had a severe effect upon him; distressed, afflicted, troubled, molested, inconvenienced, fatigued, or wearied, him*: (M:) *it was difficult, hard, distressing, grievous, or severe, to him*; (K, TA:) and *onerous, burdensome, oppressive, or troublesome, to him*. (TA.) And شَقَّ عَلَيْهِ, [inf. n., app., شَقَّ only,] † *He caused him to fall into a difficult, hard, distressing, grievous, or severe, case*: (K, TA:) imposed upon him that which was onerous, burdensome, oppressive, or troublesome. (TA.) And شَقَّتِ السَّفَرَةُ

† *The journey was [difficult, hard, or] far-extending*. (Mgh.) — شَقَّ, said of the solid hoof, and of the pastern of a horse or the like, *It was, or became, affected with the disease termed شَقَّاق, occasioning cracks*. (M, TA.)

2: see 1, first sentence. — شَقَّ الْكَلَامَ (S, K, TA,) inf. n. تَشَقَّقَ, (TA,) † *He uttered, or pronounced, speech, or the speech, in the best manner*: (S, K, TA:) and *he sought with repeated efforts, in speaking, to utter, or pronounce, the speech in the best manner*. (TA.)

3. شَقَّأَ (M, Mgh, Mgh, K) inf. n. مُشَاقَّةً (S, M, Mgh, K) and شَقَّاقًا (S, M, Mgh, K,) the latter inf. n. occurring in the Kur ii. 131 and iv. 39 [&c.], (TA,) † *He acted with him contrariwise, or adversely, (S, M, Mgh, K,) and inimically; (K;) properly, each of them doing to the other that which was distressing, grievous, or troublesome, so that each of them was in a شَقَّ [or side] other than that of his fellow; (Mgh;) or as though he became in a شَقَّ, i. e. side, in respect of him*: (Mgh:) accord. to ʿEr-Rāghib, the inf. n. signifies the being in a شَقَّ [or side] other than that of one's fellow: or it is from الْعَصَا بَيْنَكَ وَبَيْنَ صَاحِبِكَ [meaning “the effecting disunion and dissension between thee and thy fellow”], so that it is tropical: (TA:) or the primary meaning of الشَّقَّاقُ is the being [mutually] remote. (Ham p. 326.) See also 1, in the first quarter of the paragraph.

4. انشَقَّ النُّخْلُ The palm-trees put forth their شَوَاقِ, pl. of شَاقَّة [q. v.]: mentioned by Th, on the authority of some one or more of the Benoo-Suwāh. (M.)

5. شَقَّقَ quasi-pass. of 2: (S, M, K:) said of firewood (S, K) &c. (S) [as meaning *It became cloven in pieces*]. See 7, in two places. — Said of lightning: see 1, in two places, in the latter half of the paragraph. — Said of a horse, † *He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly*. (AʿObeyd, TA.)

6. تَشَقَّقَا, said of two adversaries, or litigants, as also † تَشَقَّقَا, *They wrangled, quarrelled, or contended, each with the other, (M, TA,) and took to the right and left in contention*; (TA;) فِي الشَّيْءِ [in respect of the thing]. (M.)

7. انشَقَّ quasi-pass. of شَقَّ as expl. in the first sentence of this art.: [i. e. it signifies *It became divided lengthwise, cloven, split, riven or rifted, slit, rent, ripped, torn, broken, or burst, asunder; or it became cracked, chapped, incised or incised, gashed, slashed, furrowed, or trenched; or cloven, or split, &c., or cut, open: or it clave, split, &c.*] (S, M:) and in like manner, † تشَقَّقَ is quasi-pass. of شَقَّقَهُ [i. e. it signifies *it became cloven or split &c., or it clave or split &c., much, or in pieces, or in several or many places*]: (M:) or the former signifies [sometimes] *it opened so as to have in it an interstice*. (Mgh.) وَأَنْشَقَّ الْقَمَرُ in the Kur liv. 1, means *And the moon hath been cloven* (Bd, Jel) in twain, (Jel,) as a sign to the

Prophet: (Bd, Jel:) or shall be cloven on the day of resurrection: but the former is confirmed by another reading, وَقَدْ اَنْشَقَّ الْقَمَرُ: (Bd:) or, accord. to Er-Rāghib, the meaning is, † the case hath become manifest. (TA.) One says, اَنْشَقَّ الشَّيْءُ [The thing became cloven, &c., in halves]. (S.) [And اَنْشَقَّ مِنْهُ It became cloven, &c., from it: and it branched off from it; as a river from another river, and the like. And اَنْشَقَّ عَنْهُ It clave asunder from over it, so as to disclose it: see also 8.] — [Hence,] اَنْشَقَّ فُلَانٌ مِنَ الْغَضَبِ † Such a one was as though his interior were filled with anger so that he split. (TA.) — And اِنْشَقَّتِ الْعَصَا † The affair, or state of affairs, became discomposed, deranged, or disordered: (S, K, TA:) and اِنْشَقَّتِ الْعَصَا بِالْبَيْنِ, and اِنْشَقَّتْ, (Lth, M, TA,) † the affair, or state of affairs, became discomposed, deranged, or disorganized, by separation: (Lth, TA:) and اِنْشَقَّ الْأَمْرُ † the affair, or state of affairs, became discomposed, deranged, or disorganized, being incongruous, or inconsistent. (M, TA.) And اِنْشَقَّتْ عَصَا الطَّاعَةِ † [The compact of allegiance, or obedience, became broken]. (M.) — اِنْشَقَّ said of lightning: see 1, in the latter half of the paragraph.

8. اِشْتِقَاقٌ signifies The taking the شِقُّ of a thing, (S, K,) i. e. the half thereof. (S.) One says, اِشْتَقَّ الشَّيْءَ He took the شِقُّ [or half] of the thing. (TK.) — And † The taking [or deriving] a word from a word, (S, K,) with the condition of reciprocal relation in meaning and [radical] composition, and of reciprocal difference in form: [and it is of three kinds:] اِشْتِقَاقُ الصَّغِيرِ is that derivation in which there is a reciprocal relation between the two words in the letters and in the order [thereof]; as in ضَرْبٌ from الضَّرْبِ: اِشْتِقَاقُ الْكَبِيرِ is that in which there is a reciprocal relation between the two words as to the letter and the meaning, exclusively of the order; as in جَبَذَ from الْجَذْبِ: اِشْتِقَاقُ الْأَكْبَرِ is that in which there is a reciprocal relation between the two words in the place [or places] of utterance; as in نَعَقَ from النَّعَقِ. (KT.) [You say, اِشْتَقَّ اَسْمًا or كَلِمَةً, and اَسْمًا, He derived a word, and a name, مِنْ آخَرٍ from another; and sometimes signifies the same, as is shown by a citation voce رَحِمَ.] — [And, as syn. with اِخْتَرَعَ, (see 8 in art. اَخْرَجَ)] The constructing, or founding, (بُنِيَان), of a thing of, or from, what is originated without premeditation. (M.) — And † The taking to the right and left, (S, K, TA,) not pursuing the right, or direct, course, (S, TA,) in speech, and in contention, or disputation, or litigation: (S, K, TA:) or اِشْتِقَاقُ الْكَلَامِ signifies the taking to the right and left in speech: (so in a copy of the M: [but I think that the right reading is اِشْتِقَاقٌ فِي الْكَلَامِ, agreeably with what here follows:]) you say, اِشْتَقَّ فِي الْكَلَامِ, and اِشْتَقَّ فِي الْخُصُومَةِ. (TK.) See also 6. And [in like manner] one says of a horse, اِشْتَقَّ فِي عَدْوِهِ † He

went to the right and left in his running. (M.) [See also اِشْتَقَّ.] — اِشْتَقَّ الطَّرِيقُ فِي الْفَلَاةِ † The road went [or branched off] into the desert. (TA.) [See also 7.]

10. اِسْتَقَّ بِالْجَوَالِي He turned the sack upon one of his two sides (عَلَى أَحَدِ شِقَيْهِ), in order to pass through a door. (TA.) — [استَقَّ, as stated by Freytag, is expl. by Jac. Schultens, but on what authority is not said, as signifying "Produit, manifestus evasit."]

R. Q. 1. شَقَّقَ, (JK, S, K,) inf. n. شَقَقَةً, (S,) said of a stallion [camel]. He brayed [in his شَقَقَةً, or faucial bag]. (JK, S, K.) [It is said that] the primary meaning of شَقَقَةً is Loudness of voice; or the being loud in voice. (JK.) — And said of a sparrow, It uttered a cry: (K, TA:) or one says of a sparrow, يُشَقِّقُ فِي صَوْتِهِ [app. meaning It makes a loud twittering in its cry]. (S.)

شَقَّ sing. of شَقُوقٌ; (S, Mgh, Msh, K;) originally an inf. n.; (S, Msh;) An opening forming an interstice in a thing: (Msh:) or a fissure, cleft, chink, split, slit, rent, crack, or the like, syn. صَدْعٌ, in wood or a stick, or in a wall, or in a glass vessel [&c.]: (T, TA:) [or] a place that is مَشْقُوقٌ [i. e. cloven or cleft, split, &c.]: (see 1, first sentence: and see also مَشَّقٌ:) and often signifying an incision, a gash, or a furrow, or trench: (M, K:) as though an inf. n. used as a subst. in this sense: pl. as above, شَقُوقٌ: (M:) it differs from شَقَقَاتٍ, (S, Mgh,) by having a general signification: (Mgh:) accord. to Yaḥḥkool, one says, اِسْتَقَّ بِرِجْلِهِ (S, Mgh) and اِسْتَقَّ بِرِجْلِهِ (S) [i. e. In the hand, or arm, of such a one are cracks, or the like, and in his foot, or leg]: but [it is asserted that in this case] one should not say شَقَقَاتٍ: (S, Mgh: [see, however, this word:]) and hence, شَقَّ الْقَبْرِ The trench, or oblong excavation, in the middle of the grave: and accord. to As, شَقُوقٌ signifies صَدُوعٌ [i. e. fissures, &c.] in mountains, and in the earth, or ground. (Mgh.) — The rima vulvæ of a woman; i. e. the gap [or chink] between the two edges, or borders, of the labia majora of her vulva: as also مَشَّقٌ. (M, K.) — And † The daybreak. (S, K, TA.) — See also the next paragraph, first and fifth sentences. — And see the last two sentences of the same paragraph.

شِقُّ The half (S, Mgh, Msh, K) of a thing (S, Msh, K) of any kind; as also شَقٌّ: (K:) or the half of a thing when it is cloven, or split, or divided lengthwise; (M;) as also شَقَّة. (AHn, S, M, K.) One says, أَخَذْتُ شِقَّ الشَّاةِ and شَقَّةً الشَّاةِ I took the half of the sheep or goat: (S, TA:) the vulgar pronounce the ش with fet-h. (TA.) And خَذْ هَذَا الشَّقَّ Take thou this شَقَّة [i. e. half] of the sheep or goat. (TA.) Hence the trad., وَتَوَّ بِشَقِّ تَمْرَةٍ i. e. [Give ye alms though it be but] the half of a date; meaning deem not anything little that is given as alms.

(TA.) And اَلْمَالُ بَيْنِي وَبَيْنَكَ شِقُّ الشَّعْرَةِ and اَلشَّعْرَةُ شَقٌّ, (O, K,) [in the CK and in my MS. copy of the K شَقٌّ, but the former reading appears to be the right, شَقٌّ being an inf. n. as in a similar saying in the former half of the first paragraph of this art., and شَقٌّ being a subst. used as an inf. n. or for كَشَقٌّ,] meaning [The property is between us] two halves, equal [in division]. (K.) — [Hence,] A certain kind of the jinn, or genii; (Ibn-'Abbād, O, K;) a species of diabolical beings having the form of the half of a human being. (Kzw in his Descr. of the Jinn.) — The lateral half, or half and side; as when one says that a person paralyzed has a شِقٌّ inclining; and as when one speaks of the شِقُّ of a مَحْبِلٌ [meaning either of the two dorsers, or panniers, or oblong chests, which are borne, one on either side, by a camel, and which, with a small tent over them, compose a مَحْبِل: see this last word, and مَحَارَّة]. (Mgh.) — The side of the body; as when one says of a person that his left شِقٌّ was grazed, or abraded. (Mgh.) [Hence,] one says of a horse, يَبِيلُ عَلَى أَحَدِ شِقَيْهِ [He inclines, or leans, upon one of his two sides]. (O.) [And مَشَى عَلَى شِقِّهِ and فِي شِقِّهِ He went, or walked, inclining upon one side.] — The side, or lateral part, (Lth, Msh, K, TA,) of a thing; the two sides of a thing being called شَقَا: (Lth, TA:) or, as some say, (TA,) the side of a mountain. (S, TA.) [Hence,] one says, فُلَانٌ مِنْ شِقِّ الْعَشِيرَةِ لَا مِنْ صَمِيمِهَا † [Such a one is of the collateral class of the hunsfolk, or tribe, not of the main stock thereof]. (Mgh in art. عَرَضَ.) — I. q. شَقِيٌّ; (S, Msh, K;) [which primarily signifies The cloven-off half of a thing; i. e.] when a thing is cloven in halves, each of the halves is called the شَقِيْق of the other. (S, K.) — [And hence, † The counterpart of a person or thing: and this appears to be meant by J, and accord. to SM in the K, where it is said that شَقِيٌّ is syn. with شَقِيْق; for they add immediately after:] one says هُوَ أَخِي وَشَقِيٌّ † [He is my brother, and the counterpart of myself]; (S, TA;) as though he were cloven from me, because of the resemblance of each of us to the other. (TA.) One says also, هَذَا شَقِيْقُهُ, meaning † This is the like of him, or it. (TA.) And [hence] it is said in a trad., اَلنَّسَاءُ شَقِيْقَاتُ الرِّجَالِ, [in which شَقَا is the pl. of شَقِيْق as fem., or of شَقِيْقَةً in the same sense,] meaning † Women are the likes of men in natural dispositions; as though they were cloven from them; or because Eve was created from Adam. (TA.) — And † A man's brother; (M;) and so شَقِيْق; (S, M, O, K, TA;) meaning a brother by the father and mother; (TA;) from شَقِيْق as meaning "either half of a thing that is cloven in halves;" (S, TA;) or as though the relationship of one were cloven from that of the other: (IDrd, O, K:) pl. of the latter اَشَقَا. (M, Msh.) — And a name for A thing at which one looks: (Lth, O, K:) [but this is app. taken from the following

saying of Lth, in which I think الشَّقْ is a mis-transcription for الشَّقْ, meaning "the crack," &c.:] الشَّقْ is the inf. n. of شَقَّ, and الشَّقْ is a name for that at which one looks [i. e. for the visible effect of the act signified by the verb], and the pl. is الشُّقُ [which is well known as the pl. of الشَّقْ]. (JK.)—Also i. q. شَقَّةٌ (S, M, O, Mgh, K) i. e. *Difficulty, hardship, distress, affliction, trouble, inconvenience, fatigue, or nearness*; (M, TA;) and *languor, or lack of power, that overtakes the mind and the body*; (Er-Rúghib, TA;) and so شَقٌّ; (IJ, S, M, O, K;) thus it is sometimes pronounced with fet-h; mentioned by A'Obeyd; (S;) and by AZ; (M;) or this is an inf. n., and شَقْ is the subst.; (O, K;) and شَقَّةٌ and شَقَّةٌ also signify the same as شَقَّةٌ, (K,) or *such as overtakes a man in consequence of travel*; (TA;) and the pls. of these two are شَقَقٌ, (K, TA,) mentioned by Fr, (TA,) and شَقَقٌ, (K, TA,) mentioned on the authority of some one or more of [the tribe of] Keys: (TA:) the pl. of شَقَّةٌ is مَشَقَاتٌ and مَشَقَاتٌ. (TA.) Hence, in the Kur [xvi. 7], لَمْ تَكُونُوا بِالْغَيْبِ إِلَّا بِشَقِّ الْأَنْفُسِ [Which ye would not reach save with difficulty, or distress, &c., of the souls]; where some read بِشَقِّ. (S, TA.)

شَقَّةٌ primarily signifies *The half of a garment [consisting of two oblong pieces sewed together, side by side]: then it was applied to [such] a garment as it is [when complete: in both of these senses it is used in the present day]:* (Er-Rúghib, TA:) or *a piece (طُغَّة) of a garment*: (Mgh:) or the شَقَّة of ثِيَاب [thus, and thus only, in the S, meaning of garments and of cloths, for it is of both,] is an oblong piece; syn. سَبِيحَةٌ مُسْتَطِيلَةٌ. (M, K:) [it is often applied to an oblong piece of cloth of those pieces of which a tent is composed:] pl. شَقَقٌ and شَقَقَاتٌ. (M, Mgh, TA.) One says, شَقَقْتُ كِتَابًا [Such a one sells pieces, or oblong pieces, &c., of linen]. (Mgh.)—Also *A piece of a مَرَاة [q. v.].* (B, TA in art. بصر.)—And *A piece, or portion, [or tract,] of Hell*; likewise pronounced شَقَّةٌ. (Ham p. 816.)—And *A far journey*; as also شَقَّةٌ, (S, M, K,) sometimes thus pronounced with kear: (S:) *a fur, long journey: a far-extending space*: (TA:) or *a road difficult to him who travels it*: (Mgh:) or [simply] *a journey*: and i. q. ثَنِيَا [so in my copy of the Mgh, app. a mistranscription for ثَنِيَّة, i. e. a mountain-road, &c.]: pl. شَقَقٌ. (Mgh.)—And *A part, region, quarter, or tract*, (Ibn-'Arāfeh, Er-Rúghib, K, TA,) *towards which one draves near*, (Ibn-'Arāfeh, TA,) or *towards which the traveller directs himself*, (K, TA,) [like شَقَّةٌ] or *in the reaching of which one is overtaken by difficulty, or distress*; (Er-Rúghib, TA;) And شَقَّةٌ signifies the same. (K.)—And *Distance*; and so شَقَّةٌ. (K.)—See also شَقٌّ, last sentence but one.

شَقَّةٌ *A splinter* (S, K) *that splits off*, (S,) or *a piece* (M, Mgh, TA) *split off*, (M, TA,) of a

plank, (S, M, K, TA,) or of wood, (TA,) or of a piece of wood, (S, Mgh,) or other thing: (M, TA:) *a piece split, or divided, lengthwise, of a staff, or stick, and of a garment, or piece of cloth, &c.*: (IDrd, O, K:) and *a piece split* (K, TA) *from anything; such as the half*: (TA:) pl. شَقَقٌ. (O, TA.) One says of him who is angry, اِحْتَدَّ فَطَارَتْ مِنْهُ شَقَّةٌ فِي الْأَرْضِ وَشَقَّةٌ فِي السَّمَاءِ [He became excited by sharpness of temper, or angriness, and he was as though a bit flew from him upon the ground, and a bit into the sky]. (S, M, TA: in the S, فِي الْأَرْضِ &c. is omitted.) See also شَقٌّ, first three sentences.—See also شَقَّةٌ, in four places.—And see شَقٌّ, again, last sentence but one.

شَقَقٌ The quality, in a horse, (M, K,) and in a man, (M,) denoted by the epithet أَشَقُّ [q. v.]. (M, K.)

شَقَقَةٌ [a pl. of which the sing. is not mentioned] *Enemies*. (TA.)

شَقَقَاتٌ *A cracking in several places*, (شَقَقَاتٌ, S, K,) or *cracks*, (Mgh,) or *a certain disease occasioning cracks*, (M,) *in the pasterns of horses or the like*, (S, M, Mgh, K,) and *in their hoofs*, (M, Mgh,) and *sometimes rising to their shanks*: so says Yaḥkoob: (S:) and, accord. to Lth, (Mgh,) and Az, (TA,) *a cracking in several places (شَقَقَاتٌ) of the skin, from cold or some other cause, in the hands or arms, and the face*: (Mgh, TA:) or it signifies also *any crack, or slit, in the skin, from disease*: (M, TA:) As says that it is *in the hand or arm, and the foot or leg, of a human being, and in the fore leg and hind leg of an animal*: (Mgh, TA:) but this is inconsistent with what is said by Yaḥkoob [as stated voce شَقٌّ, first sentence]. (Mgh.) See also أَشَقُّ: and شَرَجٌ.

شَقَقِي الْبَرْقِ see شَقٌّ, in five places.—شَقَقِي الْبَرْقِ [so in a copy of the M, but the right reading may be شَقَقِي الْبَرْقِ, which occurs in the next sentence of the M,] i. q. عَقِيقَةٌ [expl. in the S, in art. خفو, as meaning *Lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left*: but see عَقِيقَةٌ]. (M.)—Also *A calf that has become firm, or strong*: (O, K:) and applied likewise to *a man [that has become so; by way of comparison]*: (O:) or *a bull such as is termed جَذَع [i. e. in his second, or third, year]*. (JK.)

شَقَقَةٌ *A certain bird*; also called شَقِيقَةٌ (M, K:) and شَقِيقَةٌ is the dim. thereof: (K:) AHat says, the شَقَقَةٌ is a very little thing, grayish (زُرِّيغَاتُ), of the colour of ashes; ten and fifteen of what are thus called congregate; and I think it to be the شَقِيقَةُ, which is a دُخْلَةٌ of the دُخْل [q. v.]; it is somewhat dusky; and its form is the form of these, but it is smaller than they: it is called شَقِيقَةٌ because of its smallness: IDrd, in the class of نُعَيْلٍ, mentions شَقِيقٌ as signifying a certain species of birds [app. as a coll. gen. n., of which the n. un. is with ة]. (O, TA.)

شَقِيقَةٌ [accord. to Golius, *A fissure*; as from the KL; but not so expl. in my copy of that work.—] *An intervening space or tract between two elongated, or extended, tracts of sand*, (S, M, O, K,) [in the last of which الْجَبَلَيْنِ is erroneously put for الْحَبْلَيْنِ,) thus expl. to AHn by an Arab of the desert, (TA,) *producing herbage*: (S, M, O, K:) or *a rugged tract between two elongated, or extended, tracts of sand, producing good herbage*; (M, TA;) so in the T, as expl. to its author by an Arab of the desert: (TA:) pl. شَقَقَاتٌ, (T, S, O, K, TA,) expl. by some as meaning *sands themselves*: (TA:) or *a great piece of sand*: or *a piece of sand between two pieces thereof*. (Ham p. 282.)—[In the A and TA voce قَطْ, it is used as meaning *A slice cut off of a melon* &c.]—*A rain*, (M,) or *a violent rain, consisting of large drops*, (K, TA,) *wide in extent*: so called because the clouds cleave asunder from it: (M, K, TA:) pl. as above. (TA.)—The pl., شَقَقَاتٌ, is expl. by Az as signifying *Clouds that have cloven asunder with copious rains*. (O, TA.)—شَقِيقَةُ بَرْقٍ, (O, K,) and عَقِيقَتُهُ, both as expl. by Abū-Sa'eed, (O,) *A flash of lightning that has spread* (O, K) *in the horizon*, (O,) or *from the horizon*: (K: [but see شَقِيقُ الْبَرْقِ]) or شَقِيقَةٌ signifies *a flash of lightning that has spread in the breadth of the clouds, and filled the sky*: pl. as above. (Ham p. 557.)—*A headache*, (JK, T, TA,) or *a pain*, (S, O, K,) or *a certain disease*, (M,) *in the half of the head*, (JK, T, S, M, O, K,) [i. e. *hemisrania*,] and *of the face*: (JK, T, S, O, K:) or, accord. to Ath, *a sort of headache in the fore part of the head and towards the sides thereof*. (TA.)—شَقَقَاتِ النَّعْمَانِ, used alike as sing. and pl., (S, O, K,) having no proper sing., (Mgh,) or its sing. is شَقِيقَةٌ; (M, O, Mgh;) [The red, or blood-coloured, anemone;] a certain plant; (M;) a certain red flower; (Lth, O;) well known; (S, K;) the شَقَر; (Mgh;) or, as AHn says, on the authority of AA and Abū-Nuṣr and others, it is the شَقَرَةُ [n. un. of شَقَر]; and the sing. of شَقَقَاتِ is شَقِيقَةٌ; (O, TA:) it is called شَقَقَاتِ النَّعْمَانِ because of its redness, as being likened to the شَقِيقَةُ of lightning: (M, K:) or from النَّعْمَانِ as meaning "blood," as resembling blood in colour; (Mgh, TA;) so that it signifies "pieces of blood:" (TA:) or in relation to En-Noḡmān Ibn-El-Mundhir, because he prohibited to the public a piece of land in which it abounded: (S, K, TA:) or because he alighted upon شَقَقَاتِ of sand that had produced red شَقَر, and he deemed them beautiful, and commanded that they should be prohibited to the public; so the شَقَر were called the شَقَقَاتِ of En-Noḡmān, by the name of the place of their growth. (TA.)—See also شَقَقَةٌ.

شَقَقِي, and with ة: see شَقَقَةٌ, in four places.

شَقَقٌ, meaning *One who glories, or boasts, vainly, and praises himself for that which is not in him, is not of the [classical] language of the Arabs*. (L, TA.)

شَقَقِي *A horse with which his rider ex-*

periences difficulty in striving to master him. (JK.)

شَقَّة *A certain mode of* جَمَاع (K, TA,) in which the woman lies upon her شِق [or side]. (TA.)

شَقَقَة [The bursa faucium, or faucial bag, which is placed behind the palate of the he-camel, and which, when excited, he inflates, and blows out from the side of his mouth;] a thing resembling the lungs, or lights, which the he-camel protrudes from his mouth when he is excited by lust; (S, O, K;) a skin in the fauces of the Arabian camel, which he inflates with wind, and in which he brays; whereupon it appears from the side of his mouth; so says En-Nadr; and he adds that it does not pertain to any but the Arabian camel, [as is said in the M, and] as Hr says; but this requires consideration; (TA;) [also expl. as] the لَهَاء [q. v.] of the he-camel, (M, and Har p. 16,) which he protrudes from his mouth when he brays: (Har ubi suprâ:) pl. شَقَائِق. (TA.) — To this is likened the tongue of the chaste, or eloquent, and able speaker; himself being likened to the braying stallion-camel: (O:) and hence they say of an orator, or a preacher, that he is ذُو شَقَقَة: (S:) one says likewise of an orator, or a preacher, that is loud in voice and skilful in speech, هُوَ أَهْرَتْ الشَّقَقَة [lit. He is wide, or ample, in respect of the شَقَقَة]: (TA:) and one says, هَدَرَتْ شَقَقَتَهُ [meaning His utterance was sonorous and fluent]. (A and TA in art. هدر.) Orators, or preachers, are also termed شَقَائِق [for ذُرُو شَقَائِق]: and one says, فُلَانٌ شَقَقَةٌ, meaning † Such a one is the noble, and the chaste in speech, or eloquent, of his people. (M.) And in a trad. of 'Omar, (M, O, TA,) accord. to A'Obeid and others, or of 'Alee accord. to Hr, (TA,) شَقَائِق are assigned to the Devil, in his saying, إِنَّ كَثِيرًا مِنَ الْخُطْبِ مِنْ شَقَائِقِ الشَّيْطَانِ [lit. Verily many of the orations, or harangues, are from the شَقَائِق of the Devil]; because of the lying introduced into them. (M, O, TA.)

شَقَقَة an appellation applied to a certain خُطْبَة [i. e. oration, or harangue, or sermon,] of 'Alee, because of his saying to Ibn-'Abbâs, (O, K,) on his having cut short his speech, (O,) in reply to a remark of the latter person upon his not having continued his speech uninterruptedly, تِلْكَ شَقَقَةٌ هَدَرْتُ ثُمَّ قَرْتُ [That was a شَقَقَة that uttered a braying, then became still]. (O, K.)

شَقَّ *Difficult, hard, distressing, grievous, afflicting, troubling, molesting, fatiguing, or wearying.* (KL.) One says أَمْرٌ شَقٌّ [An affair, or event, that is difficult, &c.]; from عَلَيْنَا الْأَمْرُ شَقٌّ. (Mḡb.) And شَقَّة شَاة (S, Mḡb) A long journey [that is difficult, &c.]. (Mḡb.)

شَاة The spadix of a palm-tree, that has become a span in length; so called because it cleaves the envelope: pl. شَوَائِق. (M.)

شَقَّ (S, M, O, K,) fem. شَقَّاء, and pl. شَقَّى (K,) applied to a horse, Wide between the hind legs: (IAḡr, Th, T, O, K, TA:) and the fem. signifies wide in the أَرْوَاح [or groins, or similar parts]; (TA;) and is applied to a mare: (IDrd, O, TA:) and wide in the vulva; (IAḡr, O, K;) applied in this sense to a woman. (IAḡr, O, TA.) And أَشَقَّ الْمَنْخَرَيْنِ, applied to a horse, Wide in the nostrils. (Lth, O, TA.) — Also, (O, K,) Tull, or long; (T, S, M, O, K;) applied to a horse; (T, S, M, K;) thus expl. by Aḡ; (T, TA;) and so too applied to a man: (M, TA:) and the fem., as above, applied to a mare. (S.) — And, applied to a horse, That goes to the right and left in his running, (JK, O, K, TA, [in the CK, يَسْبِقُ is erroneously put for يَشْتَقُ, and in like manner in my MS. copy of the K, with the additional mis-transcription of عَدْوِهِ for عَدْوِهِ] as though (O, TA) leaning upon one of his sides: (JK, O, TA:) so says Lth; and he cites as an ex.,

وَبَازَيْتُ كَمَا يَمْشِي الْأَشَقُّ

[as though meaning And I moved my posteriors in walking, like as goes the horse that inclines to the right and left in his running: but this may be rendered and I stepped wide, like as does the tall, or long-bodied, horse]. (O, TA.)

مَشَقَّ [properly A place of cleaving, splitting, &c.: and hence a fissure, cleft, &c., like شَقٌّ: pl. مَشَائِق]: see شَقٌّ — مَشَقُّ الْعَيْنِ [The slit of the eye]. (TA in art. حوص)

مَشَقَّة [said in the S and K to be an inf. n. of شَقَّ trans. by means of عَلَى]: see شَقَّ, in the last quarter of the paragraph, in two places.

شَقَا

1. **شَقَا** (S, K,) aor. شَقَّ, (K,) inf. n. شَقٌّ and شَقْوَة, said of the نَاب [or tush] (S, K) of a camel, (S,) It grew forth; (S, K;) it appeared; (TA;) as also شَقَا. (K in art. شَقَا.) [See also شَقَّ.] شَقَا, with the ء softened [or changed into ي], occurs in a verse of Dhu-r-Rummeḥ [for the part. n. شَقَانِ]. (TA.) — **شَقَا رَأْسَهُ** He divided his head; syn. شَقَّه: [meaning, his hair:] or he separated it (فَرَّقَهُ) [i. e. his hair] with the مِشْقَاء [or comb]: (K:) or شَقَا شَعْرَهُ بِالْمِشْقَاء, inf. n. شَقْوَة, he separated his hair with the comb. (AZ, S.) — And شَقَّاه (S, K,) inf. n. شَقْوَة, (S,) He hit his مِشْقَاء, i. e. the place of the parting of the hair of his head, (S, K,) with a staff, or stick. (S.)

إِبِلٌ شَوَيْكَةٌ Camels of the age when the نَاب [or tush] grows forth: and so شَوَيْكَةٌ: (Aḡ, TA:) [or شَوَيْكَةٌ, q. v. in art. شوك.]

مَشَقَّ (S, K) and مَشَقَّى (Fr, O, TA,) like مَفْرَق and مَفْرَق, (O, TA,) The place of the parting of the hair of the head. (Fr, S, O, K.)

مِشْقَاء A comb; (IAḡr, S, K;) as also مِشْقَاءُ

and مِشْقَاءَة, and مِشْقَا [or مِشْقَى]. (K: the last also mentioned in the K in art. شَقْو.)

مَشَقَّى: see مِشْقَا.

مِشْقَاءَة: see مِشْقَا. — Also i. q. مِشْرَاة; (K;) [i. e. A thing, or an iron instrument, with which the head is scratched; or a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair;] or a piece of wood, or stick, [like a skewer,] which a woman inserts in her hair; or a horn prepared for that purpose (TA) [or for adjusting the locks of a woman's hair: see مِشْرَاة].

مِشْقَاءَة: see مِشْقَا.

شَقَح

1. **شَقَحَ النَّخْلُ**, and شَقَّحَ, The palm-trees were, or became, goodly with their fruit. (TA.) [See also 4.] — **شَقَّحَ اللَّهُ فُلَانًا**, [inf. n. شَقَّحَ],

accord. to AZ, is syn. with قَبَحَهُ اللَّهُ [i. e. God removed such a one far from good, or prosperity, &c.; or may God remove &c.]: (TA:) [or, as may be inferred from what follows, the former of these verbs is used by some as an imitative sequent to the latter of them:] and accord. to Sb, (TA,) شَقَّحَ (K, TA,) inf. n. [شَقَّحَ and] شَقَّاحَة, (TA,) is syn. with قَبَحَ [i. e. He, or it, was, or became, bad or evil, foul or ugly, &c.]: (K, TA:) [but in this case also it seems that the former of these verbs may be used by some as an imitative sequent to the latter of them: for] one says, قَبَحًا لَهُ وَشَقَّحَا [May removal far from good, or prosperity, &c., betide him], (S, O, K,) in which شَقَّحَا is an imitative sequent to قَبَحًا, or syn. therewith; (S, K;) and [in like manner] قَبَحًا وَشَقَّحَا, (O, K;) and, of a man, قَبَحَ وَشَقَّحَ, inf. n. of the latter as above and in like manner of the former; (S;) and شَقَّاحَة وَالشَّقَّاحَة [He did, or said, what was bad or evil, &c.]: (K:) and هُوَ قَبِيحٌ شَقِيحٌ [He is bad or evil, foul or ugly, &c.]: (S, O, K:) and قَعَدَ مَقْبُوحًا مَشْقُوحًا [He sat, or remained, far removed from good, or prosperity, &c.]: in like manner: (K:) but Sb intimates that شَقِيحٌ is not an imitative sequent, by his stating that the Arabs say وَذَمِيرٌ شَقِيحٌ [Bad, or evil, &c., and blamed, &c.; or, more probably, وَذَمِيرٌ شَقِيحٌ, meaning foul and ugly]: (L, TA:) and [it is said that] شَقِيحٌ signifies Recovering (نَاقَة) [for which Freytag appears to have read نَاقَة] from disease; (O, K, TA;) and hence one says, فُلَانٌ قَبِيحٌ شَقِيحٌ [as though meaning Such a one is unsightly, being just recovering from disease]: (TA:) and accord. to AZ, مَشْقُوحٌ is [not an imitative sequent, but] syn. with مَقْبُوحٌ: (L, TA:) in the phrase above-mentioned, مَشْقُوحًا is said in the 'Ináyeh to mean broken: or far removed: (TA:) or it means reviled. (O.) — [As indicated above,] شَقَّحَهُ, aor. شَقَّحَ, (Lh, O, K,) inf. n. شَقَّحَ, (Lh, O,) also

signifies *He broke it*. (Lh, O, K.) One says, لَا تُشَقِّقَنَّكَ الْجَوَزَةُ بِالْجَنْدَلِ, i. e. *I will assuredly break [or crush] thee [as in the breaking of the walnut] with stones*: (O, TA:*) or *I will assuredly extract all that thou hast [as in the extracting of the contents of the walnut by means of stones]*: for الْجَوَزَةُ شَقَّحَ, inf. n. as above, means *He extracted what was in the walnut*. (TA.)

2: see 1, first sentence: and see also 4, in three places.

3. ثَالِثُهُ *He reviled him; or contended with him in reviling*; (K, TA;) and *contended with him in annoyance*. (O, TA.)

4. اشْتَقَّ الشَّحْلُ; (S, A, Mgh, O, K;) as also شَقَّحَ, (S, A, Mgh, O,) inf. n. تَشَقِّحُ; (S;) i. q. أَزْهَى [meaning *The palm-trees showed redness, or yellowness, in their fruit*]: (S, A, O, K:) or *their dates became altered from greenness to yellowness*: (Mgh:) the former is said by As to be of the dial. of El-Hijáz: and the latter verb is also said of the [kind of tree called] أَرَاك, meaning *it became coloured in its fruit*. (TA.) And اشْتَقَّ الثَّمَرُ, (O,) or البُسْرُ, (K,) inf. n. إِشْتِقَاحُ; (TA;) and شَقَّحَ, (O, K,) inf. n. as above; (TA;) *The dates, or the unripe dates, became coloured, (O, K,) red, or yellow: (O, TA:) or, as some say, became sweet*. (TA.) The Prophet forbade the selling of dates before their becoming in this state. (S, A, O, TA.) — اشْتَحَهُ *He removed him far away*. (O, K.) — أَقْبَحَ بِهِ وَأَشْفَحَ [app. *How foul, or ugly, or the like, is he! as seems to be shown by what here follows*]: IDrd cites,

• أَقْبَحَ بِهِ مِنْ وَلَدٍ وَأَشْفَحَ •

• مِثْلُ جُرْيِ الْكَلْبِ لَا بَدْلَ أَقْبَحَ •

[*How foul is he, as offspring, and how ugly! like the little whelp of the dog; nay, rather, more foul!*]. (O.)

شَقَّحَ [an inf. n. of شَقَّحَ, q. v. — And,] accord. to AZ, i. q. شَحَّ [i. e. *Niggardliness, &c.*; or the being niggardly, &c.: see 1 in art. شَح]. (TA.)

شَقَّةٌ: see what next follows.

شَقَّةٌ and شَقَّةٌ *An unripe date altering in redness, (K,) or altered to redness*. (As, TA.) — And the former signifies *The [ruddy] colour termed شَقْرَةٌ*. (O, K.)

حُلَّةٌ شَقِيَّةٌ *A red [dress, or garment, such as is termed] حُلَّةٌ*: (K:) the latter word being a rel. n. from شَقَّةٌ meaning “an unripe date altering to redness.” (TA.)

شَقِيحٌ: see 1, in three places.

أَشْفَحَ *Red*; (TA;) or [of a ruddy colour;] i. q. أَشْفَرُ; (O, K, TA:) so says AHát. (TA.) — [Hence,] رَغْوَةٌ شَقِيَّةٌ [Froth, app. of milk,] *that is not of a pure white hue, (O, K, TA,) but coloured*. (TA.)

مَشَقُّوحٌ: see 1, in two places.

شَقْد

1. شَقْدٌ, aor. ʿ, (S, M, L, K,) inf. n. شَقْدٌ, (S, M, L,) *He scarcely ever, or never, slept, and had a malignant eye, affecting, or hurting, others, therewith*: (S, M, L, K:*) or *he had a strong, or powerful, eye, quickly affecting or hurting [others therewith]*. (M, L, K.) — And شَقْدٌ, (S, M, L, K,) aor. ʿ; (K;) and شَقْدٌ, aor. ʿ; (L, K;) *He went away, (S, M, L, K,) and went far off, (S, L,) being driven away*. (S, L, K.)

3. شَانَدُهُ, (S, L,) inf. n. مُسَافَذَةٌ, (K,) *He regarded him, or treated him, with enmity, or hostility*. (S, L, K.)

4. اشْقَدُهُ, (inf. n. إِشْقَازٌ, L,) *He drove him away*. (S, M, L, K.)

شَقْدٌ: see شَقْدَانٌ, in three places.

شَقْدٌ: see شَقْدَانٌ, in four places: — and see also شَقْدٌ.

شَقْدٌ: see شَقْدَانٌ, in three places.

شَقْدٌ: see شَقْدَانٌ. — شَقْدٌ وَلَا نَقْدٌ *There is not in him any motion*. (IAgr, S, L.) — And, (L, K, in the CK) وَلَا نَقْدٌ وَلَا شَقْدٌ, (K,) *There is not in it (namely, a commodity, or household furniture, L) any fault, or defect: and there is not in it (namely, language, or speech, L) any defect, imperfection, or unsoundness*. (L, K.) — And مَا لَهُ شَقْدٌ وَلَا نَقْدٌ *He possesses not anything*. (L, K.) — And مَا ذُوْنُهُ شَقْدٌ وَلَا نَقْدٌ *There is not anything to be feared, nor anything to be disliked, in the way to the attainment thereof*. (Meyd, TA.)

شَقْدٌ: see شَقْدَانٌ, in six places.

شَقْدٌ: see شَقْدَانٌ, in two places.

شَقْدٌ: see شَقْدَانٌ, in the latter half.

شَقْدَةٌ and شَقْدَةٌ: see شَقْدَانٌ, near the end; the latter, in two places.

شَقْدَى: see what next follows.

عَقَابٌ شَقْدَاً *An eagle vehemently hungry, (S, M, L, K,) and eager in seeking food*; (M, L;) as also شَقْدَى. (K.) A poet likens a horse thereto. (M, L.)

شَقْدَانٌ, as a sing. n.: see شَقْدَانٌ (of which it is also a pl.), in two places, near the end.

شَقْدَانٌ *One who scarcely ever, or never, sleeps*; (S, M, L, K;) as also شَقْدٌ; (S, M, K;) and *who has a malignant eye, (S, M,) affecting, or hurting, others therewith; as also شَقْدٌ* (S, M, K, in the TA) and شَقِيذٌ: (M:) or *who has a strong, or powerful, eye, quickly affecting or hurting [others therewith]*; (M, L, K;) as also شَقْدٌ and شَقِيذٌ: (M:) and العَيْنُ شَقْدٌ *one who scarcely ever, or never, sleeps; whom drowsiness does not overcome*. (T, L.) — Also *Driven away, and remote*; and so شَقْدٌ. (L.) — And

شَقْدَانَةٌ *A light-spirited woman*: (Th, M, L:) *foul, or obscene, in her speech; clamorous, and foul-tongued*. (T, L.) — Also *The male chameleon*; (M, L, K;) and so شَقْدٌ and شَقْدٌ and شَقْدٌ: or all these words signify *a slender and compact male chameleon, with a small head, that cleaves to the trunk of the hind of tree called عَصَاهُ*: (M, L:) pl. شَقْدَانٌ (M, L, K) and شَقْدَايَ: (M:) the former pl. like كِرْوَانٌ, pl. of كِرْوَانٌ; (L;) and also used as a sing., meaning *a male chameleon*; (Th, M;) thus used by a poetess: (M:) also شَقْدٌ (S, M, L, K) and شَقْدٌ (M, L) and شَقْدٌ (M, L, K) and شَقْدٌ (K) the *young one of a chameleon*: (Lh, S, M, L, K:) pl. شَقْدَانٌ (S, M, L, K) and شَقْدَايَ: (M, L, K:) the former pl. like صِنَوَانٌ, pl. of صِنُو. (S.) A poet says, describing asses,

• فَرَعَتْ بِهَا حَتَّى إِذَا • رَأَتْ الشَّقْدَايَ تَصْطَلِي •

And they pastured therein until the heat became vehement and they saw the male chameleons thirsty, desiring to go to water, and repairing to the sun: some say, that شَقْدَايَ here signifies *moths*, (فَرَاثُ), but this is a mistake. (M, L.) شَقْدَانٌ also signifies *The animals called ضَبَّ and وَرَل and طَحْن and سَامْرَابَرَص and دَسَانَة*: and the sing. is شَقْدَةٌ: (M, L:) or *any small animals that creep or walk upon the earth, and venomous or noxious reptiles and the like*: (M, L, K:) sing. شَقْدَةٌ (M, L) and شَقْدٌ (M,) or شَقْدٌ (L,) and شَقْدٌ (M,) or شَقْدٌ (L;) but it does not appear how شَقْدَةٌ can be a sing. of شَقْدَانٌ unless the augmentative letter be regarded as elided. (M, L.) — Also *The wolf*; (M, L, K;) and so شَقْدَانٌ (Th, M, L, K) and شَقْدٌ (M, L,) or شَقْدٌ (K,) or شَقْدٌ. (TA.) — Also *The hawk*; syn. صَقْرٌ; (M, L;) and so شَقْدَانٌ (Th, M, L) and شَقْدٌ (M, L,) or شَقْدٌ. (TA.) — And شَقْدَانٌ [the pl.] also signifies *The young ones of the kinds of birds called حَبَارَى and قَطَا* (M, L, K) and the like. (M, L.)

شَقِيذٌ: see شَقْدَانٌ, in two places.

طَرْدٌ مَشَقْدٌ *A driving far away*. (M, L.)

شَقَر

1. شَقَرٌ, aor. ʿ, inf. n. شَقَرٌ (M, L, Mgh, K [in the CK and TA شَقَّرٌ, which is evidently wrong,]) and شَقْرَةٌ, (Lth, K,) or the latter is a simple subst.; (M;) and شَقَرٌ; and شَقَرٌ; (M, K;) *He was, or became, of the colour termed شَقْرَةٌ*. (M, L, Mgh, K.)

9: see 1.

شَقَرٌ: see شَقْرٌ.

شَقَرٌ [The red, or blood-coloured, anemone;] i. q. شَقَاتِي النَّعْمَانِ (S, M, A, Mgh, K:) it is not a sweet-scented flower: (Mgh:) n. un. with ة; (S, M, Mgh, K;) pl. [of the n. un.] شَقَرَاتٌ (K:) as

also شَقَار and شَقْرَان, (so in some copies of the K,) the latter so written by IDrd and Sgh, and thought by IDrd to be a place or a plant, (TA,) or شَقْرَان, (so in some copies of the K and in the TA,) and شَقَارِي and شَقَارِي: (K:) or شَقْر is the name of a certain other plant, not the شَقَات, but red like it: (M, * K, * TA:) or it signifies cinnabar: (A:) or شَقْرَة has this signification, (T, K,) as well as that first assigned to it above: (K:) and accord. to AHn, (M, TA,) شَقَارِي is the name of a certain plant (S, M, TA) that grows in sands, having a pungent odour, which is tasted in the flavour of milk: and he adds that, accord. to some, it is the same as the شَقْر; but that this opinion is not well founded: (M, TA:) it is also said that it is a certain plant having a flower of a dingy red colour, the seed, or grain, of which is called خَمِير: (TA:) and that شَقَارِي (M, TA) and شَقَارِي, (M,) or شَقَار, (TA,) are names of a certain plant, having a flower of a colour somewhat of that termed شَكْلَة, with slender, or delicate, dust-coloured leaves, which grows in the manner of قَضَب [a kind of trefoil], is approved in pasturage, and grows only in fruitful years. (M, TA.)

جَاءَ بِالشَّقْرِ وَالْبَقْرِ: see جَاءَ بِالشَّقْرِ وَالْبَقْرِ, in art. صقر.

شَقْرَة The colours described in the explanations of the epithet أَشَقَر, below. (S, M, Mgh, &c.)

شَقْرَان, or شَقْرَان: see شَقْر.

شَقْرَان and its vars.: see in art. شقر.

شَقُور: see the next paragraph, in four places.

شَقُور (AHeyth, Fr, A'Obeyd, S, K) and شَقُور (AHeyth, Ag, Ahu-l-Jarráh, S, K) A want; or a needful, or requisite, thing, affair, or business: (S, K:) or the former signifies wants: (Ham p. 716:) A'Obeyd says that the former word is the more correct, because شَقُور signifies things, or affairs, that cleave to the heart, disquieting it; and is pl. of شَقَر; and that شَقُور, with fet-h, has the signification of an epithet [meaning cleaving to the heart and disquieting it]: (S:) or, accord. to some, this latter signifies grief, mourning, sorrow, or sadness; disquietude of mind: or disquietude of mind that causes one to be sleepless: the former is also expl. as signifying a man's case, and his secret: and both are also said to signify tidings: and a man's state, or condition. (TA.) One says, أَخْبَرْتُهُ بِشَقُورِي I acquainted him with my want; like as one says أَقْضَيْتُ إِلَيْهِ بِعَجْرِي I acquainted him with my tidings. (TA.) And أَقْضَيْتُ إِلَيْهِ بِشَقُورِي I acquainted him with my case, and with what I kept secret from others; (TA;) and so نَفَضْتُ لَهُ شَقُورِي: (Ham p. 716:) or I revealed to him my secret, and acquainted him with all my affairs. (Mgh.) And شَقُورَة, and شَقُورَة, He complained to him of his state, or condition. (M, TA.)

شَقَارِي: see شَقْر, in two places: — and see also جَاءَ بِالشَّقْرِ وَالْبَقْرِ, in art. صقر.

شَقَار: see شَقْر, in two places.

شَقَارِي: see شَقْر, in three places.

أَشَقَر, applied to a man, [Of a ruddy complexion combined with fairness: or] of a clear ruddy complexion, with the outer skin inclining to white: (S:) or having a red, or ruddy, tinge, over a white, or fair, complexion: (M, Mgh, K:) and applied to a horse, [of a sorrel colour:] of a clear red colour, (S, IF, Mgh,) or of a red colour inclining to [the dull red hue called] مُغْرَة, (M, K,) with a red mane and tail: (S, M, K:) when the mane and tail are black, the epithet كُتِبَتْ [meaning bay, or dark bay, or brown,] is applied to the horse: (S:) the أَشَقَر is said to be the best of horses: (IAqr, M: [but it is said in Har p. 399 to be regarded by the Arabs as of evil omen:]) and applied to a camel, intensely red: (S:) or of a colour resembling that of a horse thus termed: (M:) fem. شَقْرَاء: and pl. شَقْرَاء. (Mgh.) — Also, applied to blood, That has become thick, (مَا صَارَ عَنَقًا, M, Mgh, TA,) and not been overspread with dust. (Mgh, TA.) — And the fem., شَقْرَاء, is used as [a subst.] signifying Fire. (Ham p. 718.)

شقر

شَقْرَان and شَقْرَان, (S, O, Mgh, K,) the former accord. to IAqr, (Th, TA,) the latter accord. to Fr, (TA,) but disallowed by IKt, and asserted by him to be a mispronunciation of the vulgar, (Mgh,) and شَقْرَان, (Mgh, K,) and شَقْرَان, (accord. to the CK,) and, (S, O, K,) as they sometimes said, (S, O,) شَقْرَان, (S, O, K,) and شَقْرَان, and شَقْرَان, (K,) [the first and second now applied to The green wood-pecker, *picus viridis*: and to the common roller, *coracias garrula*:] a certain bird, (S, O, Mgh, K,) well known, (K,) among the Arabs, (Fr, TA,) called أَخِيل, (Fr, S, O, Mgh, TA,) [a name likewise now applied to the green wood-pecker,] and regarded by the Arabs as of evil omen; (S;) less than the pigeon, the colour of which is green, and the beak black, and having blackness in the extremities and exterior of its wings: (Mgh:) accord. to IAqr, the شَقْرَان is with the Arabs أَطْطَب [q. v.]: (TA:) accord. to the K, or شَقْرَان and شَقْرَان accord. to Lth, (TA,) a certain bird speckled, or spotted, with green and red and white (K, TA) and black, (TA,) and found, accord. to the copies of the K, in the land of the Haram, but correctly, as in the words of Lth, بَارِضُ الْجَرَمِ, thus, with ج, [perhaps rightly بِالْأَرْضِ الْجَرَمِ, in the land that is hot, or very hot,] in the places in which palm-trees grow; of the size of the هَذَاد [or hoopoe]: accord. to Lh, شَقْرَان is of the measure فَعْلَال: شَقْرَان is mentioned by J and Sgh [as well as in the K] in the present art.; but should, properly, be mentioned under the head of شَقْرَق, as it is in the L. (TA.)

شقص

شَقْصَة, (L, TA,) inf. n. تَشْقِص, (L, Mgh,

K,) He divided it into parts, or portions: (Mgh:) or he cut it up, and separated its members (A, L, K*) into just portions among the sharers; (L, K;*) namely, a slaughtered animal, (K,) or particularly a slaughtered sheep or goat, and a pig: (L, A, TA:) or he divided it (namely, a pig,) into parts or portions, and members, for eating and selling. (Mgh.) Hence the trad. مَنْ بَاعَ الْخَمْرَ فَلْيَشْقِصِ الْخَنَازِيرَ (L, A) He who sells wine, let him cut up swine and divide their members, as is done to a sheep or goat when its flesh is sold: meaning, he who holds the selling of wine to be lawful, let him hold the selling of swine to be so; for they are equally forbidden. (L, TA.)

شَقِص A piece, or part, of a thing; (S, M, Mgh, Mgh;) as also شَقِص: (M, Mgh:) or a little, of much; (M, TA;) as also the latter: (IDrd, M, K:) and the latter, a little, or paltry, thing: (TA:) and the former, a piece of land: (S:) or a share; syn. سَهْم, (A, K,) or حِظ, (M,) and نَصِيب, (A, Mgh, K,) and شَرْكَ, (A, K,) which signifies the same as نَصِيب; (Sh, on the authority of Khálid;) as also شَقِص; (Sh, M, Mgh, K;) like نَصِيب and نَصِيف: (M:) as, for instance, in property; (IDrd;) and of a slave: (TA:) or a certain share not divided: (Esh-Sháfi'ee, TA:) or if divided it may also be thus called: (Az, TA:) pl. [of pauc.] أَشْقَاص (M, Mgh) and [of mult.] شَقَاص. (M, TA.)

شَقِص: see شَقِص, throughout. — Also A sharer, or partner. (S, A, K.) You say, هُوَ شَقِصِي He is my sharer, or partner, (S, A,) in a piece of land. (S.) — And A fleet, or swift, and excellent horse: (K:) but an epithet not known to Lth. (TA.)

مُشَقَّص A broad نَصْل [or iron head] (IDrd, Mgh, K) of an arrow: (IDrd:) or an arrow having such a نَصْل, (Lth, IF, K,) with which wild animals are shot; (Lth;) but Az says that this explanation is at variance with what has been heard from the Arabs: (TA:) or it signifies, (M,) or signifies also, (K,) a long نَصْل; (M, K;) not a broad one: (M:) or an arrow having such a نَصْل; (M;) with which wild animals are shot: (K:) or a long and broad نَصْل: (S:) or it is of half the size of a نَصْل, and is worthless; children play with it, and it is the worst kind of arrow [-head], and is used for shooting at objects of the chase and any other thing: (TA:) pl. مَشَاقِص. (S.)

مُشَقَّص A butcher. (A, K.)

شغو

1. شَغِي, (S, Mgh, K,) originally شَغَو, (S, TA,) aor. ع, (S, Mgh,) dual thereof شَغَيَان, (S,) inf. n. شَغَاوَة and شَغَاوَة, (S, * K,) the latter accord. to a reading of the Kur xxiii. 108, (S,) and شَغَا and شَغُوَة and شَغُوَة (S, * K) and شَغَا, (K,) or the last of these is the inf. n., and شَغَاوَة and شَغُوَة [and the rest, none of which is expressly specified as an inf. n. in the S,] are simple substs., (Mgh,) He

was, or became, unprosperous, unfortunate, unhappy, or miserable; (S, Msh, TA;) شَقِيَ being contr. of سَعَدَ; (Msh;) and شَقَاوَةٌ &c. contr. of سَعَادَةٌ: (S, TA:) or he was, or became, in a state of straitness, distress, adversity, or difficulty. (AZ, K, TA.) [See also شَقَاوَةٌ below.] — Also † He suffered, or experienced, fatigue, (TA, and Ksh and Bd and Jel in xx. 1,) فِي شَقَاٍ [in such a thing]. (TA.) — شَقَاهُ: see 3: — and 4.

3. شَقَاهُ (K, TA,) inf. n. مُشَاقَّةٌ (S, TA) and شَقَاةٌ (TA,) He laboured, strove, or struggled, with him, to prevail, or overcome, (S, K, TA,) in war, or battle, and the like; (K, TA;) so in the T; (TA;) he struggled, or contended, with, or against, the difficulty, or trouble, or inconvenience, that he experienced from him; (S, TA;) syn. عَانَجَهُ; (K, TA;) or مَارَسَهُ; and عَانَاهُ. (S, TA.) — And † شَقَاهُ فُشَقَاهُ, aor. of the latter verb †, He endeavoured to surpass him in mutual labouring, or striving, or struggling, to prevail, or overcome, &c., (غَالِبَهُ فِي الشَّقَاِ, [in the CK, فِي الشَّقَاِ, but the former seems to be the right reading, and may be best rendered in the mutual striving against difficulty,]) and he surpassed him [therein]. (K.) [In the S, فُشَقَوْتُهُ, aor. أَشَقَوْتُ; and only the latter verb as thus used is there explained.] — مُشَاقَّةٌ signifies also † The treating [one] with hardness, harshness, or illnature. (TA.) — And † The vying, one with another, in patience, or endurance: a rájiz says,

• إِذَا يُشَاقِي الصَّابِرَانِ لَمْ يَرِثْ •
• يَكَادُ مِنْ ضَعْفِ الْقَوَى لَا يَنْبَغِثْ •

[When the two patient ones vie in endurance, he does not lag behind, almost, by reason of the weakness of powers, failing to hasten in pace]: he means a camel vying with the attendant thereof in endurance of going. (TA.)

4. اَشْقَاهُ اللَّهُ God caused him to be unprosperous, unfortunate, unhappy, or miserable; contr. of اَسْعَدَهُ: (S, Msh, TA:) or God caused him to be in a state of straitness, distress, adversity, or difficulty: and so † شَقَاهُ. (K.) — And اَشْقَى He combed. (AZ, K. [See مَشَقَى])

شَقْوَةٌ an inf. n. of شَقِيَ, as also شَقْوَةٌ: (S, K:) or a simple subst. (Msh.)

شَقِيٌّ Unprosperous, unfortunate, unhappy, or miserable: (S, Msh, TA:) [or in a state of straitness, distress, adversity, or difficulty: (see its verb:)] pl. أَشْقِيَاءُ. (TA.) [And I have not been, in supplicating Thee, my Lord, unprosperous], means I have been one whose prayer has been answered. (TA.)

شَقَاوَةٌ an inf. n. of شَقِيَ; (S, K;) or a simple subst.; (Msh;) signifying Unprosperousness, &c.; [see its verb:]; contr. of سَعَادَةٌ: (S, Er-Rághib, TA:) it is of two kinds; أَخْرَاقِيَّةٌ [relating to the world to come] and دُنْيَاوِيَّةٌ [relating to the present world]: and the latter is of three kinds; نَفْسِيَّةٌ

[relating to the soul] and بَدَنِيَّةٌ [relating to the body] and خَارِجِيَّةٌ [relating to external circumstances]. (Er-Rághib, TA.) — Also † Fatigue; syn. تَعَبٌ; but the latter has a more general signification; every شَقَاوَةٌ being تَعَبٌ, but every تَعَبٌ is not شَقَاوَةٌ. (TA.)

أَشْقَى [More, and most, unprosperous, &c. — And] † More [and most] fatigued. (TA.)

مِشْقَى A comb: a dial. var. of مِشْقَا. (AZ, K.)

شقى

1. شَقَى, inf. n. شَقْيٌ, said of the نَاب [or tush] of a camel, It grew forth: a dial. var. of شَقَا. (K in art. شَقو [but belonging to the present art.: mentioned in the TA, as not in the K, on the authority of ISd].) — [Freitag states, as on the authority of Abu-l-'Alá, that شَقَى is used for شَقَى He clave, or split, &c.: — and that Reiske has explained it as signifying He opened the mouth with a wide grinning ("amplo rictu").]

شَاقِي A long prominence, or projecting portion, or ledge, (حَيْذٌ طَالِعٌ طَوِيلٌ,) of a mountain, (K, TA,) that cannot be ascended: (TA:) by rule it should be with † [i. e. شَاقِي, as being derived from شَقَا]: (Sgh, TA:) pl. شَوَاقِي (K [correctly شَوَاقِي]) and شَقْيَان. (TA. [Mentioned in the K in art. شَقو, but belonging to the present art.]])

شك

1. شَكٌّ is intrans. by itself, and trans. by means of the particle فِي: — one says شَكَّ الْأَمْرَ, aor. شَكَّ [contr. to analogy in the case of an intrans. verb of this class], inf. n. شَكٌّ, The thing, or case, or affair, was, or became, dubious, or confused: (Mshb:) — and شَكَّ فِيهِ, (MA, K,) first pers. aor. as above, (JM, PS, &c.) and so the inf. n., (MA, &c.) He doubted, wavered or vacillated in opinion, or was uncertain, respecting it; (MA, Mshb, and so accord. to explanations of شَكٌّ [q. v. infra] in the S and Mshb and K &c.;) syn. اِرْتَابٌ; (Mshb;) and شَكَّ عَلَى signifies the same. (S, K.) — شَكَّ عَلَى means شَقَّ [i. e. The case, or affair, was difficult, hard, distressing, &c., to me]: (O, TA:) or, as some say, [was such that] I doubted (شَكَّكَ) respecting it. (TA.) — شَكَّ said of a camel, (IAqr, S, K,) aor. and inf. n. as above, (S,) He limped, or halted; or had a slight lameness, (IAqr, S, TA,) of his hind leg: (IAqr, TA:) or his arm stuck to his side, (K, TA,) and he had a slight lameness in consequence thereof: (TA:) and † اَشْتَكَّ, likewise said of a camel, he had a slight lameness; (Ibn-'Abbád, O, TA;) like شَكَّ. (Ibn-'Abbád, O.) — شَكَّ also signifies The cleaving or sticking [of a thing to another thing]. (S, O, TA.) So in a verse of Aboo-Dahbal El-Jumáhee cited voce يَلْبَسُ. (S.) And one says, شَكَّتِ الرَّجْمُ The relationship was, or became, closely united. (O, TA. [See شَاكَّةٌ voce شَاكٌ.]) — شَكَّ فِي السَّلَاحِ, (K, TA,) aor.

and inf. n. as above, (TA,) He put on [or around him,] or attired himself with, the arms, or weapons, completely, not leaving any of them; (TA;) [as though] he entered amid them. (K, TA.) — شَكَّكَ بِالرَّجْمِ, (S, O, Mshb, in the K شَكَّكَ,) and بِالسَّيْرِ, and the like, aor. as above, (TA,) and so the inf. n., (Mshb, TA,) I pierced, or transpierced, him, or it, (طَعَنْتُهُ, Mshb, or خَرَقْتُهُ, O, and in like manner in the TA, but in my copies of the S خَرَقْتُهُ [meaning I made a hole in him, or it], and thus in one place in the TA, and اِنْتَضَمَّتْ, S, O, and in like manner in the K,) with the spear, (S, O, Mshb, K,) and with the arrow, &c.: (TA:) but IDrd says that, accord. to some, شَكَّ is only by the conjoining two things with an arrow or a spear: (O, TA:) [thus,] فَشَكَّ رِجْلَهُ مَعَ رِكَابِهِ means And he clave and transpierced his leg, or foot, together with his stirrup. (Mgh.) — [Hence,] شَكَّكَ إِلَيْهِ الْبِلَادَ I traversed, or crossed, or cut through, the countries, or districts, to him. (O, TA.) — And شَكَّ عَلَيْهِ الثَّوْبُ The garment was put [or drawn] together upon him, and fastened with a thorn or a wooden pin: or was let down, or made to hang down, upon him. (TA.) — شَكَّوْا بُيُوتَهُمْ They placed their tents in one row, or series, (O, Mshb, K,) in one regular order, (T, TA,) near together. (Mshb.) — Hence, شَكَّوْا الْأَرْحَامَ They made the relationships to be closely connected. (Mshb.) And شَكَّ He was made, or asserted, to be connected with the lineage of another. (IAqr, O.) — And شَكَّكَ said of anything means I drew and joined, or adjoined, it [to another thing]. (Mshb.) [And I infixed it in, or thrust it into, another thing.] — مَا شَكَّ, [or, more probably, كَفَى خَلِيلَهَا, in which it forms an apodosis,] means مَا قَارَنَ [i. e., app., Its friend (the sword, or the spear, both of which are meanings of الْخَلِيلِ,) would not be conjoined (or grasped) with my hand]. (TA.) — شَكَّ الثَّوْبُ He (the sewer) made the stitch-holes far apart [in sewing the garment, or piece of cloth]. (O, TA.) [Thus the verb has two contr. meanings.] — شَكَّكَ إِلَيْهِ, with kesr, and شَكَّكَ, (Ibn-'Abbád, O, and so in the K accord. to the TA, as also in the TK, in the CK and in my MS. copy of the K شَكَّكَ and إِلَيْهِ,) I inclined to him, or it; or trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; or leaned, rested, or relied, upon him, or it; syn. رَوَّضْتُ. (Ibn-'Abbád, O, K.)

2. تَشَكَّكَ فِيهِ, (S, O, K,) inf. n. تَشَكُّكٌ, (O,) He made me to doubt, to waver or vacillate in opinion, or to be uncertain, respecting it; (S, K, TA;) he threw me, or made me to fall, into doubt, &c., respecting it. (O.)

5: } see the first paragraph.
8: }

شَكٌّ [used as a subst.] signifies Doubt; (Mshb; [see 1:];) or the contr. of يَقِينٌ; (S, O, Mshb, K;) by which explanation is meant a wavering or

vacillation in opinion between two things, whether they be equal [in probability] or such that one of them outweighs [therein] the other; or, as the expositors explain its meaning in the Kur x. 94, uncertainty: (Msb:) or a wavering or vacillation in opinion, between two inconsistent things, without making either of them to outweigh the other in the estimation of him who conceives the شك: or, as some say, a pausing, or hesitation, between two extremes that are equal [in probability], without the mind's inclining to either of them: when one of them is made to outweigh, without the other's being rejected, it is ظن: (KT:) accord. to Er-Rāghib, it is the alternation, or confusedness, of two inconsistent things, in the judgment of a man, and their being equal: this is sometimes because of there being two indications, equal in his judgment, of the two inconsistent things; or of there being no indication thereof: and sometimes it relates to the question whether a thing be, or be not; and sometimes, to the question of what kind it is; and sometimes, to some of its qualities; and sometimes, to the accident that is the cause of its being: it is a species of جهل; but is more special than this; for جهل is sometimes the utter nonexistence of knowledge of the two inconsistent things; so that every شك is جهل, but every جهل is not شك: (TA:) accord. to some, the primary meaning is a state of commotion, or disturbance, of the heart and mind: (Msb:) pl. شكوك. (K.) — [Hence, يوم الشك, The day of which one doubts whether it be the last of one month or the first of the next month: and generally, whether it be the last of Shaqban or the first of Ramaḍān; and to fast on this day is forbidden.] — Also A small crack in a bone. (K.) — And A seam, or line of sewing, of a garment. (L in art. صوح.) — [And accord. to Freytag, A coat of mail composed of narrow rings: but he names no authority for this.] — And [Arsenic;] a certain medicament, that destroys rats; brought from Khurāsān, from the mines of silver; (K, TA;) of two kinds, (TA,) white and yellow; (K, TA;) now known by the name of سُر الفأر [ratsbane]. (TA.)

شك A covering (حلة) that is put upon the backs of the two curved extremities of the bow: (K:) so says Isd. (TA.)

شكة [an inf. n. of un.] A single piercing through two men on a horse. (Ham p. 271.)

إنه شكة i. q. شقة: (O, K:) so in the saying, إِنَّهُ لَبَعِيدُ الشُّكَّةِ [Verily he is one whose region to which he directs himself is far distant]. (O.)

شكة Arms, or weapons, (S, K, TA,) that are worn. (TA.) — And A broad piece of wood, (K,) or small broad piece of wood, (S, O,) that is put into the hole (خُوت) [in which is inserted the end of the handle] of the axe, or adz, and the like, in order to narrow it. (IDrd, S, O, K.) — رجلٌ مُشْتَكٌ means A man discordant in natural dispositions. (TA.)

شكك A camel having a slight lameness; that limps, or halts. (TA.)

شكك, with two dammehs, [a pl. of which the sing., in the sense here indicated, is not mentioned,] i. q. ادعية [Persons who make a claim in respect of relationship; or who claim to be sons of persons not their fathers; or who are claimed as sons by persons not their fathers; or adopted sons: pl. of دعي]. (IAgr, TA.) — [Also said to be pl. of شكيكة, q. v.]

شكك Tents arranged in a row: (O, K:) one says, ضَرَبُوا بُيُوتَهُمْ شَكَاكَ They pitched their tents in one row: but accord. to Th, it is سَكَاكَ, [q. v.], from السكة. (TA.)

شكوك A she-camel of which one doubts whether she be fat or not (S, K, TA) in her hump, (K, TA,) by reason of the abundance of her fur, wherefore her hump is felt: (S, TA:) pl. شكوك. (K.)

شكوك Sides; syn. جوانب. (Ibn-'Abbād, O, TA.) [Perhaps pl. of شكاكة (q. v.), next after which it is mentioned in the O; like as صلي (originally صلوي) is pl. of صلاية.]

شكاكة A region, quarter, or tract, syn. ناحية, of the earth. (Ibn-'Abbād, O, K.)

شكيكة A party, sect, or distinct body or class, (AA, S, O, K,) of men: (AA, S, O:) pl. شكائك; (AA, S;) [and app. شكك also, for,] accord. to IAgr, شكك signifies distinct bodies of soldiers. (TA.) — A way, course, mode, or manner, of acting or conduct or the like: (IDrd, O, K:) thus in the saying, دَعُهُ عَلَى شَكِيكِهِ [Leave thou him intent on pursuing his way, &c.]: (IDrd, O:) pl. شكائك (IDrd, O, K) and شكك, (so in copies of the K,) or شكك; if the latter of these two, extr. [with respect to analogy]. (TA.) — And Natural disposition; syn. خلق. (TK, as from the K. [The only reading that I find in copies of the K is with ح in the place of خ, i. e. خلق; and thus, but without any vowel-sign, in the TA: but I think that the right reading is evidently that in the TK.]) — Also The [hind of basket called] سكة in which are [put] fruits. (Ibn-'Abbād, O, K,*) — And [the pl.] شكائك signifies The pieces of wood with which, they being joined together, are firmed the tent-like tops of the vehicles called هَوَادِج [pl. of هَوْدَج]. (AA, O, TA.)

شككة, applied to a woman, meaning Just in proportion, or beautiful, and slender; or light, or active, in her work; and clever; is vulgar. (TA.)

شككي (so in the O, occurring there in three instances,) or شككي (thus in the K, [but if this were the right reading, the rule of the author would require him to add "with damm," therefore I suppose it to have been mistranscribed in an early copy of the K,]) applied to a لجام [i. e. bit, or bridle], Difficult. (O, K.) [See also شكى in art. شكو and شكى.]

شكك: see شك.

شككة Sharp arms or weapons: (IAgr, O, K:) or the sharpness of arms or weapons: (K:) or the latter should be the meaning accord. to analogy. (O.)

رجلٌ شك السلاج — [act. part. n. of شك]. شك في السلاج [A man completely armed]: the former expl. as meaning a man wearing a complete set of arms, or weapons: [pl. شكك, agreeably with analogy:] you say شكك في الحديد [a people, or party, completely clad in sets of iron arms or weapons]. (S, O. [In one of my copies of the S, بالسكك.]) [Accord. to the TA, one says شكك من قوم شكك: but شكك seems evidently to be a mistranscription for شكك. See also شك السلاج and شك السلاج in arts. شكو and شكو. شكك — شكك الرجم. (O, TA. [See شكك الرجم.]) — See also what next follows.

شكة A tumour in the fauces; (O, K;) mostly in children: (O:) pl. شواك: or, accord. to Abu-l-Jarrāh, the sing. of شواك is شك, meaning the tumour. (TA.)

مشك The thong with which the coat of mail is [in certain parts thereof] conjoined (يشك به): 'Antarah says,

- وَمَشَكٍ سَابِغَةٍ مَتَشَكَّتْ فُرُوجَهَا
- بِالسَّيْفِ عَنْ حَامِي الْحَقِيقَةِ مُعْلِمٍ

(O, TA:) [but in the EM it is مَشَك, thus with س, and with fet-h to the م; a word which I do not find in any lexicon: it is said that] مَشَك signifies a coat of mail narrow in the rings: and the poet means, And of many an ample coat of mail [narrow in the rings] have I rent open the middle parts with the sword, from over a man who was the defender of those who, or that which, it was his duty to defend, who was pointed to as being the cavalier of the army. (EM p. 243.)

أمر مشكوك [for مشكوك فيه] An affair, or a case, in which there is doubt. (TA.) — منبر مشكوك i. q. مشدود [i. e. A pulpit made firm or strong &c.]. (TA. [See also مشكوك.])

شك

1. شكده, aor. ʾ (S, L) and ʾ, (L,) inf. n. شكد; (S, L, K;) and ʾ, شكده, (M, L,) but this latter, which is erroneously said in the copies of the K to be syn. with شكد, instead of شكد, is, accord. to Isd, not of high authority; (TA;) He gave him: (S, L, K:) or he gave him a thing as a free gift. (L.)

4. شكده He gave him of dates on their being cut, and of wheat on its being reaped. (L.) He gave him of a heap of reaped corn on the occasion of measuring, and of the bundles (حزم) [of corn] on the occasion of reaping: of the dial. of El-Yemen. (L.) He gave him food to eat, or milk to drink, after it had been deposited in the house or tent. (L.) — See also 1.

10. **استشكر** *He sought, or demanded, what is termed شكر [q. v.]. (L.)—And جَاءَ يَسْتَشْكِرُنِي* *He came seeking, or demanding, of me شكر; meaning what is given of a heap of reaped corn on the occasion of measuring, and of the bundles (حُزْمَر) [of corn] on the occasion of reaping: of the dial. of El-Yemen. (L.)*

شُكْرٌ *A gift: (S, L, K:) or a free gift: pl. أَشْكَارٌ. (L.) A recompense. (L.) [See شُكْرٌ in two places.] What is given of dates when they are cut, and of wheat when it is reaped. (L.) What is given of a heap of reaped corn on the occasion of the measuring, and of the bundles (حُزْمَر) [of corn] on the occasion of the reaping: of the dial. of El-Yemen. (L.) Travelling-provisions with which one is furnished, consisting of milk, or [the preparation of dried curd called] أَضْط, or clarified butter, or dates, and with which one goes forth from the abodes of a people. (L.) And Meat and drink deposited in a house or tent. (L.)*

شكر

1. **شَكَرَ لَهُ**, and **شَكَرَهُ**, (S, Mgh, K,) but the former is the more chaste, (S,) and the latter is for **شَكَرَ نِعْمَتَهُ**, (A,) aor. ʔ, (TA,) inf. n. **شُكْرٌ** and **شُكْرَانٌ** (S, A, * Mgh, K) and **شُكُورٌ**, (S, K,) which last, in the Kur lxxvi. 9, may be either an inf. n. or pl. of **شُكْرٌ** [used as a simple subst.], (S,) *He thanked him; or praised, eulogized, or commended, him, for a benefit or benefits: (S:) he was grateful, or thankful, to him; or he acknowledged his beneficence, and spoke of it largely: (S, * K:) [but in the S, the verb in the former sense has شُكْرٌ only for its inf. n., and it is implied that in the latter sense it has for its inf. n. only شُكْرَانٌ, as will be seen below:] and شَكَرَ لِلَّهِ, and شَكَرَ اللَّهَ, (Lh, Mgh, K,) which latter is less common than the former, and even disallowed by Aḡ in prose, though allowed by him in verse, (Mgh,) and شَكَرَ بِاللَّهِ, and شَكَرَ نِعْمَةَ اللَّهِ, and شَكَرَ بِنِعْمَةِ اللَّهِ, (Lh, K,) and شَكَرَ لِلَّهِ نِعْمَتَهُ, (A,) inf. n. **شُكْرٌ** and **شُكْرَانٌ** (Mgh) [and شُكُورٌ], *He thanked, or praised, God for his beneficence: (A:) he was grateful, or thankful, to God; or acknowledged his beneficence, and spoke of it largely: (K:) he acknowledged the beneficence of God, and acted in the manner incumbent on him in rendering Him obedience and abstaining from disobedience; so that شُكْرٌ is in word and in deed: (Mgh:) and تَشَكَرٌ ʔ له signifies the same as شُكْرٌ له: (S, A, Mgh, K:) you say, تَشَكَرْتُ ʔ لَهُ مَا صَنَعَ [I thanked him, &c., for what he did]: (A:) and تَشَكَرْتُ ʔ لَهُ بِرَأْفَةٍ [He was grateful to Him, &c., i. e. to God, for his probation]: (K:) and أَشْكُرُ إِلَيْكَ نِعْمَ اللَّهِ [I praise to thee, or mention to thee with thanks, the favours of God]: (L in art. حميد:) [but there are many explanations of شُكْرٌ beside those given above: its meanings will be more fully shown by what here follows:] شُكْرٌ is the thanking a benefactor; or praising, eulogizing, or commending, him, (S, A,) for a benefit or benefits: (S:) or the being grateful, or thankful; or acknowledging beneficence;**

and speaking of it largely; and [in the copies of the K, “or,” but this is evidently a mistake,] it is only on account of favour received; (K;) and شُكْرَانٌ is [the same, being] contr. of شُكْرَانٌ: (S:) شُكْرٌ [sometimes] differs from حَمْدٌ; (Mgh in art. حميد;) for شكر is only on account of favour received; whereas حمد is sometimes because of favour received, (Th, Az, TA in art. حميد, and Mgh ubi suprā,) and sometimes from other causes; (Th ubi suprā;) [and thus] the latter is of more common application than the former; (S in art. حميد;) therefore you do not say شُكْرَتُهُ عَلَى شِجَاعَتِهِ, but you say حَمْدَتُهُ عَلَى شِجَاعَتِهِ: (Mgh ubi suprā;) or شُكْرٌ is more common than حَمْدٌ with respect to its kinds and means, and more particular with respect to the objects to which it relates; and the latter is more common with respect to the objects to which it relates, and more particular with respect to the means; for the former is, with the heart, the being humble, or lowly, and submissive; and with the tongue, the act of praising, eulogizing, or commending; and acknowledging beneficence; and with the members, the act of obeying, and submitting one's self; and the object to which it relates is the benefactor, exclusively of his essential qualities; therefore one does not say شُكْرْنَا اللَّهَ عَلَى حَيَاتِهِ [we thanked God for his existence, or praised Him, &c.]; but He is مَحْمُود on that account, like as He is for his beneficence; and شُكْرٌ is also for beneficence: thus حَمْدٌ relates to every object to which, as an object, شُكْرٌ relates; but the reverse is not the case: and everything whereby is حمد, thereby is شكر; but the reverse is not the case; for the latter is by means of the members, or limbs, and the former is by means of the tongue: شُكْرٌ is of three kinds; with the heart, or mind, which is the forming an [adequate] idea of the benefit; and with the tongue, which is the praising, eulogizing, or commending, the benefactor; and with the members, or limbs, which is the requiting the benefit according to its desert: it rests upon five foundations; humility of him who renders it towards him to whom it is rendered; his love of him; his acknowledgment of his benefit; the eulogizing him for it; and his not making use of the benefit in a manner which he [who has conferred it] dislikes: it is also explained as devotion of the heart to love of the benefactor, and of the members to obey him, and the employment of the tongue in mentioning him and eulogizing him: [and there are several other explanations of it which it is unnecessary to add:] some say that it is formed by transposition from كُشْرٌ, the “act of uncovering, or exposing to view:” others, that it is from عَيْنٌ شُكْرِي “a full fountain, or eye;” accord. to which etymology it would signify the being full of the praise of the benefactor. (B, TA.)—شُكْرٌ on the part of God signifies †The requiting and commending [a person]: (K:) or †the forgiving a man: or †the regarding him with content, satisfaction, good will, or favour: and hence, necessarily, †the recompensing, or rewarding, him: the saying شُكْرَ اللَّهِ سَعْيَهُ signifies †May God recompense, or reward, his work, or labour. (TA.)—شُكْرَتٌ, aor. ʔ, (S, K,) inf. n. شُكْرٌ, (S,)

† *Her (a camel's) udder became full (S, K, TA) of milk: (S, TA:) or she (a camel) obtained a good share of leguminous herbage, or [other] pasturage, and in consequence abounded with milk after having had little milk: (T, TA:) and she (a beast) became fat, (K, TA,) and her udder became full of milk. (TA.)—And شُكِرَ †He was, or became, liberal, or bountiful, (A, K,) after having been niggardly: (A:) or he gave largely after having been niggardly. (K.)—شُكِرْتُ said of a tree (شَجَرَةٌ), (Fr, S, A, K,) aor. ʔ, inf. n. شُكْرٌ, (S,) †It produced, or put forth, what are termed شُكَيْر, (Fr, S, K,) i. e. what grow around it, from its أَصْل [i. e. root, or base, or stem]; (S;) as also †اشْكُرْتُ, (Fr, TA,) and †اشْكُرْتُ: (Sgh, TA:) or its شُكَيْر, i. e. sappy twigs or shoots, from its stem, or small leaves beneath the large, became abundant. (A.)—And شُكِرَ, aor. ʔ, (K,) inf. n. شُكْرٌ; (TA;) and شُكِرَ, aor. ʔ; and †اشْكُرَ; (K;) said of palm-trees (نَخْلٌ), †They had many شُكَيْر, i. e. offsets, or suckers. (AHn, K, * TA.)—And شُكِرَ and †اشْكُرَ and †اشْكُرَ are all verbs from شُكِرَ. (K.) [It is said in the K that these verbs are from شُكِرَ in all of certain significations there mentioned; app. meaning, all that are there mentioned after the next preceding verb: and hence they seem to have the significations here following:—said of palm-trees (نَخْلٌ), †They put forth leaves around their branches:—and, said of trees in general (شَجَرٌ), †They put forth branches:—and †They produced bark:—and, said of a grape-vine, †It grew from a shoot planted:—in the TA it seems to be implied that, said of a vine, they signify †it put forth long shoots, or upper shoots.]*

3. **شَاكِرْتُهُ** *I showed him that I was thankful, or grateful, (A, O, K,) to him. (A.)—And شَاكِرْتُهُ الْحَدِيثَ I commenced with him discourse. (O, K.)*

4. **اشْكُرَ الْقَوْمَ** †*The people's camels had their udders full of milk (شُكْرَتْ إِبِلُهُمْ): (K:) or the people's camels became fat: (TA:) or the people milked a camel or sheep or goat having her udder full of milk, i. e., such as is termed شُكْرَةٌ: (S:) or the people milked camels or sheep or goats having their udders full of milk, one such after another: (O, TA: [but for شُكْرَتَا شُكْرَةٍ in the O, and شُكْرَةٌ شُكْرَةٍ in the TA, I read احْتَلَبُوا شُكْرَةً شُكْرَةً, agreeably with what here next precedes:] or the people, having alighted in a place where their camels found herbs, or leguminous plants, had abundance of milk from them. (T, TA.)—اشْكُرَ said of an udder: see 8.—اشْكُرْتُ †The land produced fresh herbage after other herbage that had become dried up and dusty. (TA.)—See also 1, near the end of the paragraph, in three places.*

5. **تَشَكَرَ**: see 1, in three places.—Also [*He affected, or made a show of, thankfulness, or gratitude: (see تَحَمَّدَ:) or he seemed, or appeared, thankful, or grateful. (KL.)*]

8. **اشْكُرَ** †*It (an udder) became full (S, K, TA) of milk; (S, TA:) as also †اشْكُرَ. (K.)—اشْكُرْتُ*

السَّحَابُ + *The rain fell vehemently*: (S:) or *the sky rained much*. (K.) — اشكرت الربَّاحُ + *The winds brought rain*: (K:) or *blew violently*: or, as is said on the authority of A'Obeid, *were contrary*; but ISd says that this is a mistake. (TA.) — Also اشكر + *It (heat, and cold,) became intense*. (K.) — † *He (a man) strove, exerted himself, or did his utmost, in his running*. (K, TA.) — Also † *It became what is termed شكير* [q. v.]. (TA.) — See also 1, near the end of the paragraph, in two places. — [Hence, app.,] † *It (a fetus) put forth downy hair*. (A.)

شكر The vulva, or pudendum, of a woman: (S, M, Mgb, K:) or the flesh thereof: (M, K, * MF:) as also شكر, in either of these senses: (K:) pl. شكار: (Mgb, TA:) نَحْمًا, in the K, as the second explanation, is a mistake for نَحْمَةً. (MF.) It is said in a trad., نَهَى عَنْ شُكْرِ الْبَغِيِّ, meaning *He forbade the giving hire for prostitution*; the word شُكْر being understood as prefixed to شكر. (TA.) — Also i. q. تَبَاح [i. e. The act of compressing, or of contracting marriage with, a woman]. (TS, K.)

شكر an inf. n. of شَكَرَ: (S, A, * Mgb, K:) and it may [be used as a simple subst., and, as such,] have for its pl. شُكُور. (S. [See 1.])

شكر: see شَكَرَ.

شُكْرَةٌ + *[Fulness of the udder of a camel; and so شُكْرَةٌ is expl. in the TK;] a subst. from أَشَكَرَ القَوْمُ* [q. v.]. (K.) One says, هَذَا زَمَنُ الشُّكْرِ, so in the L and other lexicons, (TA,) or الشُّكْرَةُ, (so in my copies of the S,) or الشُّكْرِيَّةُ, (so in the O and K,) + *[This is the time of the fulness of the udder,] when the camels abound with milk, or have their udders full, (إِذَا حَفَلَتْ, q. v.), from the [herbage called] رَجَب*. (S, O, L, K.)

شُكْرَةٌ: see the next preceding paragraph.

شُكْرَةٌ † A she-camel, (Ag, S, A, K,) and ewe or she-goat, (A,) having her udder full (Ag, S, A, K) of milk, (S,) whatever be the fodder, or herbage, she has eaten; (A;) as also شُكْرًا: (K:) or the former, that has obtained a good share of leguminous herbage, or of [other] pasture, and in consequence abounds with milk after having had little milk: (T, TA:) and † the latter, that abounds with milk though having had but a small share of pasture: (TA:) or that abounds with milk in summer and ceases in winter: (IAqr, TA:) pl. of the former شُكْرَايَ, (S, K,) applied to camels and to sheep or goats, (S,) and شُكْرَى (K) and شُكْرَات: (S, K:) and شُكْرَايَ is applied to camels, and sheep or goats, as meaning *abounding with milk, or having their udders full, (إِذَا حَفَلَتْ, from the [herbage called] رَجَب* (S, TA.) [شُكْرَى is also a sing. epithet, having a similar signification: as well as a pl.] One says † شُكْرَى شُكْرَى † *An udder abounding with milk*: (A:) or *having much milk*. (S.) And † عَيْنُ شُكْرَى † *A full source or eye*. (B, TA.) And † فِدْرَةٌ شُكْرَى † *A*

fat piece of flesh-meat: (K:) or † *[a piece of flesh-meat] flowing with grease, or gravy*: (A: [but in my copy, فِدْرَةٌ is erroneously put for فِدْرَةٌ:] pl. شُكْرَايَ. (A.)

شُكْرَى: see the next four preceding sentences.

شُكْرِيَّة: see شُكْرَةٌ, in two places.

شُكُورٌ an intensive epithet, (TA,) signifying كَثِيرُ الشُّكْرِ [i. e. One who thanks much; or who is very thankful or grateful: see 1]: (K, TA:) and one who is earnest, or does his utmost, in thanking his Lord, or in being thankful or grateful to Him, by obedience to Him, performing his appointed religious services: (TA:) or one who does his utmost in showing his thankfulness, or gratitude, with his heart and his tongue and his members, or limbs, with firm belief, and with acknowledgment [of benefits received]: or who sees his inability to be [sufficiently] thankful or grateful: or who renders thanks, or is thankful or grateful, for probation: or, for what is denied him: (KT:) pl. شُكْرٌ. (TA.) — † A beast that is sufficed by little fodder or herbage, (S, A,) and that fattens upon it: (A:) or that fattens upon little fodder or herbage: (K:) as though thankful for that small benefit. (TA.) — الشُّكُورُ, applied to God, † *[He who approves, or rewards, or forgives, much, or largely:] He who gives large reward for small, or few, works: He in whose estimation small, or few, works performed by his servants increase, and who multiplies his rewards to them*. (TA.)

شُكْرٌ † The shoots that grow around a tree, from its أَصْل [i. e. root, or base, or stem]: (S:) or sappy twigs or shoots, that grow from the stem of a tree: or small leaves beneath the large: (A:) or fresh and tender twigs or shoots, that grow among such as have become thick and tough: and what grow at, or upon, the أَصُول [i. e. roots, or bases, or stems,] of large trees: or small leaves that grow at, or upon, the root, or base, or stem, of a tree: (IAqr, TA:) and offsets, or suckers, or sprouts, of palm-trees: (K:) and the leaves that are around the branches of the palm-tree: (Yaq-koob, K:) and plants, and hair, and feathers, and abundant ostrich-feathers (عَفَاء, K, TA, in the CK عَفَاء), such as are small, growing among such as are large: or the first, of herbage, growing after other herbage that has become dried up and dusty: (K:) and downy hair, or down: and any soft, fine hair: (A:) or hair growing among the plaits: pl. شُكْرٌ: and weak hair: (TA:) and hair at the roots of a horse's mane, (K, TA,) like down, and in the forelock: (TA:) and the hair that is next to the face and the back of the neck: (A, K:) and branches: (AHn, K: [in the CK, وَالْفُصُونِ is erroneously put for الْفُصُونِ:] and the bark (لَحْدَ) of trees: pl. شُكْرٌ: (K:) and the pl. also signifies the long shoots of a grape-vine: or its higher, or highest, shoots: (AHn, TA:) and the sing., a grape-vine growing from a planted shoot. (AHn, K, TA.) — Also † Young men: (A:) or young offspring. (TA, from a trad.) — And † The young ones of camels: (K, TA:) as being likened to the شُكْرِ of palm-trees. (TA.)

شُكْرٌ + *Forelocks*: (K, TA:) as though pl. of شُكْرِيَّة [which may be n. un. of شُكْرِيَّة]. (TA.)

شُكْرِيَّة a name applied in the present day to *Cichorium, intybus and endivia; wild and garden-succory, and endive*; as also هِنْدِيَّة, correctly هِنْدِيَّة.]

شُكْرِيَّة A hired man, or hireling; one taken as a servant: an arabicized word, from [the Pers.] چَاكِر. (O, K.)

شُكْرَان: see the next paragraph.

شُكْرَان (S, K) and شُكْرَان (K,) [in the CK, erroneously, شُكْرَان and with damm to the ك,] or the correct form is شُكْرَان, with damm to the ك, as Ibn-Hishām El-Lakhmee and El-Farábee have expressly affirmed; (TA;) or it is correctly with س, (K,) unpointed, and so it is mentioned by AHn; (TA;) [but see شُكْرَان;] or correctly † شُكْرَان, (K,) as Sgh holds to be the case, (TA,) [and thus it is written in several medical books, from the Pers. شُكْرَان; accord. to Golius, *Cicuta herba*, and applied in the present day to conium, i. e. hemlock, or a species thereof; and this is probably what is meant by Golius, as the conium maculatum, or common hemlock, is called by some cicuta;] a certain plant, (S, K,) of the kind called حُمُض, (so in a marginal note in a copy of the S,) the stem of which is like that of the رَازِيَانَج [or fennel], and the leaves of which are like those of the [species of cucumber called] قَيْتَاء, or, as some say, like those of the بَرُوج [q. v.], and smaller; having a white flower, and a slender stem, without any fruit; and its seed is like [that of] the نَانَخَوَات [or ammi], or [of] the أُنْسُون [or anise], without taste or odour, and mucilaginous. (TA.)

أَشْكَرَ [More, and most, thankful, or grateful, &c.: see an ex. voce بَرُوق].

مَشْكَرَةٌ (O, K, TA, in the CK مَشْكَرَةٌ) + *Herbage that causes milk to be copious*. (O, K, TA. [In the CK, مَغْرَزَةُ اللَّبَنِ is erroneously put for مَغْرَزَةُ اللَّبَنِ.]

مَشْكَرَةٌ: see مَشْكَرَةٌ, in two places.

مَشْكَرَةٌ + *A violent wind*: (O, K:) or, as some say, a contrary wind; (O, TA;) but ISd, says that this is a mistake. (TA.)

شكر

شَكَسَ (T, S, Mgb, TA,) aor. ʔ, inf. n. شَكَسَ (T, Mgb, TA) and شَكَسَ; (T, S, Mgb, TA;) or شَكَسَ, aor. ʔ, (O, K, TA,) inf. n. شَكَسَ; (O;) He was, or became, refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, O, K:) or hard in disposition, or ill-natured, in behaviour or dealing: (TA:) or evil in disposition, or ill-natured, and very perverse or cross or repugnant and averse; syn. شَرَسَ. (Mgb, TA.)

3. **شَاكَهُ** *He treated him, or behaved towards him, with hardness, harshness, or illnature.* (O, K.)

6. **تَشَاكَوْا** *They treated, or behaved towards, one another with hardness, harshness, or illnature; or disagreed, one with another; in buying or selling: (IDrd, O, TA:) or they treated, or behaved towards, one another with contrariety, or opposition. (K, TA.)* [Hence,] **الْجُلُّ وَالنَّهَارُ يَتَشَاكِيَانِ** † *The night and the day are opposed to each other: (TA:) or alternate. (Az, A, O, TA.)*

شَكْسٌ see **شَكْسٌ** — **مَحَلَّةٌ شَكْسٌ** + *A strait place of alighting or abode. (TA.)* = **الشَّكْسُ** *A day, or two days, before the new moon; i. q. المَحَاقِ.* (AA, O, K.)

شَكْسٌ } see the next following paragraph.
شَكْسٌ }

شَكْسٌ, (Fr, S, Mgh, K,) or **شَكْسٌ**, (S,) and **شَكْسٌ**, (K,) the first agreeable with analogy, (S,) *A man (S) refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, K:) or hard in disposition, or illnature: (TA:) or evil in disposition, or illnature, and very perverse or cross or repugnant and averse; syn. شَرِسٌ.* (Mgh:) and **شَكْسٌ** and **مَشَكْسٌ** are likewise epithets applied [in the same sense, but the latter having an intensive signification,] to a man: (IAqr, TA:) pl. **شَكْسٌ**; (S, K;) a pl. of the first or third; (K;) or of the second, like as **صَدَقٌ** is pl. of **صَدَقٌ**. (S.) — Also the first, † *Niggardly; tenacious; avaricious.* (K.)

مَشَكْسٌ: see the next preceding paragraph.

مُتَشَاكُونَ (Kur xxxix. 30) *Disagreeing, one with another; (A, K, TA:) and behaving with hardness, harshness, or illnature: (A:) or disputing, or contending, together. (TA.)* [See the verb, 6.]

شكل

1. **شَكَلَ**, as an intrans. verb: see 4, in three places. — And see 5. — **شَكَلَ الْفَرَسَ بِالشَّكَالِ**, (S,) or **شَكَلَ الدَّابَّةَ**, (Mgh, K,) aor. **شَكَلَ**, inf. n. **شَكْلٌ**, (Mgh,) *He bound [the horse or] the beast, with the شَكَال; (Mgh;) [i. e.] he bound the legs of [the horse or] the beast with the rope called شَكَال; as also شَكَلَهَا, (K,) inf. n. شَكْلٌ.* (TA.) And **شَكَلْتُ الطَّائِرَ** [app. *I bound the legs of the bird in like manner.*] (S.) And **شَكَلْتُ عَنِ الْبَعِيرِ** *I bound the camel's شَكَال between the fore girth and the hind girth; (S;) [i. e.] I put [or extended], between the hind girth and the fore girth of the camel, a cord, or string, called شَكَال, and then bound it, in order that the hind girth might not become [too] near to the sheath of the penis. (TA in art. حَقَب.)* — And [hence, i. e.] from the شَكَال of the beast, (TA,) **شَكَلَ الْكِتَابَ**, (AHát, S, Mgh, K, TA,) inf. n. as above, (Mgh, TA,) † *He restricted [the meaning or pronunciation of]*

the writing, (قَدَدَهُ, AHát, S, TA,) or he marked the writing, (أَعْلَمَهُ, Mgh,) with the signs of the desinential syntax (AHát, S, Mgh, TA) [and the other syllabical signs and the diacritical points]: or i. q. أَعْجَمَهُ: (K:) but AHát says that **شَكَلَ الْكِتَابَ** has the former meaning; and **أَعْجَمَهُ** signifies *he dotted, or pointed, it [with the diacritical points]: (TA:) and اشكَلَ الْكِتَابَ signifies the same as شَكَلَهُ; (S, Mgh, K, TA;) as though [meaning] he removed from it dubiousness and confusion; (S, K, TA;) so that the i in this case is to denote privation: (TA:) this [J says (TA)] I have transcribed from a book, without having heard it. (S.) — And **شَكَلْتُ شَعْرَهَا**, (O, TA,) aor. **شَكَلْتُ**; thus correctly, as pointed by IKt; accord. to the K **شَكَلْتُ**; (TA;) + *She (a woman) plaited two locks of her hair, of the fore part of her head, on the right and left, (O, K, TA,) and then bound with them her other ذَوَائِب [or pendant locks or plaits]. (TA.)* — And **شَكَلَ** [thus in the TA, so that it may be either **شَكَلَ** or **شَكَلْ**,] + *He (the lion) compressed the lioness: on the authority of IKt. (TA.)* — **شَكَلْتُ**, aor. **شَكَلْتُ**, (K, TA,) inf. n. **شَكْلٌ**, (TA,) *She (a woman) used amorous gesture or behaviour; or such gesture, or behaviour, with coquettish boldness, and feigned coyness or opposition; displayed what is termed شَكْل, i. e. غَزَل and دَل and غَنَج. (K, TA;) and شَكَلْتُ [signifies the same], i. e. دَلَلْتُ [and in like manner شَكَلَ is said of a man]. (TA.)* — See also **شَكَلَ** below, in two places. — And **رَكَنْتُ إِلَى كَذَا**, with kesr [to the ك], i. q. **رَكَنْتُ** [i. e. *I inclined to such a thing; or trusted to, or relied upon, it, so as to be, or become, easy, or quiet, in mind.*] (O.)**

2. **شَكَلَ**, as an intrans. verb: see 4: — and see also 5. — **شَكَلَهُ**, inf. n. **شَكْلٌ**, *He formed, fashioned, figured, shaped, sculptured, or pictured, it; syn. صَوَّرَهُ; (K, TA;) namely, a thing. (TA.)* — See also 1, in three places.

3. **مُشَاكَلَةٌ** signifies *The being conformable, suitable, agreeable, similar, homogeneous, or congenial; syn. مُوَافَقَةٌ; (S, K;) as also تَشَاكُلٌ: (IDrd, S, K:) Er-Rághib [strangely] says that **مُشَاكَلَةٌ** is from الشَّكْلُ signifying “the binding,” or “shackling,” a beast [with the شَكَال]. (TA.) You say, **هُوَ يَشَاكِلُهُ** [He, or it, is conformable, &c., with him, or it; or resembles him, or it]. (Mgh.) And **هَذَا الْأَمْرُ لَا يَشَاكِلُكَ** i. e. **لَا يُوَافِقُكَ** [This affair will not be suitable to thee]. (TA.) And **تَشَاكَلَا** *They resembled each other.* (MA.)*

4. **شَاكَ** [primarily] signifies **شَاكَ** [meaning *It, or he, was, or became, such as had a likeness or resemblance, or a like, or match, &c.*]. (TA.) — [And hence, app.,] said of a thing, or case, or an affair; (S, Mgh, O, Mgh, K;) as also **شَكَلَ**, (O, K, TA,) [in the CK, erroneously, **شَكَلَ**, evidently not meant by the author of the K, as it is his rule, after mentioning a verb of this form, to add كَفَرَح or the like,] inf. n. **شَكْلٌ**; (TA;) and **شَكَلَ**, (K,) inf. n. **شَكْلٌ**; (TA;) + *It was,*

*or became, dubious, or confused; syn. اتَّيَسَّ, (S, O, Mgh, K,) and اخْتَلَطَ, (O, TA,) or اشْتَبَهَ: (Mgh:) [and اشكَلَ is mentioned in this sense by Golius as on the authority of J (whom I do not find to have mentioned it either in this art. or elsewhere), and by Freytag as on the authority of Abu-l-'Alà: accord. to Sh, اشكَلَ in this sense is from شَكْلَةٌ signifying “redness mixed with whiteness.” (see مَشَكْلٌ:) but] accord. to Er-Rághib, اشكَلَ in a thing, or case, or an affair, is metaphorical, [and] like اشْتَبَاهُ from التَّيَبُّه. (TA.) One says, **اشكَلَ الْأَمْرُ عَلَى الرَّجُلِ** [The thing, or case, or affair, was, or became, dubious, or confused, to the man]; and **شَكَلَ** means the same. (Zj, O.) And **أَشْكَلْتُ عَلَى الْأَخْبَارِ** [The tidings were dubious, or confused, to me], and **أَشْكَلْتُ**; both meaning the same. (TA.) And one says also, **عَلَيْهِ إِشْكَالَاتٌ** and **عَلَيْهِ إِشْكَالٌ** [meaning *There is doubt, or uncertainty, and there are doubts, or uncertainties, respecting it: thus using the inf. n. as a simple subst., and therefore pluralizing it.*] (Mz, 3rd نوع; &c.) — It is also said of a disease; [app. as meaning + *It became nearly cured; because still in a somewhat doubtful state;] like as you say تَمَازَلْ; and so شَكَلَ. (TA.)* — **اشكَلَ النَّخْلُ** *The palm-trees became in that state in which their dates were sweet (Ks, S, A, O, K) and ripe, (Ks, S, O, Mgh,) or nearly ripe; (A, TA;) and شَكَلَ signifies the same. (O.)* — And **اشكَلَ الْعَيْنُ** *The eye had in it what is termed شَكْلَةٌ [q. v.: see also شَكَلَ]. (K.)* — **اشكَلَ الْكِتَابَ**: see 1.*

5. **تَشَكَّلَ** *It (a thing, TA) was, or became, formed, fashioned, figured, shaped, sculptured, or pictured; syn. نَصَوَّرَ. (K, TA.)* — And *He became goodly in shape, form, or aspect. (TK in art. طَرَز.)* — **تَشَكَّلَ الْعَنْبُ**, (S, K,) and **شَكَلَ**, and **شَكَلَ**, (K,) *The grapes became in that state in which some of them were ripe: (S, K:) or became black, and beginning to be ripe: (K:) thus in the M. (TA.)* — See also 4, near the end. — And see 1, also near the end.

6: see 3, in two places.

8: see 4.

[10. **اسْتَشْكَلَهُ** is often used by the learned in the present day as meaning *He deemed it* (i. e. a word or phrase or sentence) *dubious, or confused.*]

شَكْلٌ i. q. **شَبَهٌ** [as meaning *A likeness, resemblance, or semblance; a well-known signification of the latter word, but one which I do not find unequivocally assigned to it in its proper art. in any of the lexicons.*] (AA, K, TA.) [In the CK, and in my MS. copy of the K, in the place of الشَّيْبَةِ as the first explanation of الشَّكْلُ in the K accord. to the TA, we find الشَّيْبَةُ; but that the explanation which I have given is correct, is shown by what here follows.] One says, **فِي فَلَانٍ شَكْلٌ مِنْ أَبِيهِ**, meaning *شَبَهٌ* [i. e. *In such a one is a likeness, or resemblance, of his father*]: (AA, TA:) and **شَكْلَةٌ** (AA, O, K, TA) and **فِيهِ أَشْكَلَةٌ** and **فِيهِ شَكْلَةٌ** (AA, O, K, TA)

and شَاكِل (O, K, TA,) [likewise] meaning شَبَه (AA, O, K, TA,) and مُشَابَهَة (TK:) and شَاكِلَة also is *syn. with* شَكْل [in the sense of شَبَه (K, TA:)] [for] one says, هَذَا عَلَى شَاكِلَةِ أَبِيهِ as meaning شَبَه [i. e. *This is accordant to the likeness of his father*]. (TA.) — And I. q. مِثَال: you say, هَذَا عَلَى شَكْلِ هَذَا, meaning عَلَى مِثَالِهِ [i. e. *This is according to the model, or pattern, or the mode, or manner, of this*]. (TA.) — And The shape, form, or figure, (صُورَة) of a thing; such as is perceived by the senses; and such as is imagined: (K:) the form (هَيْئَة), of a body, caused by the entire contents' being included by one boundary, as in the case of a sphere; or by several boundaries, as in those bodies that have several angles or sides, such as have four and such as have six [&c.]: so says Ibn-El-Kemál: (TA:) pl. [of pauc., in this and in other senses,] أَشْكَال and [of mult.] شُكُول. (K.) — [It often means *A kind, sort, or variety, of animals, plants, food, &c.*] — [And The likeness, or the way or manner, of the actions of a person:] it is said in a trad. respecting the description of the Prophet, سَأَلْتُ أَبَى عَنْ شَكْلِهِ, meaning [I asked my father respecting the likeness of his actions, or] respecting what was like his actions; accord. to IAm: or, accord. to Az, respecting his particular way, course, mode, or manner, of acting, or conduct: (O:) and شَاكِلَة [likewise, and more commonly,] signifies a particular way, course, mode, or manner, of acting, or conduct; (S, O, K, TA:) as in the saying, كُنْ يَعْمَلُ عَلَى شَاكِلَتِهِ (S, O, TA,) in the Kur [xvii. 86], (O, TA,) i. e. *Every one does according to his particular way, &c.*, (Ibn-'Arafah, S, O, Bq, Jel, TA,) that is suitable to his state in respect of right direction and of error, or to the essential nature of his soul, and to his circumstances that are consequent to the constitution, or temperament, of his body: (Bq:) and according to his nature, or natural disposition, (Ibn-'Arafah, Er-Rághib, O, TA,) by which he is restricted [as with a شَكْل]: (Er-Rághib, TA:) and his direction towards which he would go: (Akh, S, O, K, TA:) and his side [that he takes]: (Katádeh, O, K, TA:) and his aim, intention, or purpose: (Katádeh, O, K, TA:) and شَكْل [likewise] signifies aim, intention, or purpose; *syn. قَصْد*. (TA.) — Also *A thing that is suitable to one; or fit, or proper, for one*: you say, هَذَا مِنْ هَوَايَ وَمِنْ شَكْلِي [This is of what is loved by me and of what is suitable to me]: (K, TA:) and تَبَسَّ شَكْلُهُ مِنْ شَكْلِي [What is suitable to him is not of what is suitable to me]. (TA.) [And hence, app.,] one says, مَا شَكْلِي وَشَكْلُهُ, meaning *What is my case and [what is] his, or its, case? because of his, or its, remoteness from me*. (T and TA voce ⁱⁱ.) — And sing. of أَشْكَال (L, K, TA) signifying *Discordant affairs and objects of want, concerning things on account of which one imposes upon himself difficulty and for which one is anxious*: (Lth, TA:) and *dubious, or confused, affairs*: (TA:) or *discordant, and dubious, or confused, affairs*. (K. [In the CK,

المُشْكَلَة is erroneously put for المَشْكَلَة.]) — Also *A like*; *syn. مِثْل*; (S, Mgh, O, Mgh, K;) and so شَكْل: (O, K:) or, as some say, the like of another in nature or constitution: (Mgh: [and accord. to Er-Rághib, it seems that the attribute properly denoted by it is congruity between two persons in respect of the way or manner of acting or conduct: but in the passage in which this is expressed in the TA, I find erasures and alterations which render it doubtful:]) pl. أَشْكَال (S, Mgh, O, Mgh, K*) and شُكُول [as above]. (S, O, Mgh, K*) One says, هَذَا شَكْلُ هَذَا *This is the like of this*. (Mgh.) And فَلَانٌ شَكْلُ فَلَانٍ *Such a one is the like of such a one in his several states or conditions* [&c.]. (TA.) In the saying in the Kur [xxxviii. 58], وَأَخْرَجْنَا مِنْ شَكْلِهِ, (O, TA,) meaning *And other punishment of the like thereof*, (Zj, TA,) Mujáhid read مِنْ شَكْلِهِ. (O, TA.) — Also sing. of أَشْكَال signifying, (O, K,) accord. to IAm, (O,) *Certain ornaments (O, K) consisting of pearls or of silver, (K,) resembling one another, worn as ear-drops by women*: (O, K:) or, as some say, the sing. signifies a certain thing which girls, or young women, used to append to their hair, of pearls or of silver. (O.) — And *A species of plant, (IAq, O, K,) diversified in colour, (K,) yellow and red. (IAq, O, K.)* — [And The various syllabical signs, or vowel-points &c., by which the pronunciation of words is indicated and restricted: originally an inf. n., and therefore thus used in a pl. sense.] — See also the next paragraph.

شَكْل: see the next preceding paragraph, latter part, in two places. — Also, as an attribute of a woman, *Amorous gesture or behaviour; or such gesture, or behaviour, combined with coquettish boldness, and feigned coyness or opposition*; *syn. دَلَّ*, (S, O, Mgh, K,) and غَنَج, and غَزَل; (K; [in the CK, غَزَل, which is a mistranscription:]) or her غَنَج, and comely or pleasing دَلَّ, whereby a woman renders herself comely or pleasing; (TA;) and شَكْل signifies the same. (K.) One says, امْرَأَةٌ ذَاتُ شَكْلٍ [A woman having amorous gesture or behaviour; &c.]. (S, O, Mgh.)

شَكْل, in a sheep or goat, *The quality of being white in the شَاكِلَة*. (S, O. [See أَشْكَال.]) [In this sense, accord. to the TK, an inf. n., of which the verb is شَكَلَ, said of a ram &c.]. — And in an eye, *The quality of having what is termed شَكْلَة* [q. v.]. (S, O.) [Accord. to the TK, in this sense also an inf. n., of which the verb is شَكَلَ, said of a thing, as meaning *It had a redness in its whiteness*.]

شَكْلَة: see شَكْل, first signification. — One says also, فِيهِ شَكْلَةٌ مِنْ سَمَرَةٍ [In him, or it, is an admixture of a tawny, or brownish, colour], and شَكْلَةٌ مِنْ سَوَادٍ [an admixture of blackness]: (TA:) [or] شَكْلَةٌ signifies *redness mixed with whiteness*: (Sh, Mgh, TA:) in camels, (K, TA,) and in sheep or goats, (TA,) *blackness mixed with redness*, (K, TA,) or *with dust-colour*: in the hyena, accord. to IAm, a colour in which are

blackness and an ugly yellowness: (TA:) in the eye, a redness in the white: (Mgh:) or, in the eye, i. q. شُهْنَة [q. v.]: (K:) or, accord. to AO, (TA,) the like of a redness in the white of the eye; (S, O, TA:) and such was in the eyes of the Prophet; (O;) but if in the black of the eye, it is termed شُهْنَة (S, O, TA:) and the like is in the eyes of the [hawks, or falcons, termed] صُفُور and بَزَا: accord. to some, it is yellowness mixing with the white of the eye, around the black, as in the eye of the hawk (الصُّفْر); but he [i. e. AO] says, I have not heard it used except in relation to redness, not in relation to yellowness. (TA.) فِيهِ شَكْلَةٌ مِنْ دَمٍ means *In him, or it, is a little [or a small admixture] of blood*. (TA.)

شَكْلَة A woman using, or displaying, what is termed شَكْل, i. e. غَنَج and دَلَّ and غَزَل [meaning amorous gesture or behaviour, &c.], (K, TA,) in a comely, or pleasing, manner. (TA.)

شَكْلَة fem. of أَشْكَال [q. v.]. (S, O.) — Also *A want*; *syn. حَاجَة*; and so أَشْكَلَة, (S, O, K, [both of these words twice mentioned in this sense in the K,]) and شُوكَلَة; this last and the second on the authority of IAm; (O;) accord. to Er-Rághib, such as binds, or shackles, (تَقِيد), a man [as though with a شَكْل]. (TA.) One says, لَنَا قَبْلَكَ أَشْكَلَةٌ [i. e. حَاجَةٌ] [We have a want to be supplied to us on thy part; meaning we want a thing of thee]. (S, O.) — Also i. q. مُدَاهَنَة. (So in the O and TA. [But whether by this explanation be meant the inf. n., or the fem. pass. part. n., of دَاهَنَ, is not indicated. Words of the measure فَعْلَةٌ having the meaning of an inf. n., like بَغَضًا, are rare.]])

شَكْل, of which the pl. is شُكُل (S, O, Mgh, K,) the latter also pronounced شَكْل (TA,) i. q. عَقَال [A cord, or rope, with which a camel's fore shank and arm are bound together]: (S, O:) [or, accord. to the TA, by عَقَال is here meant what next follows:] a rope with which the legs of a beast (دَابَّة) are bound: (K:) a bond that is attached upon the fore and hind foot [or feet] of a horse [or the like] and of a camel: (KL:) [hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet: so accord. to present usage; and so accord. to the TK, in Turkish كُوسْتَك: Fei says only,] the شَكْل of the beast (دَابَّة) is well known; and the pl. is as above. (Mgh.) In relation to the [camel's saddle called] رَحْل (K, TA,) accord. to Aq, (S, O, TA,) A string, or cord, that is put [or extended and tied] between the تَصْدِير [or fore girth] and the حَقَب [or hind girth], (S, O, K, TA,) in order that the latter may not become [too] near to the sheath of the penis; also called the زَوَار, on the authority of AA: (S, O, TA:) and [in relation to the saddle called قَتَب,] a bond [in like manner extended and tied, for the same purpose,] between the حَقَب [or hind girth] and the بَطَان [by which is meant the fore girth, answering to the تَصْدِير of the رَحْل]: and a bond [probably meaning the rope men-

tioned in the explanation given from the K in the preceding sentence] *between the fore leg and the hind leg.* (K, TA.) — Also, in a horse, † The quality of having three legs distinguished by [the whiteness of the lower parts which is termed] *تَحْجِيل*, and one leg free therefrom; (S, O, K, TA;) [this whiteness] being likened to the *عَقَال* termed *شَكَال*: (S, O:) or having three legs free from *تَحْجِيل*, and one hind leg distinguished thereby: (S, O, K, TA.) accord. to A'Obeid, it is only in the hind leg; not in the fore leg: (S, O:) or, accord. to AO, (TA,) having the whiteness of the *تَحْجِيل* in one hind leg and fore leg, on the opposite sides, (Mgh, TA,) whether the whiteness be little or much: (TA:) [when this is the case, the horse is said to be *خِلَافٍ مِنْ شَكَالٍ*: see 3 (last sentence) in art. *خلف*:] the Prophet disliked what is thus termed in horses. (O.)

شَكِيل † Foam mixed with blood, appearing upon the bit-mouth, or mouth-piece of the bit. (Z, O, K, TA.)

شَاكِل: see *شَكْل*, first signification. — Also A whiteness between the *عَذَار* [which see, for it has various meanings,] and the ear. (K, S, O. [See also *شَاكِلَة*].)

شَوَكَل: see *شَوَكَلَة*. — One says, *اجْعَلِ الْأَمْرَ شَوَكَلًا وَاحِدًا*, meaning *Make thou the affair, or case, [uniform, or] one uniform thing.* (Fr, TA in art. *بأج*.)

شَاكَلَة: see *شَكْل*, former half, in two places. — *الشَاكَلَة*, also, signifies *The flank*; syn. *الطَّفُفَة*, i. e. *الطَّفُفَة*: (S, O:) [or,] in a horse, the skin that is between the side (*عَرْض*) of the *خَاصِرَة* and the *فُجَة*, (K, TA,) which latter means [the stifle-joint, i. e.] the joint of the *فُجَة* and *سَاق*: or as some say, the *شَاكَلَتَانِ* are the two exterior parts of the *طُفُفَتَانِ* [or two flanks] from the place to which the last of the ribs reaches to the edge of [the hip-bone called] the *حَرْقَة* on each side of the belly. (TA.) One says, *أَصَابَ شَاكَلَة الرَّمِيَةِ*, meaning [He hit] the *خَاصِرَة* [or flank] of the *رَمِيَة* [or animal shot at]. (TA.) [Hence,] one says, *أَصَابَ شَاكَلَة الصَّوَابِ*, † [He hit the point that he aimed at, of the thing that was right]: and *هُوَ يَرْمِي بِرَأْيِهِ الشَّوَاكِلَ* † [He hits, by his opinion, or judgment, the right points]. (TA.) Ibn-'Abbād says that [the pl.] *شَوَاكِلَ* signifies [also] *The hind legs*; because they are shackled [with the *شَكَال*]. (O.) — Also *The part between the ear and the temple.* (IAqr, K, TA.) — And *شَوَاكِلَ* (which is the pl. of *شَاكَلَة*, TA) † *Roads branching off from a main road.* (K.) You say *طَرِيقٌ ذُو شَوَاكِلَ* † A road having many roads branching off from it. (O.) — And *شَاكَلَتَا الطَّرِيقِ* means † *The two sides of the road*: you say *طَرِيقٌ ظَاهِرُ الشَّوَاكِلِ* † [A road of which the sides are apparent, or conspicuous]. (TA.)

شَوَكَلَة, (so in the O, as on the authority of IAqr,) or *شَوَكَل*, (so in the K,) thus says Ez-Zejjājee, but Fr says the former, [like IAqr,] (TA,) i. q. *رَجَالَة* [as meaning *The footmen of an army or the like*]: (Fr, IAqr, Ez-Zejjājee, O, K, TA:) or *مَيْمَنَة* [meaning *the right wing of an army*]: or *مَيْسَرَة* [meaning *the left wing thereof*]. (Ez-Zejjājee, K, TA.) — And i. q. *نَاحِيَة* [probably as meaning *The side, region, quarter, or direction, towards which one goes*; like *شَاكَلَة*, as expl. by Akh and others, in a saying mentioned voce *شَكْل*]. (IAqr, O, K.) — Also i. q. *عَوْنَجَة* [i. e. *A tree of the species called عَوْنَجَة*, q. v.]. (IAqr, O, K.)

شَوَكَلَة: see *شَكَلَة*, above.

أَشْكَل *More, and most, like*; syn. *أَشْبَه*: so in the saying, *هَذَا أَشْكَلُ بَكْدًا* [This is more, or most, like to such a thing]. (S, K.) — Also *Of a colour in which whiteness and redness are intermixed*; (S, Mgh, K;) applied to blood; and, accord. to IDrd, a name for blood, because of the redness and whiteness intermixed therein; (S;) [and] applied to a man; (Mgh;) or to anything: (TA:) or in which is whiteness inclining to redness and duskiness: (K:) or it signifies, with the Arabs, [of] two colours intermixed. (TA.) [Hence,] it is applied to water, (K, TA,) as meaning † *Mixed with blood*: (TA: [see an ex. in a verse cited voce *حَتَّى*]) pl. *شُكْل*. (K.) And the fem., *شُكْلَة*, is applied as an epithet to an eye, (S, K,) meaning *Having in it what is termed شُكْلَة*, which is the like of a redness in the white thereof; like *شُهْلَة* in the black: (S:) pl. as above. (K.) A man is said to be *أَشْكَلُ الْعَيْنِ*, meaning *Having a redness*, (Mgh,) or the like of a redness, (O,) in the white of the eye: (Mgh, O:) the Prophet is said to have been *أَشْكَلُ الْعَيْنِ*: and it has been expl. as meaning *long in the slit of the eye*: (K:) but ISd says that this is extraordinary; and MF, that the leading authorities on the trads. consentaneously assert it to be a pure mistake, and inapplicable to the Prophet, even if lexicologically correct. (TA.) — Applied to a camel, (K, TA,) and to a sheep or goat, (TA,) of which the blackness is mixed with redness, (K, TA,) or with dust-colour; as though its colour were dubious to thee: (TA:) pl. as above, applied to rams &c., (K, TA,) in this sense. (TA.) — Applied to a sheep or goat, *White in the شَاكَلَة* [or flank]: (S, O:) fem. *شُكْلَة*; (S;) applied to a ewe, as meaning *white in the شَاكَلَة*, (K, TA,) the rest of her being black. (TA.) — Also *The mountain-species of سِدْر* [or lote-tree]; (S, O, K;) described to AHn, by some one or more of the Arabs of the desert, as a sort of trees like the *عَنْاب* [or jujube] in its thorns and the crookedness of its branches, but smaller in leaf, and having more branches; very hard, and having a small drupe, (*نَبَقَة*, [dim. of *نَبَقَة*, n. un. of *نَبَق*, which means the "drupe of the سِدْر,"]) which is very acid: the places of its growth are lofty mountains; and bows are made of it [as is shown by an ex. in the S and O]:

(TA:) [app. with tenween, having a] n. un. with *ة*: (S, K:) AHn says that *the growth of the شُكْل is like [that of] the trees called شُرَيَان* [of which likewise bows are made]. (TA.)

أَشْكَلَة: see *شَكْل*, first signification. — Also i. q. *بَيْس* [meaning † *Dubiousness, or confusedness*]. (K.) — See also *شُكْلَة*, in two places. — Also *A single tree of the species called أَشْكَل* [q. v.]. (S, K.)

مُشْكَل, from *أَشْكَل* in the first of the senses assigned to it above, signifies *Entering among [meaning confused with] its likes.* (TA.) — And [hence, app., or] accord. to Sh, from *شُكْلَة* meaning "redness mixed with whiteness," it signifies † *Dubious, or confused.* (TA.) [Used as a subst.,] it has for its pl. *مُشْكَلَات* [and *مَشَاكِلَ* also: for] one says, *هُوَ يَفْكُ الشَّكَالَ*, meaning † [He solves] the things, or affairs, that are dubious, or confused. (TA.) — *مُشْكَل* [app. *مُشْكَل*], applied to a horse, means *Having a whiteness in his flanks.* (AA, TA in art. *دعمر*.)

مُشْكَل *Endowed with a goodly aspect, or appearance, and form.* (TA.)

مُشْكُول A horse bound, or shackled, with the *شَكَال* [q. v.]. (O, TA.) — And † A horse distinguished by the whiteness in the lower parts of certain of the legs which is denoted by the term *شَكَال* [q. v.]: (S, Mgh, O, TA:) such was disliked by the Prophet. (S.) [See also *مُحْجَل*.] — And † A writing restricted [in its meaning or pronunciation] with the signs of the desinential syntax [and the other syllabical signs and the diacritical points]. (AHn, TA.)

شكر

1. *شَكَمَة*, aor. *شَكَرَ*, inf. n. *شَكَرَ*, *He bitted him*; [namely, a horse or the like;] *he put the bit (شَكِيمَة) into his mouth.* (TA.) — [Hence,] *شَكَرَ* *الْوَالِي*, (S, K,) aor. and inf. n. as above, (TA,) † *He bribed the والي* [i. e. *prefect, or the like*]; as though he stopped his mouth with the *شَكِيمَة*, (S, K, TA,) i. e. the [bit, or] iron thing of the *بِجَام*. (TA.) And *شَكَرَ فَاهُ بِالْإِتَاوَة* i. e. † [He stopped (lit. bitted) his mouth] with the bribe. (TA in art. *اتو*.) — And *فَعَلَ لَوْلَانِ أَمْرًا فَشَكَرْتَهُ* † [Such a one did a thing, or performed an affair, and I settled, or established, it. (Lth, TA.)] — And *شَكَمَة*, (S, K,) aor. as above, (S,) and so the inf. n.; (K;) and *اشْكَمَة*; (Th, K;) *He repaid, requited, compensated, or recompensed, him*; (S, K;) or *gave him what is termed شُكْر* [q. v.]: (K:) *he gave him his hire, or pay.* (S, from a trad.) — And, as some say, (S,) *شَكَمَة*, inf. n. *شَكَرَ* and *شَكِيمَ*, *He bit him.* (S, K.) — *شَكَرَ*, aor. *شَكَرَ*, inf. n. *شَكَرَ*, (TK,) *He was, or became, hungry.* (K.)

4: see the preceding paragraph.

شُكْر (S, K, &c.) and *شُكْمِي*; (K;) of the latter, ISd says, "I think it to be a dial. var., but I am not certain of it;" (TA.) *A repayment, requital,*

compensation, or recompense; (El-Umawee, A'Obeyd, S, K;) and شَكْب is a dial. var. thereof: (TA:) when the gift is initial, it is termed شَكْد: (S:) or a substitute; or thing given, received, put, or done, by way of replacement or exchange: (Ks, TA:) and (K) a gift; (As, K, TA;) as also شَكْد; (As, TA;) or the latter signifies a gift without compensation: (TA:) or شَكْم signifies a benefaction, bounty, or gratuity; syn. نَعْمَى. (Lth, TA.)

شَكْر A lion: (K:) expl. in this sense as occurring in a verse of Aboo-Sakhr El-Hudhalee: or, accord. to Skr, as there used, quickly, or soon, angry; or violently angry. (TA.)

شَكْمَى: see شَكْم.

شَكْم: see شَكِيَّة, in three places. — Also The loop-shaped handles of the cooking-pot. (S, K.)

شَكَامَة expl. by Golius as meaning "Malitia indolis, contumacia," as on the authority of the KL, is app. a mistake for شَكَاة, which I find expl. in the KL as signifying the "being evil in nature, or natural disposition," but not شَكَامَة. — Freytag explains it as meaning also Likeness; a signification of شَكِيَّة, also mentioned by him; but for this he names no authority, and I know of none.]

شَكِيَّة, in the لَجَام, [The bit-mouth, or mouth-piece of a pit; i. e.] the transverse piece of iron in the mouth of the horse, in which is the فَاَس [q. v.]; (S, K;) as also شَكِيم: (S:) [see also شَكِيم, and مَسَحَل] or شَكِيم is pl. of شَكِيَّة, as also شَكَاة and شَكْر, (K, TA,) this last with two dammehs, [but written in the CK شَكْر,] or [rather شَكِيم is a coll. gen. n., and] شَكِيم is said by some to be pl. of شَكِيم, not of شَكِيَّة. (TA.) — Hence, [as used in phrases mentioned below,] (TA,) † Resistance, or incomppliance: (S, TA:) disdain, scorn, or disdainful and proud incomppliance or refusal: and self-defence from wrong treatment: (K:) and self-magnification, pride, or haughtiness; syn. شَمَر; the copies of the K being a mistake for الشَمَر: (TA:) firmness, strength, or vehemence, of spirit; (TA, and Ham p. 140;) and evilness of nature or disposition: (Ham ibid:) strength of heart: (IAar, TA:) hardness; courage, or courage and energy; or determination; syn. عَارِضَة: vigorousness, strenuousness, or energy: (TA:) also [simply] nature, or natural disposition; syn. طَبْع. (K, TK: in the CK الطَّبْع is [erroneously] put in the place of طَبْع.) One says, فُلَانٌ ذُو شَكِيَّة, † Such a one is resistant, or incomplicant: (S, TA:) or disdainful, or scornful; resistant, unyielding, or incomplicant: one who defends himself from wrong treatment: proud: hardy; courageous: one possessing prudence or discretion, or firmness or soundness of judgment. (TA.) And فُلَانٌ شَدِيدُ الشَكِيَّة, meaning [in like manner] † Such a one is firm, strong, or vehement, of spirit; (S, TA, and Ham p. 140;) disdainful, or scornful; resistant, unyielding, or incomplicant; (S, K, TA;) so says ISk: (TA:)

or, as some say, one possessing strength, or vehemence, of tongue; and perspicuity, or eloquence, of speech or language; or perspicuity of speech with quickness, or sharpness, of intellect; and much hardness, or courage, or courage and energy, or determination. (Ham p. 140.) — Also † Likeness, or resemblance. (K.) — And † A compact, or covenant; syn. عَهْد: (K, TA:) in some copies of the K, الْفَهْد is erroneously put for الْفَهْد. (TA.)

شكى and شكو

1. شَكَا, (K,) first pers. شَكَوْتُ, (S, Mgh,) of which شَكَيْت is a dial. var., (K in art. شكى,) aor. شَكَا, (S, Mgh,) [and of the latter شَكَا,] inf. n. شَكُو, (S, Mgh,) or شَكَوَى, (K,) or this is a simple subst., (S, Mgh,) also pronounced شَكَوَى, (K,) and شَكَاة, (S, K,) with kesr, (K,) in which the ي is [said to be] substituted for و because most inf. ns. of the measure فَعَالَة of verbs ending with an infirm radical letter are of verbs of which that letter is ي, (TA,) or this also is a simple subst., (Mgh,) and شَكَاة, (S, K,) or this too is a simple subst., (Mgh,) and شَكَاوَة, (K,) and شَكِيَّة, (S, K,) is a trans. verb; (S, Mgh, K;) and شَكَيْتُ signifies the same; (S, K;) as also شَكَيْتُ: (K:) one says, شَكَا أَمْرَهُ إِلَى اللَّهِ and شَكَيْتُ [i. e. شَكَيْتُ أَمْرَهُ], and شَكَيْتُ [i. e. شَكَيْتُ أَمْرَهُ], (K, TA,) meaning [He complained of his case to God; or] he told to God the weakness of his condition: (TA:) and شَكَوْتُ فُلَانًا and شَكَيْتُهُ [I complained to such a one of his conduct to me]; (S:) [or] شَكَا فُلَانًا means he told such a one of his evil conduct to him: (TA:) and شَكَا فُلَانًا إِلَى فُلَانٍ He complained of such a one to such a one: (MA:) [and شَكَوْتُ إِلَيْهِ كَذَا I complained to him of such a thing:] see 4: and [in like manner] شَكَا إِلَيْهِ كَذَا He complained to him of such a thing: (MA:) and شَكَيْتُ [I complained of him, or it; like شَكَوْتُهُ]: (Mgh:) Er-Rāghib says, الشَكَاة is The showing, or revealing, of grief, or sorrow; whence the saying in the Kur [xii. 86], إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ [I only show my grief and my lamentation to God]; and in the same [lviii. 1], وَتَشْكِي إِلَى اللَّهِ [And shoveth her grief, or sorrow, to God]; the primary signification of الشَكُو being the opening of the small skin for water or milk called شَكْوَة, and showing what is in it; so that it is as though originally metaphorical [though what is termed حَقِيقَة عَرَبِيَّة (expl. in art. حق)]; like the phrases نَفَضْتُ لَهُ مَا فِي جِرَابِي and بَشَّتُ لَهُ مَا فِي وَعَائِي, meaning "I showed him what was in my heart." (TA.) — شَكَا is also said of a camel as meaning He stretched out his neck, and made much moaning, or prolonged utterance of a complaining voice, being fatigued by journeying. (TA.) — And شَكَاة, (MA, K, TA,) inf. n. شَكُو and شَكَاة and شَكَوَى, (MA, TA,) is said in relation to a disease, or sickness; (MA, K, TA;) meaning He (a diseased, or sick, person) complained of it, namely,

his disease, or sickness; (MA; [accord. to the TK, followed in this case, as in many others, by Freytag, it means it (i. e. disease, or sickness,) afflicted him; which I think to be indubitably a mistake;]) and شَكَيْتُ and شَكَيْتُ signify the same [as شَكَا مَرَضُهُ he complained of his disease, or sickness]: (TA:) [or] these two verbs (شَكَيْتُ and شَكَيْتُ) signify [or signify also] he was, or became, diseased, or sick. (TA in additions at the end of this art.) One says also, شَكَيْتُ and شَكَيْتُ, both meaning the same [i. e., originally, He complained of a pain, or disease, in some one of his members; but generally meaning he had a complaint of, or a pain or a disease in, some one of his members; and شَكَا عَضْوًا not unfrequently occurs used in the same sense]: (S:) [thus one often says of a brute; for ex.,] As says, in explaining الْفَلَاب as meaning "a certain disease that attacks the camel," [he has a pain in consequence thereof in his heart; in which قَلْبُهُ, though determinate, may be considered as an explicative, like أَلَمَ بَطْنُهُ in the phrase أَلَمَ بَطْنُهُ, q. v.]. (S in art. قلب.) — One says also, هُوَ يُشْكِي بَكَذَا, meaning He is accused, or suspected, of such a thing; syn. يُشَمِّرُ بِهِ: (K:) [there mentioned as though it were from أَشْكِي, and held to be so by the author of the TK; but it is from شَكِي; as though meaning he is complained of by reason of such a thing:] mentioned by Yaḥkoob, in the "Alfadh." (TA.) = شَكَى فُلَانٌ [thus in my original, app. شَكَا or شَكَى,] is mentioned by Az as meaning The nails of such a one became split in several, or many, places. (TA.)

2. شَكِيَّة, inf. n. شَكَاة; and شَكَيْتُ; and شَكَيْتُ; (K;) or, accord. to Th, only this last; (TA:) The women took for themselves, or made, a شَكْوَة [q. v.] for the churning of milk; (K, TA;) because it was little in quantity; the شَكْوَة being small, so that only a small quantity can be churned in it: (TA:) or, as in the T, شَكَى and شَكُو he took for himself, or made, a شَكْوَة: (TA:) [or] so شَكَيْتُ: (S:) and so شَكَى. (IKtt, TA.) = شَكَى شَاكِيَةً, inf. n. شَكِيَّة, expl. in the K as meaning كَفَّ عَنْهُ and طَبَّبَ نَفْسَهُ, is a foul mistranscription: correctly, سَلَّى شَاكِيَةً, meaning "He comforted his complainer, and consoled him for that which had befallen him;" as in the Tekmileh. (TA.)

3. شَاكَاة, inf. n. مُشَاكَاة, He complained of him, i. q. شَكَاة: or he told of his deceit, guile, or circumvention, and his vices, or faults. (TA.)

4. اشكاه [He made him, or caused him, to complain;] he did to him that which made him, or caused him, to have need to complain of him. (S, Mgh.) He increased his annoyance and complaining. (Az, K, TA.) — And He removed, or did away with, his complaint; or made his complaint to cease; (S, Mgh, K;) he caused him to be pleased or contented [and so relieved him from his complaint]; syn. أَعْتَبَهُ مِنْ شَكْوَاهُ; (S, and Har p. 337;) i. e. أَرْضَاهُ; (Har ibid.) and

he desisted from that of which he complained: (S, * Mgh:) thus it has two contr. significations. (S, K.) Hence the saying, (Mgh, Mgh, TA,) in a trad., (TA,) **شَكُونَا إِلَى رَسُولِ اللَّهِ حَرَّ الرَّمْضَاءِ** [We complained, to the Apostle of God, of the heat of the burning ground, in our fasting,] and he did not remove, or cause to cease, our complaint. (Mgh, * Mgh, TA.) And [hence] one says, **اشْكَى فَلَانًا مِنْ فَلَانٍ**, meaning *He took for such a one, from such a one, what pleased or contented him [and so relieved him from complaining of him].* (ISd, K, TA: omitted in the CK.) — Also *He told him his complaint, and the desire, or longing of the soul, that he endured.* (TA.) — And i. q. **وَجَدَهُ شَاكِيًا** [which may mean *He found him to be complaining, or, as seems to be indicated by what immediately precedes it in the K, he found him to be complaining of a disease of the slightest sort*]: (K:) or, as in the T, **اشْكَى** [app. meaning *اشْكَى حَبِيْبَةً*] signifies *he found the object of his love, or his friend, to be complaining; expl. by صَادَفَ حَبِيْبَةً يَشْكُو.* (TA.) — See also 2.

5. **تَشَتَّى** *He expressed complaint or lamentation, pain, grief, or sorrow; syn. تَوَجَّعَ*; (Mgh and K in art. **وَجَعَ**;) *he made complaint or lamentation.* (MA, KL.) See 1, in four places. — [Hence] one says, **تَشَتَّى شَاكِيًا أَرْضَ كَذَا**, meaning + [My sheep or goats] *forsook such a kind, [as though they complained of it,] and did not go near it.* (TA. [But I have substituted شَاكِيًا for what is there written شَاكِي, an evident mistranscription.]) — See also 2, in two places.

6. **تَشَاكَوْا** *They complained, one to another.* (K.)

8: see 1, in nine places: — and see also 2, in two places.

شَكُو inf. n. of **شَكَأَ**. (S, Mgh.) — It is also used in the sense of **وَجَدَ** [meaning *Grief, mourning, or sorrow*]. (TA.) — Also, and **شَكُوِي**, and **شَكَأَ**, and **شَكَاةٌ**, and **شَكَاةٌ**, (K,) this last mentioned by Az, (TA,) [but it is omitted in some copies of the K,] *A complaint, meaning a disease, malady, or sickness.* (K.) — Also, the first, *A small, or young, lamb: or a small, or young, camel:* (K accord. to different copies: in some, **الشَّكُو** having for its explanation **الْحَمَلُ الصَّغِيرُ**, and thus in the TA: in others, **الْحَمَلُ الصَّغِيرُ** mentioned by ISd. (TA.)

شَكَأَ an inf. n. of **شَكَأَ**; (S, K;) or a simple subst., like **شَكُوِي**. (Mgh.) — See also **شَكُو**. — Also i. q. **عَيْبٌ** [A vice, fault, &c.]. (TA.) [See a verse cited voce **وَلَانٌ**.]

شَكْوَةٌ *The skin of a sucking kid, (T, * S, M, *) for milk: that of the جَدْع and of such as is above that [in age] is termed وَطْبٌ; (S;) or that of the جَدْع is termed سِقَاةٌ; and that of such as is weaned, بَدْرَةٌ; (T, TA:) or a receptacle of skin or leather, for water and for milk, (K, TA,) or, as some say, in which water is cooled and in*

which milk is kept close: (TA:) or a small skin for water or milk: or a small receptacle in which water is put: (Er-Rāghib, TA:) the dim. is شَكَاةٌ: (TA:) and the pl. is شَكَاوَاتٌ and شَكَاةٌ; (K, TA) and شَكِي [like as بَدْرٌ is a pl. of بَدْرَةٌ, being originally شَكُو, like as دَلِي (pl. of دَلَو) is originally دَلَو]. (TA.)

شَكُوِي an inf. n. of **شَكَأَ**, as also **شَكُوِي**; (K;) or a simple subst. [signifying *Complaint*]: (S, Mgh:) pl. **شَكَاوِي**. (TA.) — See also **شَكُو**.

شَكَاةٌ } see **شَكُو**.
شَكَأَ }

شَكِي i. q. **شَاكِي** [i. e. *Complaining*]; (Mgh;) [or a complainer; i. e.] **الشَّكِي** signifies *الَّذِي يَشْكِي*, (S,) or **يَشْكُو**. (JM.) — And *Pained; syn. مُوجَع*; (K, TA;) in this sense an instance of **فَعِلٌ** in the sense of **مَفْعُولٌ**: (TA:) or *causing pain; syn. مُوجَع*: [thus accord. to both of my copies of the S: and this appears to be correct; for it is there immediately added,] El-Tirmidhī says,

• **وَسَمِي شَكِي وَلَسَانِي عَارِمٌ** •

[which is inconsiderately cited in the TA immediately after the former of these two explanations: I say “inconsiderately” because the meaning evidently is, not that thus indicated in the TA, but, *My branding, or stigmatizing, by satire, (for one says بِالْهَجَاءِ) is such as causes pain, and my tongue is vehement: or شَكِي may here have the last but one of the meanings expl. in this paragraph*]: **وَسَمِي** is from **السَّامَ**. (S.) — Also *Affected with a complaint, meaning disease, malady, or sickness, [app. in an absolute sense, (see شَكُو,) and also] of the least, or lightest, or slightest, sort; and so شَاكِي*. (M, K.) — And i. q. **مَشْكُو**, (S, Mgh, K,) which is a pass. part. n. of **شَكَأَ**; [and therefore signifies *Complained of; and also complained to; but mostly seems to be used in the former of these senses*]; as also **مَشْكِي**. (S, Mgh.)

شَكَأَ an inf. n. of **شَكَأَ**; (S, K;) or a simple subst., like **شَكُوِي**. (Mgh.)

شَكَاةٌ an inf. n. of **شَكَأَ**. (S, K.) — And also (TA) a subst. signifying *A thing complained of* (**أَسْرٌ**); like **رَمِيَّةٌ** a subst. signifying “a thing cast at or shot at” (**أَسْرٌ لِرَمِيٍّ**): (Mgh, TA:) pl. **شَكَايَا**. (TA.) — Also *A remainder, or remaining portion, (K and TA in art. شَكِي,) of a thing: mentioned by Sgh. (TA.)*

شَكَاةٌ dim. of **شَكْوَةٌ**, q. v. (TA.)

شَكِي, (thus in copies of the K,) or **شَكِي**, with damm to the ش, (TA,) is mentioned in art. **شَك** [q. v.], and J has committed a mistake (K, TA) in mentioning it here, as Sgh has observed: (TA:) [accord. to F, it seems to be a rel. n. applied to a bit, or bridle; for it is said to be so

applied in the K, as well as in the O, in art. **شَك**, in which both explain it as meaning *Difficult*; and also to a skin; for immediately after asserting that J has committed a mistake, F adds,] and **شَكِي**, like **حَتِّي**, is a town in Armenia, whence [are brought] bits, or bridles, (**نُجْمٌ**) and skins, (K,) [and SM adds that they are termed **شَكَاةٌ**: but what I find J to have stated is as follows:] **الشَّكِي**, [thus in one of my copies of the S,] or **الشَّكِي**, [thus in the other of those copies,] in relation to weapons, is an arabicized word, and is in Turkish **نَش** or **نَش**. (S. [But in the JM, this last word is written, as from the S, **تَشَن**: it may therefore be correctly **نَشَن**, or **نَشَن**, which, though used in Turkish, is a Pers. word, meaning *smooth*.])

شَاكِي: see **شَكِي**, in two places. — In the phrase **رَجُلٌ شَاكِي السَّلَاحِ**, (S,) which means *A man whose weapon is sharp, or whose weapons are sharp*, (S, K, *) Akh says that **شَاكِي** is formed by transposition from **شَاكٌ** [q. v. in art. **شَوَك**]: (S:) and accord. to AZ, one says also **شَاكٌ فِي السَّلَاحِ**. (TA in art. **شَوَك**.) — And **الشَّاكِي** [is app. formed in like manner from **الشَّائِكُ**, and] signifies *The lion*. (K.)

مَشْكَاةٌ *A niche in a wall; i. e. a hole, or hollow, (كُوَّةٌ) in a wall, not extending through; (Fr, S, M, K, &c.) in which a lamp, placed therein, gives more light than it does elsewhere: thus expl. by the generality of the expositors [of the Kur-ān]; and this is said by Ibn-'Atēyeh to be the most correct explanation: (TA:) said by Aboo-Moosā to mean the iron, or leaden, thing in which is the wick [of the lamp]: thought by Az to mean the tube which is the place of the wick in the glass lamp, as being likened to the كُوَّةٌ which is thus called: (TA:) some expl. it as having this meaning in the Kur xxiv. 35, and say that the مَصْبَاح there mentioned is the lighted wick: (Bd:) accord. to Mujāhid, the pillar, or the like, (الْعَمُودُ) upon the top, or head, of which the مَصْبَاح [meaning lamp] is put: or the iron things by means of which the قُنْدِيل [or lamp] is suspended: IJ says that its **ل** is originally **و**, and hence it is [often] written **مَشْكُوَّةٌ**: and Zj says that it is an Abyssinian word, and used in the language of the Arabs: (TA:) [the pl. is مَشَاكٌ, like مَسَاج pl. of مَسَاعَة:] Kaṣb says that, in the verse of the Kur [xxiv. 35], by the مَشْكَاة is meant the breast of Moḥammad; and by the مَصْبَاح, his tongue; and by the زُجَاجَة, his mouth. (TA.)*

مَشْكِي and **مَشْكُو**: see **شَكِي**, last sentence.

شل

1. **شَلَّتْ يَبِيْنُهُ**, (S, O,) or **يَدُهُ**, (Mgh, TA,) or **شَلَّتْ**, (Mgh, K,) originally **شَلَّتْ**, (Mgh, Mgh, TA,) aor. **شَلَّ**, (S, O, &c.) inf. n. **شَلَلٌ**, (S, O, * Mgh, Mgh, K) and **شَلٌّ**, (Mgh, K,) or the latter

is not allowable; (Ham p. 69;) this is the chaste form of the verb; (Th, TA;) and أَشَدَّتْ; (Th, K;) and شَلَّتْ, (Th, O, K,) but this last is bad, (Th, O, TA,) and is disallowed by Fr; (TA;) *His right hand or arm, or his hand or arm, or the hand or arm, was, or became, unsound, or vitiated:* (S, O, TA:) or *deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق* [meaning veins or nerves]: (Msb:) or *dried up; or stiff: or it went [or wasted] away.* (K, TA.) One says, in praying for a person, لَا تَشَلَّ يَدُكَ [May thy hand, or arm, not become unsound, &c.]: (S, Msb, K:) and لَا شَلًّا and لَا شَلَالٍ, which mean the same; the last word like قَطَامٍ. (K.) And شَلَّ عَشْرَهُ, [His ten fingers became unsound, &c., and his five fingers,] and some say شَلَّتْ, but this is more rare; i. e., the suppression of the fem. ت is more usual in a case of this kind. (Lh, TA.) To one who has shot or thrown, or who has pierced or thrust, well, one says, لَا شَلًّا وَلَا عَمَى [Mayest thou not experience unsoundness, &c., nor blindness]; and لَا شَلَّ عَشْرَكَ [May thy ten fingers not become unsound, &c.], meaning أَصَابَعُكَ. (S, O.)

He who says شَلَّ الْبَارِئُ and شَلَّ الْبَارِئُ is a foreigner. (Mgh.) The lawyers [improperly] use الشَّلَّ in relation to the ذَكَرَ. (Msb.) One says also, شَلَّتْ يَا رَجُلُ [Thou hast become unsound, &c., in thy hand or thine arm, O man]. (S, O.) And لَا شَلَّ, meaning لَا تَشَلَّ, because it occupies the place of an imperative. (Lh, TA.) In the saying of the rájiz, (S,) namely, Abu-l-Khudree El-Yarbo'ee, (O, TA,)

• مَهْرَأَى الْجَبَابِ لَا تَشَلِّي •

[Colt of Abu-l-Ishāh, mayest thou not become unsound, &c., in the fore leg], (S, TA, [in the O, ابى الحَرْث, for ابى الحَرْث]) the last word is thus [for لَا تَشَلَّ] on account of the rhyme: (S, O, TA:) [for] the next hemistich is

• بَارَكَ فَيْدُكَ اللَّهُ مِنْ دِي آلِ •

[God bless thee as one possessing fleetness, or swiftness]; (O, TA;) دِي آلِ in this instance meaning ذِي سُرْعَةٍ. (S in art. آل.) شَلَّةٌ; (K;) and الرَّجُلُ; (Msb;) and شَلَّتْ الْإِبِلُ; (S, O,) and الرَّجُلُ; (Msb;) aor. ٢, (S, Msb,) inf. n. شَلَّ (S, O, Msb, K*) and شَلَّلَ, (K, and Ksh in xii. 3,) like as قَصَصَ is inf. n. of قَصَصَ, (Ksh ibid.,) or شَلَّلَ is a simple subst.; (S, O;) He drove him away; (K;) and I drove away (S, O, Msb) the camels, (S, O,) and the man. (Msb.) And مَرَفَلَانِ يَشَلُّهُمَا السِّيفُ Such a one passed along urging them on, and driving them, with the sword. (S.) [See also 4.

— Hence,] الصُّبْحُ يَشَلُّ الظُّلَامَ The dawn drives away the darkness. (TA.) — And شَلَّتْ الْعَيْنُ شَلَّتْ The eye sent forth [or shed] its tears: (Lh, K:) like شَلَّتْ: (Lh, TA:) asserted by Yakkoob to be formed by substitution [of ل for ن]. (TA.) — And شَلَّ الدَّرْعُ, (O, TA,) and شَلَّ عَلَيْهِ, aor. ٢, inf. n. شَلَّ, (TA,) He put on himself the

coat of mail; on the authority of ISh. (O, TA.) — شَلَّتْ الثَّوبَ, (S, O, Msb, TA,) inf. n. شَلَّ, (O,) I sewed the garment, or piece of cloth, (S, O, Msb, TA,) slightly; (S, O, TA; [omitted, probably by inadvertence, in my copy of the Msb;]) [previously to the second sewing termed الْكُفَّ;] strangely omitted in the K: شَلَّةٌ is [app. a subst., not an inf. n., signifying The act, or art, of so sewing;] the contr. of كَفَافَةٌ. (TA.)

4. اَشَلَّ يَمِينَهُ, (S,) or يَدَهُ, (Fr, K,) He (i. e. God, S) made his right hand or arm, (S,) or his hand, or arm, (K,) to become unsound, or vitiated: (S:) or to become dried up, or stiff: or to go [or waste] away: (K:) or اَشَلَّ الْيَدَ He (i. e. God) made the hand or arm to become deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق [meaning veins or nerves]. (Msb.) And اَشَلَّ اللَّهُ يَدَهُ is said by way of imprecation [as meaning May God render his hand or arm unsound, &c.]. (O.) See also 1, first sentence. — [It is said that] اَشَلَّ signifies The driving away a camel, and a troop or company with the sword: [like شَلَّ: see 1, latter half:] — and The making war. (KL.)

7. اَشَلَّ He became driven away. (K, TA.) [In some of the copies of the K, اَشَلَّ بِهِ, meaning He became driven away by, or with, him, or it.] And اَشَلَّتْ الْإِبِلُ The camels became driven away. (S.) And اَشَلُّوا مَطْرُودِينَ [They went driven away]; referring to a company of people. (TA.) — [Hence,] اَشَلَّ الذِّئْبُ فِي الْغَنَمِ The wolf made an incursion among the sheep or goats; as also اَشَلَّتْ: mentioned by Az in art. نَشَعَ. (TA.) — And اَشَلَّ السَّيْلُ The torrent began to be impelled, before its becoming vehement: (Sh, O, K:) and so اَشَلَّ. (Sh, O.) — And اَشَلَّ الْمَطَرُ The rain descended. (K.)

R. Q. 1. شَلَّلْتُ الْمَاءَ I made the water to fall in drops; (S;) in consecutive drops. (TA.) And شَلَّلَ بَوَّهَ, (K, TA, [in the CK, erroneously, شَلَّلَتْ,]) and بَوَّهَ, (S, O, K, TA,) inf. n. شَلَّلَتْ, and شَلَّلَانِ, [both incorrectly written by Freytag,] (K, TA,) He (a boy, S, O, TA) scattered his urine; emitted it dispersedly: (K, TA:) the subst. [signifying the act of doing so] is شَلَّلٌ with fet-h. (K.) And شَلَّلَ السِّيفُ الدَّمَ, [in the CK, erroneously, بالدَّم,] and به, شَلَّلَ, The sword poured forth the blood. (K, TA.)

R. Q. 2. تَشَلَّلَ It (water) fell in consecutive drops. (TA.) And تَشَلَّلَ دَمًا It (a wound) dripped with blood in consecutive drops. (TA.) See also R. Q. 1, last sentence.

شَلَّةٌ: see the next paragraph.

شَلَّةٌ نِيَّةٌ q. i. شَلَّةٌ [app. as meaning The thing, or place, that one proposes to himself as the object of his aim]: (S, O, K:) the place that a company of men have proposed to themselves as the object of their aim or journey: so in the M: (TA:) or the نِيَّةُ [in the sense thus expl. in the M and TA] in

journeying: (T, K:) and thus also شَلِّي, and likewise in fasting, and in warring: one says, أَينَ شَلَامُ [Where is the place that they propose to themselves as the object of their aim in journeying, &c. ?]. (TA.) — And A remote affair (S, O, K) that one seeks; (K;) as also شَلَّةٌ. (O, K.) — See also شَلَّ. — And see شَلِيلٌ.

شَلَّ An unsoundness in the hand or arm, or a vitiated state thereof. (S, O.) [See also 1, first sentence, where it is mentioned as an inf. n.] — And † A stain, (S, O,) or a blackness, (K,) or a dust-colour, (TA,) in a garment, or piece of cloth, that does not become removed by washing. (S, O, K, TA.) One says, مَا هَذَا الشَّلُّ فِي ثَوْبِكَ, (S, O,) or بَثْوَبِكَ, (TA,) † [What is this stain, &c., in thy garment ?] — Also The act of driving away: (S, O, K:) a subst.: (S, O:) or an inf. n., (Ksh in xii. 3,) [see 1, latter half,] i. q. طَرَّدَ, like [the inf. n.] شَلَّ, (K,) as also شَلَّةٌ. (TA.)

شَلَّلٌ and شَلَّلٌ: see شَلَّلٌ.

لَا شَلَالٍ: see 1, second sentence.

جَاؤُوا بِشَلَالٍ They came driving away the camels. (S, O.) — And دَهَبَ الْقَوْمُ بِشَلَالٍ The people went driven away (مَطْرُودِينَ). (TA.) — And شَلَالٌ signifies A company of men in a scattered, or dispersed, state. (S, O.)

شَلُولٌ, of she-camels, and of women, (O, K, in the latter of which, in the place of وَالنَّسَاءِ, is found وَالشَّاءَ [i. e. and of sheep or goats], TA,) is like شَلَّلٌ [meaning Aged]. (O, K.) — See also شَلَّلٌ, in two places.

شَلِيلٌ, (S, O, K,) accord. to AO, (S,) or A'Obeyd, (O, TA,) An innermost covering for the body, worn beneath the coat of mail, (S, O, K,) whether it be a ثَوْبٌ or some other thing: (S, O:) and, (S, O, K,) sometimes, (S, O,) a short coat of mail, (S, O, K,) worn beneath the upper one, (S, O,) or worn beneath the large one: or in a general sense: (K:) [i. e.] a coat of mail itself is called شَلِيلٌ; (ISh, TA;) and also شَلَّةٌ: (TA:) pl. أَشَلَّةٌ; (S, O, TA;) in the K, erroneously, شَلَّةٌ. (TA.) — Also (S, O, K) A [cloth such as is termed] جِلْسٌ, (S, O,) or مِسْحٌ, of wool or of [goats'] hair, (K,) that is put upon the rump, or croup, of the camel, (S, O, K,) behind the [saddle called] رَحْلٌ. (K.) [See also شَلِيلٌ.] — And The part, of a valley, in which the water flows: (K:) or the middle of a valley, (S, O, K,) where flows the main body of water: (S, O:) so says A'Obeyd, on the authority of AO; but the word commonly known [in this sense] is سَلِيلٌ, with the unpointed س. (O.) — And The نخَاع [or spinal cord]; (K, TA;) [also called الشَّلِيلُ;] i. e. the عُرْق [or nerve] that is in the vertebrae of the back: mentioned by Kr. (TA.) — And Long streaks, or strips, of flesh, extending with the back: (K, TA:) n. un. with ة: also mentioned by Kr: but the more approved word

is with [the unpointed] س. (TA.) = And *Clouds in which is no water*; syn. جَهَام. (AA, O.)

شَلَاة: see 1, last sentence.

شَلَى: see شَلَاة, in two places.

شَلَل Water, and blood, falling in consecutive drops; as also مُتَشَلِّل. (K, TA.) — A زَق [or skin for wine &c.] flowing [or leaking]. (TA.) And Roasted flesh-meat (شَوَاة) of which the grease, or gravy, drips; like شَرَشَر and شَرَشَا. (TA in art. شر.) — مَا ذُو شَلَل (S, O) and شَلَل (S, O) Water having a dripping. (S, O.) — See also the next paragraph.

شَلَل A man light, active, or agile; (S;) [and] so مُشَلَّل (O,) and شَلُول (O, TA:) or the first, a boy, or young man, sharp-headed; light, or active, in spirit; brisk, lively, or sprightly, in his work; and so شَغَف and جَلَجَل (IAar, TA:) or a man clever, ingenious, acute, or sharp; light, active, or agile: (O:) or light, active, or agile, in accomplishing that which is wanted; quick; a good companion; cheerful in mind; as also شَلَل and مُشَلَّل [in the CK (erroneously) مُشَلَّل], and شَلُول and شَلَل (K, TA,) of which last the pl. is شَلَلُون, it having no broken pl. because of the rareness of فَعَل as the measure of an epithet: (Sb, TA:) and having little flesh; light, active, or agile, in that which he commences, (K, TA,) of work &c.; (TA;) as also مُتَشَلِّل (K, TA:) or this latter [simply] lean, or having little flesh. (S, O.)

شَلَسَة The falling of water in drops, (K, TA,) consecutively. (TA.) [If an inf. n. in this sense, its verb is most probably شَلَل.]

شَلَل: see R. Q. 1: — and see also شَلَل.

شَلَاة, applied to a plant, or herbage, Fresh, juicy, or sappy. (TA.)

أَشَل A man whose hand, or arm, has become unsound, or vitiated: (S, TA:) or deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق [meaning veins or nerves]: (Msb:) or dried up, or stiff: or whose hand, or arm, has gone [or wasted] away: (K, TA:) fem. أَشَلَاة. (S, Msb.) — And يَذْ شَلَاة (Mgh, TA) A hand, or an arm, that will not comply with that which its possessor desires of it, by reason of disease therein. (TA.) — And عَيْنُ شَلَاة An eye of which the sight has gone. (O, Msb, K.)

مِشَل A [spear of the kind called] مِطْرَد [q. v.]. (TA.) — And A he-ass that drives away [his she-asses] much. (K. [In the CK, in this sense, erroneously written مِشَل. See مِشَل]) — See also شَلَل, in two places. — One says also إِنَّهُ [thus app., but written in my original without any syll. signs,] meaning Verily he is a writer soundly, or thoroughly, learned; or skilled, intelligent, and experienced; and sufficing. (TA.) — Also A garment with which the neck is covered:

mentioned by the sheykh Zādeh in his Commentary on El-Beydāwee. (TA.)

مِشَل A he-ass much busied by the care of his she-asses. (IAar, O, L, K. [See also مِشَل])

شَلَل: see شَلَل: — and see also شَلَل.

شَلَج

شَلَج A well-known plant; (S;) [colza: see شَلَج: mentioned by the author of the L, and other leading lexicologists, following J. (TA.)

شَلَم

شَلَم Sparks of anger: so in the saying يَتَطَايَرُ شَلَم [His sparks of anger fly about]: (K:) and شَلَمَة. (TA.)

شَلَم: } see what follows.
شَلَمَة: }

شَلَم The رُؤَان [now applied to darnel-grass (but see this latter word رُؤَان)] that is [often found] in wheat; also called شَلَم (Msb, K) and شَلَمَة (K;) of Pers., or foreign, origin; (أَصْلُهُ) and it is said that one of its two extremities is sharp and the other thick: (Msb:) of the dial. of the Sawūd: accord. to IAar, i. q. زَبُون [sic.] and سَعِيع: AHn says that it is a small, oblong, red, erect grain, resembling in form the سَوْس [or grub] of wheat; and it does not intoxicate, but renders the wheat very bitter: and in one place he says, the plant of the شَلَم spreads upon the ground, and its leaves are like those of the خَلَاة [or salix Aegyptia] that is termed بَلَخِي, very green, and juicy, or tender; people eat its leaves when they are fresh, and they are pleasant [to the taste], without bitterness; but its grain is more intensely, or nauseously, bitter (أَعْقَى) than aloes. (TA.) [Forskål, in his Flora Aegypt. Arab. p. 199, after describing the رُؤَان, says, "شَلَم etiam agri vitium; a priore tamen diversa species: decocto plantæ obtunduntur sensus hominis qui operationem chirurgicam subire debet; Avicenna sic referente." See also سَكْرَة.] — [Golius says, on the authority of a gloss in a copy of the KL, that it signifies also A short, or little, avaricious, man; "vir eurtus, avarus:" a meaning, if correct, app. tropical.]

شَلَو

1. شَلَا, aor. 2, He went, or journeyed. (K.) — And He raised, uplifted, or took up, a thing; syn. رَفَعَ. (IAar, Az, K.)

4. أَشَلَا (S, Msb, K, &c.) inf. n. أَشَلَا (Msb,) He called a dog, (AZ, S, Msb, &c.): (Msb:) and he called a she-camel, (ISK, S, K,) and a ewe or she-goat, by her name, (ISK, S,) ta milk her. (ISK, S, K.) And أَشَلَى دَابَّتَهُ He showed the مِخْلَاة [or nose-bag (in the CK erroneously البِخْلَاة)] to his beast in order that it should come to him. (K.) [See also 10.] Accord. to

IAar and several others, one says, أَشَلَيْتُ الْكَلْبَ, meaning I incited, or urged, the dog [against the object, or objects, of the chase]; like أَشَرْتُهُ in measure and in signification: (Mgh, Msb, TA:) but this is disallowed by ISk, (S, Msb, TA,) and by Th; (S, Mgh, TA;) and in like manner, أَشَلَيْتُهُ بِالصَّيْدِ in the same sense; though they are allowed by others: one says, however, [by common consent,] أَشَلَيْتُ الْكَلْبَ بِالصَّيْدِ, meaning I called the dog to the chase. (Mgh.)

8: see the next paragraph, in two places.

10. أَشَلَاة (S, K,) and أَشَلَاة (S, K,) [accord. to my copies of the former, أَشَلَاة, but a verse immediately following as an ex. shows the right reading,] He called him in order to save him, or rescue him, (S, K,) or to make him come forth, (S,) from straitness, or perdition, (K,) or from a place: (S:) this is the primary signification. (TA.) — And [hence] the former, (S, K, TA,) and the latter also, (S, TA, i. e. أَشَلَاة, [thus in this instance in the copies of the S,]) He saved him, or rescued him. (S, K, TA.) — And أَشَلَى He (a man, TA) was, or became, angry. (K, TA.)

شَلَا: see the next paragraph.

شَلَو A limb, or member; (Msb, K;) as also شَلَوَة (TA:) or a limb, or member, of flesh-meat: whence, in a trad., ابْتَنِي بِشَلَوِي الْأَيْمَنِ [Bring thou to me its right limb]: (S:) pl. أَشَلَاة (S, Msb, TA) and أَشَلَى, [originally أَشَلَو], like أَشَلَى pl. of أَشَلَى. (TA.) — And The body of anything [i. e. of any animal]; as also شَلَا (K;) which latter is expl. by ISd as signifying the skin and body of anything; and is applied in a trad. to the inner side of a haunch as meaning having no flesh upon it: (TA:) [or,] accord. to IDrd, أَشَلَاة signifies the body of the man after its wasting, or decaying: (Msb, TA:) [or] أَشَلَاة the members, or limbs, of the man after wasting, or decaying, and becoming dis-sundered: (S, TA:) and (hence, Msb) one says, أَبْنُو فَلَان أَشَلَاة فَي بَنَى فَلَان, meaning † The sons of such a one are remains among the sons of such a one: (S, Msb:) and هُوَ مِنْ أَشَلَاة الْقَوْمِ † He is of the remains of the people: [for] شَلَو signifies † a remain, or remaining portion: and شَلَى [app. شَلَى, said to be like غَنَى, but this is, I doubt not, a mistranscription for غَنَى, i. e. originally of the measure فَعُول, is another pl. of شَلَو, and] signifies † remains of any thing. (TA.) [See also شَلَاة.] — Also Any skinned animal of which somewhat has been eaten and a portion remains: (K:) or a portion remaining, whether much or little, of a sheep or goat of which part has been eaten: (L voce سَلِيخ:) pl. أَشَلَاة. (K.) — And أَشَلَاة الْبِجَامِ † The straps, or thongs, of the bit or bridle: (A, K:) or such as have become old, and of which the iron appertenance has become slender, (K,

TA.) or, as in the M, [of which] the iron appertences [have become slender], without straps, or thongs: app. likened to limbs, or members, of flesh-meat. (TA.)

شِلْوَة: see the next preceding paragraph.

شَلْبَة A piece, or portion, of flesh-meat &c. (K, TA.) — And †A remnant, or remaining portion; (K, TA;) only of property: (S, K, TA:) pl. شَلَبَات. (S, TA.) One says, ذَهَبَتْ مَائِشَة, [The cattle of such a one went away, but a remnant remained to him]. (AZ, S.) [See also شَلْو.]

مُشَلَّى Lean, or light of flesh: (K, TA:) an epithet applied to a man. (TA.)

مُشَال, in the dial. of El-Hijaz, The things, or instruments, with which scarification is performed upon the cheeks: app. pl. of مُشَلَّة. (TA.)

شلياق

الشَّلِيَّاق A certain northern constellation, [namely, Lyra,] consisting of ten stars, the bright star [α] of which is called التَّنُّر الوَاقِع: the Arabs liken it to a vulture (نُور) which has contracted its wings to itself, as though it had alighted upon a thing: the vulgar call [the three chief stars in] it الأَثَلِي: and before the bright star is a dim star which the Arabs call الأظفار [i. e. the talons]. (Kzw. [Not in any of my Lexicons.])

شمر

1. أَشْمَر, aor. أَشْمَر; and شَمَرْت, aor. شَمَرْت; (S, Mgh, Msh, K;) the latter mentioned by AO; (S, TA;) third pers. of each شَمَر; (Mgh;) inf. n. شَمَر (S, Msh, K) and شَمِرَ (S, K,) which are of both verbs, (TA,) and شَمِرَ, mentioned by Z (K, TA) alone; (TA;) I smelt, i. e. perceived by the nose, (K,) a thing, (S, Msh, K,) or an odour; (Mgh;) and شَمَرْت signifies the same; (S, Msh, K, TA;) [أَشْمَرْت in the CK is a mistranscription for أَشْمَرْت;] and شَمَرْت also, (K,) and شَمَرْت, thus in the copies of the K, but correctly شَمَرْت: (TA:) [both, however, are mentioned in the CK: the former like قَصَبْت for قَصَصْت:] or شَمَرْت signifies شَمَرْت في شَمَرْت [I smelt the thing leisurely, or gently]: (S, TA:) or أَشْمَرْت and شَمَرْت both signify he put the thing near to his nose in order that he might draw in its odour. (AHn, TA.) — See an ex. in a prov. mentioned voce حَمَار. — [Hence,] شَمَر †He was tried, or proved by trial or experiment or experience; syn. أَخْبِر. (IAar, K.)

شَمَر, sec. pers. شَمَرْت, aor. شَمَرْت, (Msh,) inf. n. شَمَر (S, Msh, K,) He (a man) was high, or elevated, in the nose. (S, Msh, K.) — [And hence,] شَمَر (K,) [sec. pers. شَمَرْت,] inf. n. شَمَر (TA,) †He (a man, TA) magnified himself; or behaved

proudly, or haughtily. (K, TA. [And أَشْمَر has a similar meaning.]) — [This verb is also probably used in other senses, said of a mountain, &c.: see شَمَر below.] — See also 4, near the end.

2. شَمَرْت and شَمَرْت: see above, in two places.

3. شَمَر (K,) inf. n. شَمَرَة, (S, TA,) They smelt each other; (S, K;) as also شَمَرَا (K,) inf. n. شَمَر. (S.) — [Hence,] شَمَرَة †Look thou to see what is with him, or in his mind, (S, K, TA,) and draw near to him, (K, TA,) and seek after the knowledge of what is with him, or in his mind, (S, K,) by means of informations and disclosure; as though each smelt what was with the other in order to act according thereto. (TA.) And hence the saying, شَمَرْنَا نَرَى نَوَافِئَهُمْ [We endeavoured, or looked, to ascertain their condition; then we engaged them in near, though not close, conflict]. (TA.) You say also, شَمَرْت شَمَرْت meaning [simply] †I drew near to the man. (S.) شَمَرَة [used tropically] signifies †The looking into a thing. (KL.) And †The approaching the enemy so that the two parties see each other. (S.)

4. أَشْمَرَة He made him to smell it, or perceive it by the nose. (K.) You say, أَشْمَرْتَهُ الطِّيبُ [I made him to smell the perfume]. (S, Msh.) — And [hence] one says to the prefect, or governor, or prince, or commander, أَقْبِلْهَا أَشْمَرْتِي يَدَكَ [Suffer me to approach thy hand that I may kiss it]; (S, TA;) a phrase like نَاقِلِي يَدَكَ (TA,) but better than the latter phrase: so says Kh. (S.) — And أَشْمَرْتِ الْبَطْرَ, and أَشْمَرْتِ الْخِتَانِ, and she, i. e. the operator, took, (K, TA,) or cut off, (TA,) a small portion of the prepuce, and of the بَطْر [q. v.]: (K, TA:) or the latter signifies she cut off a portion of the نَوَافِئُ [q. v.], not extirpating it. (TA.) — And أَشْمَرْتِ الْحَرْفَ (S, K,) inf. n. أَشْمَر (S,) †He made the consonant to have a smack of the dammeh or the kesreh, (lit., made it to smell, S, or to taste, K, the dammeh or the kesreh,) in such a manner (S, K) that the أَشْمَر (S,) or that the dammeh or kesreh, (K,) was not heard, (S, K,) what is termed أَشْمَر رَوْمُ الْحَرْفِ being less than what is termed حَرْكَة الْحَرْفِ, the former being apparent only by the motion of the lip, (S,) or of the upper lip, (so in one of my copies of the S,) no account being taken of it, (S, K,) i. e., of the dammeh or kesreh, (K,) it not being reckoned as a حَرْكَة because of its feebleness, the consonant in this case being quiescent or like that which is quiescent, (S,) and the prosodical measure not being broken thereby: (K:) for ex., in the following verse,

• مَتَى أَنَامَ لَا يُؤَرِّقُنِي الْكَرَى
• لَيْلًا وَلَا أَسْمَعُ أَجْرَاسَ الْبَطْنِ

[meaning الْكَرَى and الْبَطْنِ, (as is said in one of my copies of the S,) i. e. When I sleep, he who lets beasts on hire will not render me wakeful by night, nor do I hear the bells of the camels on which people ride], the Arabs [or, as is said in the TA,

some of the Arabs] make the ق [in يُؤَرِّقُنِي] to have a smack of the dammeh; but if you took account of the حَرْكَة of the أَشْمَر [in this case,] the measure of the verse would be broken, [the foot] رَفْعِي الْكَرَى becoming, in the scanning, مُتَعَالِنٌ, which may be only in the كَامِل; whereas this verse is of the رَجَز (Sb, S:) another case of أَشْمَر is that of the ي in دَوْبَة, [in which that letter is quiescent, but made to have a smack of kesreh,] as is the same letter in every similar case, in a dim. noun, when followed by a doubled letter. (Zj, T in art. دَوْب.) Also He pronounced the consonant with a حَرْكَة [or vowel-sound] between damm and kesr, apparent only in utterance, not in writing; as in قَبْل and غَيْض in the Kur xi. 46. (PAk pp. 130 and 131.) [See also أَشْمَر رَوْمُ الْحَرْفِ, voce رَام.] — [Golius explains أَشْمَر signifying also "Reduxit, fecit ut converteret se ab aliqua re;" as on the authority of the KL; in my copy of which, however, I do not find this meaning.] — أَشْمَر (S, K,) inf. n. أَشْمَر, [as an intrans. verb,] said of a man, (S,) also signifies He passed by, or along, raising his head; (S, K, TA;) and magnified, or exalted, himself; behaved proudly, or disdainfully; or elevated his nose, from pride. (TA. [See also 1, near the end.]) — And He turned away from a thing. (K.) One says بَيْنَا هُمُرِي وَجْهَهُ إِذْ أَشْمَرُوا, i. e. [While they were in a certain direction, lo,] they turned away; (S, TA, as from AA;) or شَمَرُوا. (Thus in one of my copies of the S [but I think it to be a mistranscription.]) And أَشْمَر الْقَوْمُ The people, or party, deviated in their directions to the right and left: a phrase heard in this sense by AA. (S.)

5: see 1, in three places.

6: see 3, first sentence.

8: see 1, in two places.

10. أَشْمَرْت He desired to smell. (KL.) — And He perceived a smell, or an odour, from a thing. (KL.) — دَخَلَ الْمَخَاطَ أَنَّهُ فَاسْتَشْمَهُ فَأَذْخَلَهُ فِي حَلْقِهِ, said of a man, means أَشْمَرْتُهُ [i. e. †The mucus entered his nose, and he snuffed it up, and made it to pass into his fauces]; the verb being metaphorically thus used, like as الْإِسْتِشْقَاقُ is metaphorically used for الشَّمَر. (Mgh.)

شَمَر inf. n. of the intrans. verb شَمَر [q. v.]. (Msh, TA.) — [Used as a simple subst.,] Highness of the nose: (Mgh:) or highness of the bone of the nose, (S, K,) and beauty thereof, (K,) with evenness, or straightness, of its upper part, (S, K, TA,) when there is in it a gibbousness it is termed قَبَا, (S,) and uprightness of the end, or lowest part: (K:) or, as some say, this last quality [alone]: (TA:) or length of the end, or lower part, of the nose, so that it extends over the middle of the mustache, (وَرُودُ الْأَرْبَتَةِ,) with beautiful evenness, or straightness, of the bone, and highness thereof greater than the highness that is termed ذَنْف: or length and slenderness of the nose, and a downward extending of its رَوْتَة [i. e. end or tip, or part where the blood that flows from the nostrils drops or drips]: (K:) or [simply] length

in the nose. (Ham p. 789.) — And, in a man, The quality of having what is termed **شَمَر** of the nose. (S.) — [And hence, † Self-magnification, or pride, or haughtiness: see 1, near the end.] — And † Generosity. (Ham p. 728.) — Also *Highness*, (K,) or tallness of the head, (S,) of a mountain. (S, K.) — And † Nearness: and † remoteness: thus having two contr. meanings. (K, TA.) It has both of such meanings in the phrase **دَارُهُ شَمَرٌ** † [His house, or abode, is near: and, remote]: (K, TA:) and in the phrase **رَأَيْتُهُ مِنْ شَمَرٍ** † [I saw him, or it, from within a short distance: and, from afar]. (TA.)

شَمُورٌ A thing [odorous, fragrant, or] fit to be smelt. (KL.)

شَمِيرٌ High, or elevated: (S, K:) applied in this sense to a [camel's saddle such as is called] **قَتَبٌ**. (S.)

شَمَارٌ A sort of melon resembling a small colorynth, [or rather a small melon resembling a colorynth,] streaked with redness and greenness and yellowness: called in Pers. **دَسْتَبُوه** [i. e. "perfume"]; (K;) originally **دَسْتُ بُوِي** [or **دَسْتُ بُوِيَه**]: (TA:) its odour is cool, pleasant, lenitive, and narcotic; and the eating of it is laxative to the bowels: (K:) [The *cucumis dudaim* of Linn.; called by Forskål *cucumis schemmam*: the latter thus describes it (Flora Aegypt. Arab. p. 169): "*Caules 5-sulcati, setis rigidis, scandentes, cirrhosi: folia cordato-oblonga, acuta, subsinuata, dentato-repanda, hispida: calyces villosi, molles: flores flavi, conferti in alis: fructus globoso-ovatus, glaberrimus, magnitudine citri, flavus, maculis inæqualibus, fulvo-ferrugineis, versus polos in lineas confluentibus; pulpa aquosa, seminibus tota plena: fructus juvenis villosus; maturus glaber: odor, fortis nec ingratus; camque ob caussam cultus; non edulis:*" in the present day, the same appellation is applied in Egypt to several species of melon, of pleasant odour and taste; but this application I believe to be of very late origin: see also **لُشَاحٌ**: and see De Saey's "Rel. de l'Égypte par Abd-allatif," pp. 126-7.]

شَمَامَاتٌ Sweet odours that one smells. (K.)

شَمَائِرٌ Ripe dates remaining upon the raceme. (AZ, K.)

[**شَامٌ** Smelling, or perceiving by the nose.] — **يَا ابْنُ شَامَةِ الْوَذَرَةِ** [O son of her who smells the wozra] is an expression of reproach. (S.)

أَشْمَرٌ, applied to a man, (Mḡb,) Having that quality of the nose which is termed **شَمَرٌ**; (Mḡb, K;) or so **أَشْمَرُ الْأَنْفِ**, thus applied: (S:) fem. **شَمَاءٌ**: (Mḡb, TA:) and pl. **شَمَرٌ**. (TA.) — And [hence, † Self-magnifying, or proud, or haughty: or] a chief characterized by disdainfulness, scornfulness, or disdainful and proud incomppliance, (K, TA,) and high-minded. (TA.) — Also A mountain tall, (S, TA,) or high, (TA,) in the head. (S, TA.) [And *High*, as applied to a place of ascent in a mountain: see an ex. of the pl. in a verse cited voce **تَصَدَّفَ**.] — And A shoulder

high in the head of its bone. (K.) — [Freytag mentions two other meanings: — "*Ventus ex alto veniens, qui penetrantioris est odoratus*: — [and] fem. **جُشَامٌ** *Jugum extensum in monte*:" from the Deewān of the Hudhalees.]

مُشْمِرٌ [Turning away, or averse]. One says, **عَرَضْتُ عَلَيْهِ كَذَا فَإِذَا هُوَ مُشْمِرٌ لَا يُرِيدُهُ** [I offered to him such a thing, and lo, he was averse, not desiring it]. (S.)

مِشْرٌ An instrument of smelling; like as **مِشْعٌ** signifies "an instrument of hearing." — Hence, its pl. **مِشَارٌ** signifies Noses. (KL.) — [This pl. is expl. by Jac. Schultens, as meaning *Perfumes* (*odoramenta*): so says Freytag.]

مَشْمُورٌ A thing that is smelt; such as any sweet-smelling plant: like as **مَأْكُولٌ** signifies "a thing that is eaten:" (Mḡb:) [and] *musk*: (S, K:) [pl. **مَشْمُومَاتٌ**.]

شمت

1. **شَمَتَ**, aor. **شَمِتَ**, (S, A, Mḡb, K,) inf. n. **شَمَاتَةٌ** (S, K) and **شَمَاتٌ**, (K,) or the former is a simple subst., (Mḡb, [in which no inf. n. is mentioned,]) He (an enemy) rejoiced: (TA:) or he (a man, TA) rejoiced at the affliction of the enemy: (K, TA:) you say, **بِهِ شَمِتَ** He rejoiced at his [an enemy's] affliction. (S, A, Mḡb.)

2: see 4. — **تَشْمِيتٌ** is syn. with **تَسْمِيتٌ**: [i. e.] **تَشْمِيتُ الْعَاطِسِ** signifies The uttering a prayer for the sneezer; (S;) when he has, in obedience to an injunction of the Prophet, said **الْحَمْدُ لِلَّهِ** [Praise be to God]: (Har p. 250:) you say, **شَمِتَ عَلَيْهِ**, (ISd, A, TA,) and **شَمِتَ الْعَاطِسُ**, meaning [as expl. in art. **سَمِتَ**: or] He prayed for the sneezer that he might not be in a state in which his enemy might rejoice at his affliction: (ISd, TA:) **شَمِتَ** is better and more common than **سَمِتَ**: (A'Obeyd, TA in art. **سَمِتَ** and in the present art.): but the latter is said by Th to be the original word: or the meaning is, he said to the sneezer, May God put away, or avert, from thee that on account of which one would rejoice at thy affliction: or it is from **الشَّوَامِتُ** as signifying "the legs" of a quadruped, as though meaning he prayed for the sneezer that he might be firm, or steadfast, in his obedience to God. (L and TA from the Fáik &c.) And **شَمِتَ لَهُ** and **عَلَيْهِ**, inf. n. as above, He prayed for what was good for him; prayed for a blessing upon him; as also **سَمِتَ**, but the former is the better and the more common. (L and TA from the T and Fáik &c.) — Also i. q. **تَخْيِيبٌ**: (K:) you say, **شَمَتَهُ فَلَانٌ**, meaning **خَيَّبَهُ** [Such a one disappointed him; or caused him to be disappointed of attaining what he desired or sought: or denied him, refused him, prohibited him from attaining, or debarred him from, that which he desired or sought]. (TA.) — And i. q. **جَمْعٌ** [The act of collecting, &c.]. (K. [But SM says that he had searched to the utmost for this meaning without finding it in any other lexicon.]])

4. **أَشْمَتَهُ اللَّهُ بِهِ** God made him (i. e. the enemy, A, Mḡb) to rejoice at his affliction. (A, Mḡb, K, TA.) For **فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ** [Therefore make not thou the enemies to rejoice at my affliction], in the Kur [vii. 149], Mujāhid is related to have read **فَلَا تُشْمِتْ**: but the correctness of this is doubted. (TA.)

5. **تَشْمِتٌ** sign. .es A people's returning disappointed of attaining their desire, without spoil. (K.)

8. **اِشْتِمَاتٌ** [A camel's] beginning to be fat. (K. [See the part. n., below.]])

شَمَاتٌ Disappointment; frustration of one's endeavour or hope: (IB, TA:) a subst. from **تَشْمِيتٌ** as signifying **تَخْيِيبٌ**. (TA.) — Also, thus written in copies of the K, [and in the S,] with keṣr, (TA,) [but in the CK **شَمَاتٌ**,] and **شَمَاتِي**, (K,) Persons suffering disappointment; or failing of attaining their desire; (K, TA;) without spoil: (TA:) [pls.] without any sing.; (K:) or the latter has no sing. known to ISd: (TA:) [but] **شَامِتٌ** has this meaning as a sing. part. n., and **شَمَاتٌ** [app. **شَمَاتٌ**] is its pl. (IB, TA.) One says, **رَجَعُوا شَمَاتِي**, (IAḡr, TA,) or **شَمَاتًا**, (S,) They returned suffering disappointment; or failing of attaining their desire: (IAḡr, S, TA;) without spoil; and so **مُشْمِتِينَ** and **مُشْمِتِينَ**. (TA.)

[**شَمِيتٌ** Reproach ("convicium"): so Golius, as from the KL; but I do not find it in my copy of that work.]

شَمَاتِي: see **شَمَاتٌ**, in two places.

شَامِتٌ One rejoicing at the affliction of an enemy: [fem. with **ة**: pl. masc. **شَمَاتٌ** and fem. **شَوَامِتٌ**; or the latter may be anomalously masc., like **قَوَارِسٌ** &c.; and as such it is evidently used in the L, in one place; but in another place, where it cites an explanation by AO, as fem.: both are mentioned in the M and L and TA, and the latter in the S and A also.] One says, **اللَّهُمَّ لَا تُطِيعَنَّ لِي شَامِتًا** [O God, comply not with the desire of one who is to me a rejoicer at my affliction]; meaning, do not with me that which one who rejoices at my affliction likes, or approves; for in that case, Thou wouldst be as though Thou obeyedst him. (ISk, L, TA.) And **بَاتَ فَلَانٌ بِلَيْلَةِ الشَّوَامِتِ** Such a one passed a night such as would make to rejoice those, or those females, that would rejoice at the affliction of an enemy; (S, A, L, TA;) i. e., a distressing night. (A.) [And a verse cited in the next paragraph presents, as some read it, a similar ex. of **الشَّوَامِتِ**.] — See also **شَمَاتٌ**.

شَامِتَةٌ [fem. of **شَامِتٌ**, q. v. — Also], as a subst., sing. of **شَوَامِتٌ** (S, TA) which signifies The legs of a beast. (S, A, K, TA.) One says, **لَا تَرَكَ اللَّهُ لَهُ شَامِتَةً**, i. e. [May God not leave to him] a leg

of a beast. (AA, S, A, TA.) And En-Núbighah [Edh-Dhubyānee] says,

- فَارْتَاَعَ مِنْ صَوْتِ كَلَابٍ فَبَاتَ لَهُ
• طَوَعَ الشَّوَابِتِ مِنْ خَوْفٍ وَمِنْ صَرَدٍ

[And that has been frightened at the voice of a huntsman with his dogs,] and passed the night in consequence thereof standing, (lit. obeying the legs,) by reason of fear and [also] of cold; the poet describing a [wild] bull: (AO, L, TA:) but some read طَوَعَ (instead of طَوَعَ); and accord. to this reading, the meaning is, and passed the night having, of fear and of cold, what was agreeable with the desire of such as would rejoice at his affliction; the phrase being like the saying اللَّهُمَّ لَا تُطِيعَنَّ لِي شَامِتًا meaning as expl. in the next preceding paragraph: (ISK, L, TA:) or he passed the night having [of fear and of cold] what would rejoice the شَوَابِتِ that heard thereof: (AO, L, TA:) [and in like manner, Z says,] طَوَعَ بَاتَ الشَّوَابِتِ [without لَهُ, and with طَوَعَ in the accus. case, lit. he passed the night obeying those, or those females, that rejoiced at his affliction,] means, as those that rejoiced at his affliction liked, or approved. (A.)

مُشَيْتٌ A king prayed for (K, TA) with the prayers that are offered for kings. (TA.) — See also شَيْتٌ, last sentence.

مُشَيْتٌ Any one praying, or who prays, for what is good; as also مُشَيْتٌ. (S.)

إِبِلٌ مُشَيْتَةٌ Camels beginning to be fat. (TA.)

مُشَيْتٌ: see its pl. voce شَيْتٌ, last sentence.

شمخ

1. شَمَخَ, (S, L, K,) aor. ʔ, inf. n. شُمُوعٌ, (L,) It (a mountain) was high, or lofty. (S, L, K.) — Hence, (Har p. 442,) شَمَخَ بِأَنفِهِ, (S, A, L, K,) and شَمَخَ أَنْفُهُ, aor. and inf. n. as above, (L,) He (a man) magnified, or exalted, himself; was proud; (S, A, L, K;) behaved proudly, or disdainfully; elevated his nose, from pride. (L.) [See also زَمَخَ.]

شَمَخَ نِيَّةً (L, K) and شُمُوعٌ (L) A distant, far-reaching, or far-aiming, intention, purpose, or design; [in an action or a journey &c.]; (L, K;) as also زَمَخَ نِيَّةً and زُمُوعٌ. (L.)

مَفَاةٌ شُمُوعٌ A desert, or waterless desert, far-extending; (K;) as also زُمُوعٌ. (TA.) — See also شَمَخَ.

شَمَخَ: see what follows, in two places.

جَبَلٌ شَامِخٌ A high, or lofty, mountain; (S, A, L;) as also شَمَخَ [but in an intensive sense, i. e. a very high or lofty mountain]: (L:) pl. جِبَالٌ شَوَامِخٌ (S, A) and شَمَخَ. (A.) — Hence, شَامِخٌ signifies also Proud; (L, TA;) elevating

the nose, from pride, or disdain: [like زَامِخٌ:] pl. شَمَخَ (L, K:) and شَمَخَ a man who magnifies, or exalts, himself much; or elevates his nose much, from pride. (L.) — And أَنْوَفٌ شَمِخٌ [Noses elevated, from pride]; like زَمَخَ. (S.) — And نَسَبٌ شَامِخٌ [A proud, or high, lineage]. (TA.)

شمر

1. شَمَرَ, aor. ʔ, inf. n. شَمْرٌ: see the next paragraph, in five places.

2. شَمَرَ, (S, A, Mgb, K,) inf. n. تَشْمِيرٌ, (S, K,) He raised, (S, Mgb, K,) or tucked up, or contracted, (A,) his garment, (Mgb, K,) or his waist-wrapper, (S,) [or his sleeve,] or his skirts. (A.) One says, شَمَرَ عَنْ سَاقِهِ [He raised, or tucked up, his garment, or waist-wrapper, or skirts, from his shank]. (S.) [And in like manner, تَشْمِيرٌ signifies He raised, or tucked up, his garment, &c.: for] one says also, تَشْمَرَ عَنْ سَاعِدَيْهِ [He tucked up his sleeves from his fore arms]. (TA.) It is said in a prov., شَمَرَ ذَيْلًا وَادَّرَعَ لَيْلًا i. e. [lit.] He contracted, or drew up, his [or a] skirt [and clad himself with night as with a tunic]: (TA:) or شَمَرَ ذَيْلًا وَادَّرَعَ لَيْلًا, meaning Use thou prudence, or precaution, or good judgment, and journey all the night. (S and K in art. دَرَعَ.) — [Hence,] + He strove, or laboured, exerted himself or his power or ability, employed himself vigorously or laboriously or with energy, or took extraordinary pains, (AA, Mgb, TA,) and was quick, (AA, TA,) فِي الْأَمْرِ [in the affair]; as also شَمَرَ, inf. n. شَمْرٌ: (TA:) and فِي الْعِبَادَةِ [in religious service]: (Mgb:) and فِي سَبِيلِهِ [in his pace, or journeying]; like تَجَرَّدَ and انْجَرَّدَ. (L and TA in art. جَرَدَ.) Also, (K,) inf. n. as above; (TA:) and شَمَرَ, (K,) aor. ʔ, inf. n. شَمْرٌ: (TA:) and تَشْمَرَ, and انْشَمَرَ, and تَشْمَرُ; + He passed along striving, or exerting himself, or vigorously: or he passed along with a proud and self-conceited gait; (K;) [and] مَرَّ بِشَمْرٍ, inf. n. as above, has the latter meaning. (S.) And شَمَرُ فِي الْأَمْرِ + He was, or became, light, or active, (S, Mgb, K,) and quick, (Mgb,) in, or for, the affair: (S, Mgb, K:) and شَمَرٌ لِلْأَمْرِ, and شَمَرٌ لِلْأَمْرِ أَذْيَالَهُ, (A, TA,) and شَمَرَ عَنْ سَاقِهِ, (TA,) + He was, or became, light, or active, and he rose, or hastened, to do the thing, or affair. (A, TA.) And شَمَرَتْ [The war, or battle, became vehement; like سَاتَى عَنْ سَاقِهَا and الْحَرْبُ كَشَفَتْ عَنْ سَاقِهَا]. (A.) — Also He contracted a thing; syn. قَلَصَ; (TA:) [and so, perhaps, شَمَرَ; for] الشَّمْرُ signifies تَقْلِيصُ الشَّيْءِ, like التَّشْمِيرُ. (K:) [or the author of the TA may have misunderstood this explanation in the K, and the meaning may be it (a thing) contracted, or became contracted; for قَلَصَ is trans. and also (like قَلَصَ) intrans.: that شَمَرَ has this latter meaning, whether it have also, or have not, the former, is shown by the statement that] one says, شَمَرَتْ الشَّفَّةُ meaning قَلَصَتْ [i. e.

The lip became contracted, or became contracted upwards]: (M in art. قَلَصَ:) and تَشْمَرُ [in like manner] signifies it (a thing) contracted, or became contracted; syn. قَلَصَ. (TA.) — Also, (inf. n. as above, A, S,) + He launched forth a ship, or boat; let it go; let it take its course; (A, I, A, S, A, K;) and in like manner, a hawk; (A;) and he discharged, or shot, an arrow: (A, I, A, S, A, Mgb:) and hence, (A, S,) + he sent, sent forth, or sent away, (A, S, M, A, K,) a thing. (M, A.) [See also سَمَرَ.] And شَمَرَ الْإِبِلَ, inf. n. as above; (TA;) and اشْمَرَهَا; (K;) + He hastened the camels; made them to hasten; syn. أَكْشَمَهَا, [which seems to be either syn. with, or a mistranscription for, كَشَمَهَا, (see سَمَرَ)] and أَعْجَلَهَا. (O, K, TA.) — And شَمَرْتُ النَّخْلَ + I cut off the fruit of the palm-trees; syn. صَرَمْتُهُ; (A, TA;) or so شَمَرْتُهُ, (Ibn-'Abbād, O,) [for] الشَّمْرُ signifies صِرَامُ النَّخْلِ. (K.)

4. اشْمَرَ الْإِبِلَ: see 2, last sentence but one. — اشْمَرَ الْجَمَلَ طَرُوقَتَهُ The he-camel impregnated the she-camel covered by him. (O, K.) — اشْمَرَهُ بِالسَّيْفِ He destroyed him with the sword; syn. أَذْرَجَهُ. (O, K.)

5. شَمَرَ: see 2, third sentence. — [Hence,] انْشَمَرَ, (S, K,) or لَبَعَلَ (A,) and تَشْمَرُ لِلْأَمْرِ, (S,) + He prepared himself (S, A, K,) for the affair, (S, K,) or for the work. (A.) [Freytag mentions اشْمَرَ لِلْأَمْرِ in a similar sense, "Paratus fuit ad rem peragendam," as on the authority of J; but I do not find it in the S.] — See also 2 as syn. with 1 and 7. — [Also, app., as quasi-pass. of 2, It (a garment, &c., was, or became, raised, or tucked up, or contracted; and so signifies انْشَمَرَ.] — See 2 again, in the latter part of the paragraph.

7. انْشَمَرَ: see 5, in two places. — See also 2 as syn. with 1 and 5. — Also He (a horse) hastened, or went quickly. (S, O.) [Accord. to Freytag, the verb in this sense in the S is اشْمَرَ; but this is a mistake.] — And i. q. مَضَى and نَفَذَ [app. as meaning + It, or he, acted with a penetrative force or energy (see شَمَرٌ and شَمْرِي)]; and so اشْمَرُ. (TA.) — And It (the water of a wall) went away. (A, TA.)

8: see the next preceding paragraph.

شَمَرٌ, applied to a man, + Light, agile, or active; acute, or sharp, or quick, in intellect; clever, knowing, or intelligent; syn. زَوَّلَ and بَصِيرٌ; (El-Muarriz, O, K;) and نَاقِذٌ (O, K;) thus accord. to the copies of the K [probably from the O]; but in the Tekmileh &c., نَاقِذٌ, [which I regard as the right reading, meaning one who acts with a penetrative energy, or who is sharp, vigorous, or effective,] (TA,) in everything. (O, TA.) See also شَمْرِي. — Also + Liberal, bountiful, munificent, or generous; (O, K;) and courageous. (TA.)

شَمَارٌ: see شَمَرٌ.

شَمْرَةٌ The gait, or manner of walking, of a

vitious, or depraved, man; (O, K;) or, accord. to IAr, of a man who goes to and fro, and round about. (TA.) [See also شَرَّة.]

شَرٌّ *Severe evil.* (S, O, K.) It is said in a prov., أَجَاءَهُ الْخَوْفُ إِلَى شَرِّ شَيْءٍ, (TA,) or أَجَاءَهُ, (so in a copy of the A,) [Fear compelled him to betake himself to that which was a severe evil:] i. e. he feared an evil, and fear reduced him to a greater evil. (A.)

شَمَارٌ i. q. رَازِيَانَج, in the dial. of Egypt, (O, K, TA,) also [and more commonly] called شَمَرٌ [applied to the *Anethum graveolens*, or common garden-dill, and to its seed; and also to the *anethum feniculum*, or fennel: see also سَنُوت] (TA.)

شَمَرِيٌّ [in the CK شَمَرِيٌّ, without teslheed to the م,] † A man, (S,) penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in the performing of affairs, and expert, or experienced; (S, K, TA;) mostly with respect to travel; (TA;) as though it were a rel. n. from شَمَرَ; (S;) ns also شَمَرِيٌّ (S, K) and شَمَرِيٌّ [in the CK شَمَرِيٌّ] and شَمَرِيٌّ [in the CK شَمَرِيٌّ] and شَمَرِيٌّ and شَمَرِيٌّ (K,) the last an intensive form, (TA,) and مُشَمَرٌ: (K:) or clever in the performing of affairs, and quick: (Fr, TA:) or one who strives, labours, or exerts himself, and is clever and skilful: (Abou-Bekr, TA:) or quick in evil, and in what is vain, or false; who strives, labours, or exerts himself, therein; from شَمَرَ meaning "he strove, laboured, or exerted himself, and was quick:" (AA, Abou-Bekr, TA:) or one who goes his own way, or pursues a heading, or rash, course, and will not refrain. (Abou-Bekr, TA.) — نَافَةٌ شَمَرِيَّةٌ, (S, K,) and شَمَرِيَّةٌ, and شَمَرِيَّةٌ, (K, TA,) [all in the CK without teslheed to the م,] and شَمَرِيَّةٌ, (S, K,) † A she-camel that is quick (S, K) in pace. (TA.)

شَمُورٌ, occurring in a trad. respecting 'Ouj Ibn-'Unuk, [or Ibn-'Ouk,] as meaning something with which a mass of rock was hollowed out according to the size of his head, (TA,) Diamond: (K:) thought by El-Khattābī to have this meaning; but he says, "I have not heard respecting it anything upon which I place reliance." (IAth, TA.)

شَمِيرٌ † One who strives, labours, or exerts himself; who employs himself vigorously, laboriously, or with energy; (K, TA;) in the performance of affairs. (TA.) See also شَمَرِيٌّ in two places.

شَامِرٌ, شَامِرَةٌ, A ewe, or she-goat, having her udder drawn up to her belly: (S, K:) an epithet having no verb. (TA.) — شَفَّةٌ شَامِرَةٌ, and شَفَّةٌ شَامِرَةٌ, A contracted lip. (TA.) — شَامِرَةٌ, (A, K,) and شَامِرَةٌ, (K,) or شَامِرَةٌ, (so in a copy of the A,) A gum cleaving to the roots of the teeth. (A, K.)

شَمِيرٌ: see شَمَرِيٌّ: — and see also شَامِرٌ.

شَمِيرٌ: see its fem. voce شَامِرٌ, in two places.

شمخ

Q. 1. شَمَخَ التَّخْلَةَ He stripped off the unripe dates of the palm-tree. (L.) And شَمَخَ الْعِدْقُ Strip thou the شَمَارِيخ [or fruit-stalks] of the raceme of the palm-tree with the مِخْلَب, cutting off [the dates]. (L, K.) [In the former, in the place of قَطَعًا, the last word in the explanation in the K, is put قَطَعًا, app. by a mistake of the copyist.]

شَمَارِخٌ (S, Mgh, Msh, K) and شَمُرُخٌ (S, Msh, K) A [fruit-] stalk of the raceme of a palm-tree; (Mgh;) the عُنْكَال (S, L,) or thing, (Msh,) upon which are the dates; (L, Msh;) [i. e. any one of the stalks that branch off from the main stem of the raceme, and on which hang the dates; each of these stalks comprising a number of dates, one below another:] pl. of both شَمَارِخٌ: (Msh:) the عِدْقُ, or كِبَاةٌ, [q. v.] comprises the شَمَارِخ: (Msh voce عِدْقُ) or an عُنْكَال upon which are unripe dates, or grapes: (K:) originally relating to a raceme of dates; but sometimes, to grapes: (L:) and the former word [or each] signifies a small bunch of grapes, growing apart, but attached to the lower portion of the stalk of a larger bunch. (T, TA.) — Also, شَمَارِخٌ, The head of a mountain: (S, K:) or a round, tall, slender head, or peak, of a mountain: (L:) accord. to As, [the pl.] شَمَارِخٌ signifies the heads of mountains: (TA:) or it signifies the upper, or uppermost, part [or parts] of a mountain; and in like manner, of trees. (Ham p. 786.) And † The upper, or uppermost, parts of clouds: (K:) or [the pl.] شَمَارِخٌ is metaphorically applied to the upper, or uppermost, parts of clouds. (Ham ubi suprā.) — And A blaze upon the face of a horse, when it is narrow, (S, K, TA,) and long, (TA,) and extending so as to cover the [part of the nose called] خَيْشُور, but not reaching to the lip: (S, K, TA:) or a blaze, upon the face of a horse, extending downwards on the nose. (Lth, TA.) [See غَرَّةٌ سَائِلَةٌ, in art. سِيل.] Accord. to J, The horse itself [that has such a blaze] is also thus called; but this is a mistake: (K:) it seems that he meant to have said ذُو شَمَارِخ; but this, in a verse which he cites, is the name of a horse of Málík Ibn-'Owí En-Nadree, as is said in the K. (MF.) — [The pl.] الشَمَارِخٌ is also a name applied by the Arabs to † The stars of Centaurus (قَنُطُورُس) and Lepus (السَّبُع) collectively. (Kzw.)

شَمُرُخٌ: see the next preceding paragraph, first sentence. — Also A slender, and soft or tender, branch, that has grown forth, within a year, upon the upper part of a thick branch. (L.)

الشَّمَارِجِيَّةُ A sect of the heretics, or schismatics, (الخَوَارِج) the companions [or followers] of 'Abd-Allah Ibn-Shimrákh. (S, K.)

شمردل

شَمَرْدَلٌ A youth, strong and hardy; and in the like sense applied to a camel: (Lth, TA:) or tall; as also شَمَرْدَلِيٌّ: (Ham pp. 728 and 789:) or a bulky camel: (IAr, TA:) or, of camels &c., (S, O, K,) the swift: (S, O;) or youthful, swift, and goodly in make: (K:) and with ة, a she-camel goodly, beautiful in make. (A'Obeid, S, O, K.)

شَمَرْدَلِيٌّ: see the preceding paragraph.

شمردل

شَمَرْدَلٌ a dial. var. of شَمَرْدَلٌ [q. v.]. (Lth, O, K.)

شمز

1. شَمَزْتُ نَفْسِي مِنْهُ, aor. ٢, (TK,) inf. n. شَمَزٌ, (IAr, K,) My soul shrank from it in dislike or hatred. (IAr, K, TK.) [See also 5, and Q. 4.]

5. شَمَزَتْ وَجْهَهُ His face became changed, or altered, (T, S, K,) by anger, (K,) and contracted. (T, S, K.) See also what next follows.

Q. Q. 4. اِشْمَزَ (S, K,) inf. n. اِشْمَزَازٌ, (S,) He (a man, S) shrank, or became contracted; (S, K, TA;) as also اِشْمَزَ: (TA:) he quaked, or shuddered: (IAr, K:) or he was frightened (AZ, S, K) at a thing. (AZ, S.) It is said in the Kur xxxix. 46. وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ And when God is mentioned alone, the hearts of those who will not believe in the world to come become contracted, and shrink with aversion: (Bd, Jel:) or quake, or shudder. (Zj, TA.) And you say, قُلْتُ لَهُ كَذَا فَاشْمَأَزَّ مِنْهُ [I said to him such a thing, and he shrank from it; or quaked, or shuddered, at it; or was frightened at it]. (A.) And اِشْمَأَزَّ الشَّيْءُ, (K,) without a prep., accord. to Kr, (TA,) He disliked, or hated, the thing. (K.) [See also 1, and 5.]

شَمَارِيزَةٌ [a subst.] from Q. Q. 4, [A shrinking, or contraction: a quaking, or shuddering: or fright: and dislike, or hatred.] (S, K, TA.) You say, رَجُلٌ فِيهِ شَمَارِيزَةٌ [A man in whom is a shrinking, &c.] (TA.)

شَمَزٌ Shrinking with aversion; syn. نَافَرٌ: (K:) disliking, or hating, (K,) a thing: (TA:) frightened, or afraid. (K.)

شمس

1. شَمَسَ, aor. ٢ and ٣, (S, Msh, K,) inf. n. شَمُوسٌ; (TA;) and شَمِسَ, aor. ٢ (K) and ٢ also, like يَفْضُل, aor. يَفْضُلُ, accord. to the lexicologists, as ISd says, but he holds the aor. of شَمِسَ to be ٢ [only]; (TA;) and اِشْمَسَ; (S, K;) It (a day) was, or became, sunny, or sunshiny; it had sun, or sunshine: (S, Msh, K:) or it had sun, or sunshine, all the daytime: or it was, or became, clear, or unobscured: (TA:) or its sun was, or became, vehement. (IF, Msh.) — شَمَسَ, (S, Msh, K,) aor. ٢ (Msh, TA) and ٣, (Msh,) inf. n. شَمُوسٌ

and شَمَسَ, (S, Mgh, K,) *He (a horse) refused to be ridden or mounted: (S, K:) or took fright and broke loose and ran away, refusing to be ridden, by reason of the vehemence of his force of resistance, [for لَشْدَة متعبه in the TA, I read لَشْدَة مَنَعْتَهُ] and his sharpness of temper, so that he would not remain still: (TA:) or became rebellious against his rider. (Mgh.)* — [Hence,] شَمَسَتْ المرأة † *The woman abstained from looking at men, and from exciting their desire. (TA.)* — And شَمَسَ بِى فَلَانٌ † *Surh a one showed enmity to me: (K:) or showed his enmity to me, (T, S, A,) and almost made it to take effect, (A,) or as though he purposed to act: (T, TA:) or شَمَسَ بِى signifies, [unless فى be a mistake for لى, and فَلَانٌ for فَلَانٌ] he showed his enmity [towards such a one], and could not conceal it. (M in TA.)* [See also 3.] — And الْخَمْرُ تَشْمُسُ † *Wine overcomes, and runs away with, its drinker. (TA.)*

2. شَمَسَ, (TK,) inf. n. تَشْمِسُ, (K,) *He worshipped the sun. (K, TK.)* — And *He spread a thing in the sun, or sunshine, (K, TK,) in order that it might dry. (TA.)*

3. شَمَسَهُ, inf. n. مُشَامَسَةٌ and شَمَسَ, *He opposed him, and treated him with enmity or hostility. (Th, TA.)* [See also 1.]

4: see 1, first signification. — [Also *He ascended a mountain towards the sun. (Freytag, from the Deewān of the Hudhalees.)*

5. تَشَمَسَ *He (a man) sat in the sun, or sunshine: (TA:) he set himself up [or exposed himself standing] to the sun. (S, TA.)* — تَشَمَسَ عَلَيْهِ *He was niggardly, tenacious, or avaricious, to him. (TA.)* [See also the part. n., below.]

الشَّمْسُ [The sun:] the body of the solar light, that runs its course in the firmament: (Lth, TA:) it is fem.: (S, Mgh, K:) and has neither dual nor pl.: (Mgh:) or it has a pl., [though this is not used in a pl. sense,] namely, شَمُوسٌ, (S, K,) as though they called every part of it a شَمْسٌ, like as they said مَفَارِقٌ for مَفَرِقٌ. (S.) When it is made determinate without the article ال, [as] in the name عَبْدُ شَمْسٍ, meaning *The Servant of the Sun*, (Mgh, K,) i. e., of this luminous object, (Mgh,) the شَمْسُ of heaven, because they used to worship it, (K,) it is imperfectly decl., (Abou-'Alce, Mgh, K,) because it is determinate and of the fem. gender, (Abou-'Alce, K,) or because it is a proper name and of the fem. gender and altered from الشَّمْسُ: (Mgh:) and a poet says,

كَلَّا وَشَمْسٌ لَتَخْضِبَنَّ دِمَا

[*Nay verily, by the sun, we will assuredly dye them with blood*], making شَمْسٌ imperfectly decl. because he means the art. ال to be understood: (IAqr, TA:) but some say that in the former instance, (Mgh, TA,) and in the latter, (TA,) the word in question has a different signification, which will be shown below: (Mgh, TA:) and Sb says that none of the Arabs made شَمْسٌ determinate without the art. ال, except in the proper

name mentioned above, in which all of them made it so. (TA.) The dim. is شَمْسِيَّةٌ. (S, TA.) — [Also *The sun, or sunshine.*] You say, قَعَدَ فِي الشَّمْسِ [He sat in the sun, or sunshine]. (TA.) — Also, (K, TA,) or شَمْسٌ, (Mgh,) *A certain ancient idol. (Mgh, K.)* Accord. to Ibn-El-Kelbee, it is this that is meant by the proper name mentioned above; and if so, it is perfectly decl.: (Mgh:) and some say that it is this also that is meant in the words of the poet cited above, and that he makes the word imperfectly decl. because he uses it as a proper name of the image (الصُّورَة). (TA.) — شَمْسٌ also signifies *A kind of necklace or collar: (S, K:) or a pendant, or suspended ornament, (مَغْلَقٌ) of the necklace or collar upon the neck: or the collar of a dog: (TA:) or a kind of women's ornament: of the masc. gender: (Lh, TA:) pl. شَمُوسٌ. (TA.)* — And *A kind of comb, (K,) with which women in the first age used to comb themselves: (TA;) as also شَمْسَةٌ. (IDrd, TA.)* — شَمْسٌ = يَوْمٌ شَمْسٌ: see شَمْسٌ.

شَمْسٌ: see يَوْمٌ شَمْسٌ.

شَمْسَةٌ: see شَمْسٌ, last sentence but one.

شَمْسِيٌّ [Of, or relating to, the sun; solar]. الشَّمْسِيَّةُ *The solar year. (Mgh.)* — It is also a term applied by some of the Arabs to The first [annual] increase [of sheep and goats]. (Abou-Nasr, TA voce صَفَرِيٌّ, q. v.)

شَمَسَ *The disposition, in a horse, of refusing to be ridden, or mounted. (S.)* — [And hence,] † *The disposition, in a woman, of abstaining from looking at men, and from exciting their desire: a subst. from شَمَسَتْ. (TA.)*

شَمُوسٌ *A horse that refuses to be ridden or mounted; (S, K;) as also شَمَسٌ: (K:) or that takes fright and breaks loose and runs away, refusing to be ridden, by reason of the vehemence of his force of resistance and his sharpness of temper, so that he will not remain still: (TA: [see 1:]) or that will hardly remain still: (A:) or that rebels against his rider: (Mgh:) or that refuses to be ridden or mounted, and will hardly remain still: (Mgh:) also applied to a she-camel: (TA:) شَمُوسٌ, with ص, applied to a horse is not allowable: (Mgh:) pl. شَمَسٌ (A, Mgh, Mgh, K) and شَمْسٌ. (K.) — [Hence,] † *A woman who abstains from looking at men, and from exciting their desire; as also شَامِسَةٌ: pl. of the former, شَمُوسٌ; and of the latter, [شَوَامِسٌ and] شَمُوسٌ. (TA.)* — Hence also, (Mgh,) † *A man refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, Mgh, TA:) and a man hard, harsh, or ill-natured, in his enmity, vehement in contrariety to him who opposes him: (TA:) شَمُوسٌ [with ص] is not allowable. (S.)* — [Hence too,] الشَّمُوسُ † *Wine: (AHn, K:) because it overcomes, and runs away with, its drinker, like the horse to which this epithet is applied. (AHn.)**

شَمْسِيَّةٌ dim. of شَمْسٌ, q. v.

شَمَسَ *One of the heads of the Christians, who shaves the middle of his head, and keeps to the church: (Lth, A, Mgh, K:) [in the present day, a deacon: see جَائِلِيٌّ:] not pure Arabic, (IDrd,) or not sound Arabic: (M:) [probably, as Golius says, from the Chaldee ܫܡܫܐ:] pl. شَمَاسَةٌ. (Mgh, K: [in the TA, شَمَاسَة; and in a copy of the A, شَمَاسَة; but the right reading is that in the Mgh.]*

شَامِسٌ *A sunny, or sunshiny, day; a day having sun, or sunshine: or having sun, or sunshine, all the daytime: or clear; unobscured: and in like manner, شَمْسٌ and شَمْسٌ, a clear, cloudless, day: and شَامِسٌ also signifies intensely hot: (TA:) and شَمْسِيٌّ, applied to a day, signifies the same as شَامِسٌ; (A;) and so شَمُوسٌ. (Th, TA.)* — *A neck having [ornaments of the kind called] شَمُوسٌ [pl. of شَمْسٌ, q. v.]: a possessive epithet. (TA.)* — See also شَمُوسٌ, in two places.

أَشَمَسَ *More, and most, incontinent or resisting. (Ham p. 324.)*

مُشَمْسٌ: see شَامِسٌ.

مُشَمْسٌ *Made [or spread to dry (see 2)] in the sun, or sunshine. (S.)*

مُشَمْسٌ *A worshipper of the sun. (O, TA.)*

شَمُوسٌ: see شَامِسٌ.

مُشَمْسٌ [Sitting in or] setting himself up to [or exposing himself standing to] the sun. (K.) — *A man who defends what is behind his back: (Ish, TA:) a man strong (Ish, K, TA) in that which sustains or supports him; syn. قَوِيٌّ شَدِيدٌ القُوَّةِ: (Ish, TA:) Sgh says شَدِيدٌ القُوَّةِ; but the former is the right reading: (TA:) and niggardly, tenacious, or avaricious, to the utmost degree. (K.)*

شمط

1. شَمِطٌ, aor. ٤, inf. n. شَمَطَ, *He (a man, S, TA) was, or became, grizzled in the hair of his head; he had whiteness in the hair of his head, mixed with its blackness: (S, Mgh, K:) as also شَمِطٌ, (K, but wanting in one copy,) and أَشَمَطَ, and أَشَمَطَ, and أَشَمَطَ, and أَشَمَطَ: (K:) [or he had hair of two different colours, black and white: or he had whiteness of the hair, or hoariness, mixed with the blackness of youth: or he had whiteness, or hoariness, in his beard: but شَمِطٌ, said of a woman, she had whiteness, or hoariness, in the head: see شَمِطٌ, below.]* — شَمِطٌ, aor. ٤, (S, K,) inf. n. شَمَطَ, (S,) *He mixed a thing; (S, K;) he mixed together any two things: (S, Mgh:) and أَشَمَطَ signifies the same. (AZ, K.)* You say, شَمَطَ بَيْنَ الْمَاءِ وَاللَبَنِ *He mixed together the water and the milk. (TA.)* And أَشَمَطَ عَمَلَكَ بِصَدَقَةٍ † *Mix thou thy work with alms. (AZ.)* And Abou-'Amr Ibn-El-'Alā used to say to his companions, أَشَمِطُوا, [i. e. either

أَشْبَطُوا or أَشْبَطُوا, meaning † *Detake yourselves at one time to reading, or reciting, somewhat of the Kur-an, and another time to some tradition, and another time to something strange [that is to be elucidated], and another time to poetry, and another time to lexicology; i. e., mix ye these [subjects of study]:* (TA:) or, accord. to one relation, أَشْبَطُوا. (Har p. 177; where it is expl. in a similar manner).

2: see above, last sentence.

4: see 1, in four places.

9:

11: } see 1, first sentence.
Q. Q. 4: }

شَبَطٌ *Whiteness of the hair of the head mixed with its blackness:* (S, Mgh, K:) or *difference in the hair by being of two colours, black and white:* (M, TA:) or *mixture of whiteness of the hair, or hoariness, with the blackness of youth:* (Mgh:) or in a man, *whiteness, or hoariness, of the beard:* (Lth, Mgh, TA:) but in a woman, *whiteness, or hoariness, of the head.* (Lth, TA.) [See 1.] — Also شَبَطَاتٌ, which is its pl., *White hairs that are in the head.* (TA.)

شَبِطٌ *Mixed; as also مَشْبُوطٌ (K:) mixed together; (S, TA;) applied to any two things; (S;) or any two colours. (TA.) — ذَنْبٌ شَبِطٌ; in the K, ذَنْبٌ, which is a mistake; (TA;) A tail (TA) in which are blackness and whiteness. (K, TA.) And فَرْسٌ شَبِطٌ *A horse in whose tail are two colours. (TA.)* And طَائِرٌ شَبِطٌ *A bird having a whiteness (Lth, K) and blackness (Lth) in the tail. (Lth, K.) — تَبْتُ شَبِطٌ A plant of which part is dried up, or dried up and yellow, (Lth, S, K,) and part green. (Lth, K.) — الشَّبِطُ, [in a copy of the Mgh, شَبِطٌ, which is probably a mistranscription.] † The dawn: (S, K:) because of the mixture of its whiteness with the remains of the darkness of night: (S, Mgh:) or because its colour is a mixture of darkness and whiteness. (TA.) — لَبَنٌ شَبِطٌ † *Milk which is such that one knows not whether it be sour or what has been collected in a skin, and had fresh milk poured upon it, by reason of its pleasantness. (K, TA.) — وَلَدٌ شَبِطٌ † Children of whom half are males and half are females. (L, K.)***

شَبِطٌ: see شَبِطٌ. — See also صَرَدٌ.

أَشْبَطُ *A man (S) having the hair of his head grizzled; having whiteness in the hair of his head, mixed with its blackness: (S, K:) [or whose hair is of two different colours, black and white: or having whiteness of the hair, or hoariness, mixed with the blackness of youth: or having whiteness, or hoariness, in his beard: see شَبِطٌ, above:] or whose hair of his head is white in one place, the rest being black: (Mgh:) fem. شَبِطَاءُ (Lth, S, Mgh:) one should not apply to a woman the epithet شَبِطَاءُ: (Lth, Mgh:) pl. شَبِطَانٌ (S, K) and شَبِطٌ. (K.) — نَاقَةٌ شَبِطَاءُ *A she-camel having**

white lips. (TA.) — لَحْمٌ أَشْبَطُ [Flesh-meat marbled with fat]. (Az, TA in art. كَرَش.)

شَبِطٌ: see شَبِطٌ.

شمع

1. شَمِعَ, aor. شَمَعَ, inf. n. شَمْعٌ and شَمُوعٌ and شَمْعَةٌ, *He played, sported, gamed, jested, or joked: (S, O, K:) or he was mirthful, and laughed: and شَمِعَتْ, aor. as above, inf. n. شَمِعَ and شَمُوعٌ, She cheered by her discourse. (TA.)* It is said in a trad., مَن يَتَّبِعِ الشَّمْعَةَ يَشْمَعْ آلَهُ بِهِ, (S, O) *He who follows the practice of play, or sport, or unprofitable play or sport, with men, (S, O,) and derision and laughter and enjoyment with them, God will requite him for that, (O,) or God will cause him to be in a state in which the like shall be done with him. (S, O.) — And شَمِعَ, inf. n. شَمُوعٌ, It was, or became, scattered, or dispersed. (Ibn-'Abbád, O, K.)*

2. شَمِعَ, (K,) inf. n. تَشْمِيعٌ, (O, K,) *He, or it, made him to play, sport, game, jest, or joke. (O, K.) — شَمِعَ الثَّوبَ He dipped the garment, or piece of cloth, in liquified شَمْعٌ [i. e. wax]. (O, K.)*

4. اِشْمَعَ السِّرَاجَ *The lamp, or lighted wick, diffused its light. (S, K.)*

شَمِعَ and شَمْعٌ, both chaste accord. to ISd: (TA:) accord. to Fr, (S, O, Mgh, TA,) the former is post-classical; (S, O, Mgh, K, TA;) but ISd says that this is a mistake: (TA:) accord. to ISk one should say the latter, and not the former: (TA:) or accord. to him, the word is with fet-h to the م, and some of the Arabs make the م quiescent: accord. to Th, it is with fet-h to the م; and if you will, you may make it quiescent: accord. to IF, the م is sometimes with fet-h; so that he gives one to understand that it is more frequently made quiescent: (Mgh:) *A kind of thing with which one lights himself: (S, O, Mgh, K:) or i. q. مَوْمٌ [which, or rather مَوْمٌ, in Pers., signifies both wax and the wax-candle; both of which or rather the former and wax-candles, are meant by شَمْعٌ and شَمْعٌ]: (ISk, TA:) or the مَوْمٌ of honey [i. e. bees' wax]: (Lth, K:) the n. un., (CK,) or what denotes a piece, or portion, thereof, (so in copies of the K and in the TA,) is with ة, (K, TA,) شَمْعَةٌ and شَمْعَةٌ, (TA,) [i. e.] شَمْعَةٌ has a more particular signification. (S, O.)*

شَمِيعٌ or شَمِيعٌ (K [as there mentioned app. meaning *A dealer in wax or wax-candles, like شَمِيعٌ in the present day,*]) a rel. n. from شَمِعَ or شَمِعَ. (TA. [The latter said in the K to be the correct form.]])

شَمَاعٌ *Mirth and laughter and jesting or joking; as also شَمَاعَةٌ. (TA. [Not mentioned there as inf. ns.]])*

شَمُوعٌ, applied to a woman, (S, K,) *That jests, or jokes, much; (K, TA;) pleasant in discourse; that kisses one, and will not comply with one's*

desire otherwise than by doing thus: (TA:) [or playful, sportful, or gamesome, and wont to laugh; (S, K, TA;) and in this sense applied also to a man: or, applied to a woman, that cheers by her discourse. (TA.)

شَمَاعَةٌ: see شَمَاعٌ.

شَمَاعٌ *A manufacturer of شَمْعٌ [meaning wax-candles]: (TA:) or a melter of شَمْعٌ [meaning wax]. (KL.) See also شَمِيعٌ.*

مِشْمَعَةٌ *A candlestick: pl. مِشْمَاعٌ. (MA.)*

مُشْمَعٌ *A garment, or cloth, dipped in liquified شَمْعٌ [i. e. wax]. (TA.)*

مِشْكٌ مَشْمُوعٌ *Musk mixed with ambergris (O, K.)*

شمع

Q. 1. شَمِعَلٌ, (O, K, TA, [in the CK تَشْمَعَلٌ,]) inf. n. شَمْعَلَةٌ, (TA,) *It became scattered or dispersed. (O, K, TA.) — And شَمْعَلَةٌ signifies The reading, or reciting, of the Jews, (S, O, K, TA,) when they assemble مِهْرَهُم (TA: [but I know not what this means:]) one says of them شَمْعَلَتِ الْيَهُودُ. (TA.)*

Q. 4. اِشْمَعَلٌ *He hastened, made haste, or went quickly; syn. اُسْرِعَ: this is the primary signification. (Ham p. 282.) One says of a she-camel اِشْمَعَلَتْ meaning She hastened, &c. (S.) — And اِشْمَعَلَتْ الْإِبِلُ The camels went, or went away, and scattered or dispersed themselves, by reason of briskness, liveliness, or sprightliness: (Kh, S, O, K:) or spread themselves, or became scattered or dispersed; as also اِشْمَعَطَتْ: (Abou-Turáb, TA:) or became scattered or dispersed, going [away] quickly. (TA.) And in like manner, (Kh, S, O,) اِشْمَعَلَتْ الْغَارَةُ فِي الْعَدُوِّ, (Kh, S, O, K,) meaning The horsemen making a sudden attack upon the enemy scattered, or dispersed, themselves; (Abou-Turáb, K, TA;) and so اِشْمَعَطَتْ. (Abou-Turáb, TA.) And اِشْمَعَلْتُ الْقَوْمَ فِي الطَّلَبِ The people, or company of men, hastened, and scattered or dispersed themselves, in seeking; (Abou-Turáb, S, O, K;) as also اِشْمَعَطْتُ. (Abou-Turáb, TA.) — And i. q. اُسْرِفَ [q. v.] (O, K.)*

شَمِعَلٌ, and with ة: see the following paragraph.

مُشْمَعَلٌ *A swift she-camel; (Az, S;) or so مُشْمَعَلَةٌ (O:) and شَمِعَلٌ and شَمْعَلَةٌ (O, K) and شَمِعَلٌ (K) a she-camel brisk, lively, or sprightly, (O, K,) and swift, (K,) and light, active, or agile. (TA.)* in the first of these senses is [said to be] from the phrase قَرْيَةٌ مُشْمَعَلَةٌ *A water-skin of which the water flows out. (Har p. 111.) — Also A man quick and penetrating or having a penetrative energy: and with ة, a very active woman. (TA.) A man light, active, or agile; excellent, or elegant, in mind, manners, &c., or clever, ingenious, or acute in mind: or tall. (K.) A man vigorous, strenuous, or energetic, and light, active,*

شمل

is a mistranscription of the passage in the O, which I have here followed; i. e. أَشْمَلَتِ الرِّيحُ, or of a similar passage in which هَبَّتْ شَمَالًا مِثْلَ شَمَلَتْ is put instead of هَبَّتْ alone.]) One says of two persons when they are separated, شَمَلَتْ رِيحُهُمَا + [Their wind has become north, or northerly]. (TA voce جَنُوبٌ, q. v. [See also مَشْمُولٌ.]) شَمَلَ الْخَمْرُ, (K,) aor. ʾ, inf. n. شَمِلَ, (TA,) He exposed the wine to the شَمَال [i. e. north, or northerly, wind], so that it became cold, or cool. (K.) — And شَمِلُوا, (S, and in like manner in the Ham p. 595,) or شَمِلُوا, [expressly said to be] like فَرِحُوا, (K, [but this I think to be a mistake, the weight of authority, and the form of the part. n., which is مَشْمُولٌ, being against it,]) They were smitten, or blown upon, by the wind called the شَمَال. (S, K.) = شَمَلَ التَّخْلَةَ, (K,) aor. ʾ, inf. n. شَمِلَ, (TA,) He picked the ripe dates that were upon the palm-tree; as also شَمَلَهَا, and شَمَلَهَا: (K:) or this last (which is mentioned on the authority of Seer), accord. to some, signifies he took of the شَمَائِل of the palm-tree; i. e., of the few dates remaining upon it. (TA.)

2. **تَشِيلُ** [properly inf. n. of **شَمَلَ**]: see 5, of which it is an anomalous inf. n. (TA.) — And for its proper verb see 7. = Also *The taking by the شِال* [or *left hand*]. (TA.) = And **شَمَلَ** *التَّخْلَةُ* *He bound pieces of* [the garments called] *أُضْيَةٌ* [pl. of *كُتَّةٌ*] *beneath the racemes of the palm-tree, because of its shaking off its fruit.* (TA.)

4. اَشْمَلْتُ شَرًّا: see 1, first sentence. — اَشْمَلُ (AZ, S, O,) inf. n. اِشْمَالٌ (S;) or اَشْمَلُ شَوْلَةً لِقَاحًا (K;) The stallion-camel got with young from half to two thirds of the number of his شَوْل [or she-camels that had passed seven or eight months since the period of their bringing forth]: (AZ, S, O, K:) when he has got them all with young, one says, اَقْبَمًا; (AZ, S, O, TA;) and of the شَوْل one says, قَمَّتْ, inf. n. قُمُومٌ. (TA.) — اَشْمَلُ فُلَانٌ خَوَائِفَهُ Such a one picked the ripe dates that were upon his خَوَائِف [or palm-trees of which he gathered the fruit for himself and his household], except a few. (S, O.) — See also 1, last sentence. = اَشْمَلَهُ He gave him a شَمْلَةٌ [q. v.]. (K, TA.) — اَشْمَلُ الشَّاةُ: see 1. = اَشْمَلُ He became possessor of a مِشْمَلَةٌ (Lh, TA,) or, of a مِشْمَل. (K.) = اَشْمَلُوا They entered upon [a time in which blew] the [north, or northerly,] wind termed الشَّمَال (S, O, K:) like as they say, اجنباوا in the case of the جَنُوب. (TA.) — اَشْمَلَتِ الرِّيحُ: see 1, latter half. — See also 7.

5. تَشَمَّلَ الشَّمْلَةَ, [and تَشَمَّلَ الشَّمْلَةَ, (see 5 in art. درس,)] inf. n. تَشْمُلٌ and تَشْمِيلٌ; (K;) the former reg.; the latter, which is mentioned by Lh, irreg., an instance like that in the saying [in the Kṛ lxxiii. 8], وَتَبَتَّلَ إِلَيْهِ تَبْتِيلًا; (TA;) *He covered himself with the شَمْلَةَ* [q. v.]. (K.) [See also 8.]

7. **اِنْشَمَرَ** i. q. **شَمَرَ** (K, TA,) or **اِنْشَمَرَّ** (O, TA,) [both of which signify *He passed along st-iving, or exerting himself*; and the latter signifies also *he acted with a penetrative force or energy*; and *he hastened, or went quickly*;] **فِي حَاجَتِهِ** [in his needful affair]. (O, TA.) And i. q. **اُسْرَعَ** [*He hastened; went quickly; or was quick, swift, or fleet*]: (K:) or so **اُشْمَلَ**: (thus in the O, as on the authority of IDrd:) or so **اُشْتَمَلَ**, inf. n. **اِشْتِمَالٌ**: (thus accord. to my copy of the Mḡb.) and likewise (O, K) **شُمِلَ** (Ṣ, O, K,) inf. n. **شُمْلَةٌ**: (Ṣ:) and so **شَمَلَ** (K,) inf. n. **تَشْمِيلٌ**. (TA.) And i. q. **اِنْشَمَرَ** (O, TA) and **اِنْضَمَرَ** (TA,) [both meaning *It became contracted*,] as used by a poet in relation to a she-camel's udder. (O, TA.)

8. اشْتَمَلَ بِثَوْبِهِ *He wrapped, or inwrapped, himself with his garment*; syn. تَلَفَّفَ: (S, O:) or اشْتَمَلَ بِالثَّوْبِ signifies *he wrapped the garment around the whole of his body so that his arm, or hand, did not come forth from it*: (K:) or, as some say, *he wrapped himself with the garment, and threw [a part of] it upon his left side*. (TA.) [See also 5.] اِشْتِمَالُ الصَّمَاءِ, which is forbidden by the Prophet, is, accord. to Ag, *The wrapping oneself with the garment so as to cover with it his body, not raising a side thereof in such a manner that there is in it an opening from which he may put forth his hand, or arm*: (O:) this is also termed التَّلَفُّعُ: and sometimes one reclines in the state thus described: (TA:) but A'Obeid says, accord. to the explanation of the lawyers, it is *the wrapping oneself with one garment, not having upon him another, then raising it on one side and putting it upon his shoulders*: [so says Sgh; and he adds,] *he who explains it thus has regard to the dislike of one's uncovering himself and exposing to view the pudenda; and he who explains it as do the lexicologists dislikes one's covering his whole body for fear of his becoming in a state in which his respiration would become obstructed so that he would perish*: (O:) or it is *one's covering his whole body with the كَمَاءَ or with the زَارَ*; (S, Məb;) to which some add, *not raising aught of the sides thereof*. (Məb.) [See also art. صم.] One says also, اِشْتَمَلَ عَلَى السِّيفِ [*He wraps his garment over the sword; or*] *he covers the sword with his garment*. (S, O.) — [Hence, اِشْتَمَلَ عَلَى كَذَا *It comprehended, or comprised, such a thing*.] One says, الرَّحِمُ تَشْتَمِلُ عَلَى الْوَلَدِ + *The womb comprises [or encloses] the young*. (TA.) [And in like manner one says of a woman, اِشْتَمَلَتْ مِنْهُ عَلَى وَلَدٍ + *She became with child by him*. And الْكِتَابُ يَشْتَمِلُ عَلَى كَذَا وَكَذَا + *The book, or writing, comprises such and such things*. And hence the phrase in grammar, بَدَلُ اِشْتِمَالٍ + *A substitute for an antecedent to indicate an implication therein*.] — One says also, اِشْتَمَلَ عَلَيْهِ الْأَمْرُ, meaning † *The event [such as a misfortune or an evil of any kind beset him, or beset him on every side, or] encompassed him*; (K, TA:) like as the كَمَاءُ encompasses the body.

(الطائر): (IAqr, K:) [i. e. the wind that blows from some point of the north-east quarter, or nearly so: but it was probably thus named as being the wind that blows from the direction of the شمال (or left side) of a person facing the rising sun; and therefore the north wind or a northerly wind:] it seldom, or never, blows in the night: (K:) when it blows for seven days upon the people of Egypt, they prepare the grave-clothes, for its nature is deadly: it is cold and dry: (TA:) [see also تَكْبَاة:] the pl. of شَمَال is شَمَالَات (S, O, K) and شَمَائِل, which is anomalous, as though pl. of شَمَالَة: (S, O:) الأَشْمَال also occurs, coupled with الأَجَانِب, in a verse of Eṭ-Tirīmāh; and [as أَجَانِب is a reg. pl. of أَجَنِب, which is a pl. of جَنُوب] ISd thinks that they formed from شَمَل the pl. أَشْمَل; and then from this last, the pl. أَشْمَال. (TA.) — [Hence,] one says, † أَصَبْتُ مِنْ فُلَانٍ شَمَلًا i. e. رِيحًا [† I perceived from such a one an odour, app. meaning a foul odour]. (TA.)

شَمَال (S, O, Msh, K, &c.) applied to one of the hands or arms, (S, Msh,) The left; contr. of يَمِين; (S, O, Msh, K;) as also † شِمَال (K, TA, [in the CK, الشمال and الشمال are erroneously put for الشمال and الشيمال,]) the latter thought by ISd to be used only by poetic license, for شَمَال (TA,) and † شِمَال (AA, S, O, K,) this last not known to Ks nor to Aq: (TA:) of the fem. gender: (S, O, Msh:) pl. [of same.] أَشْمَل (S, O, Msh, K,) because it is fem., (S, O,) and [of mult.] شَمَائِل (S, O, Msh, K,) which is anomalous, (S, O,) and شَمَل and شِمَال like the sing. (K.) — And The direction [or side] of the hand so called: you say, اِتَّقَتْ يَمِينًا وَشَمَلًا i. e. [He looked, or turned his face,] in the direction of the يمين and in the direction of the شمال: and the pl. in this sense also is أَشْمَل and شَمَائِل (Msh:) you say, ذَهَبَ إِلَى أَيْمَنِ الْإِبِلِ وَأَشْمَلِهَا He went to the right sides of the camels and the left sides thereof. (TA in art. يمين.) — [Hence,] † اِلْهُكْ, unluckiness, or evil fortune. (K, TA.) طَيْرُ الشَّمَال means † Birds of ill luck: (A, TA:) every bird from which one augurs evil. (O, TA.) One says, جَرَى لَهُ غَرَابُ شِمَالٍ, meaning † What was disliked, or hated, happened to him: as though the bird [to which this is likened] came to him from the شمال [or direction of the left hand]. (TA.) And when the place that a person occupies is rendered evil, one says, فُلَانٌ عِنْدِي بِالشَّمَالِ † [Such a one is with me, or in my estimation, in an evil plight]. (TA.) — See also شَمَال. — Also Every handful of corn, or seed-produce, which the reaper grasps [app. because grasped with his left hand]. (K.) = And A sort of bag that is put upon the udder of the ewe or goat (S, O, K) when it (i. e. the udder, TA) is heavy [with milk]: (K, TA:) or it is peculiar to the she-goat: (K:) pl. شَمَل. (K voce عَرَابَة.) — And A similar thing that is put to the raceme of

a palm-tree, made with pieces of [the garments called] أَكْسِيَة [pl. of كَسَاة], in order that the fruit may not be shaken off. (S, O.) [In this sense it may perhaps be from the same word as pl. of شَمَلَة.] = And A mark made with a hot iron (سِمَة) upon the udder of a ewe or goat. (K.) = Also A nature; or a natural disposition or temper or the like: (O, Msh, K:) accord. to Er-Rāghib, so called because [it is as though it were a thing] inwrapping the man [and restricting his freedom of action], like as the [garments called] شِمَال [pl. of شَمَلَة] inwrap the body: (TA:) the pl. is شَمَائِل (O, K, TA,) and شِمَال, also, [which seems to be rarely used as a sing. in this sense,] may be a pl., like دِلَاص. (TA; and Ham p. 489, q. v.) 'Abd-Yaghooth El-Hārithi says,

• أَلَمْ تَعْلَمَا أَنَّ الْمَلَامَةَ نَفْعَهَا •
• قَلِيلٌ وَمَا تَوَمَّى أَحَدٌ مِنْ شِمَالِيَا •

[Know not ye two that the utility of censure is little, and my censuring my brother is not of my nature, or of my natural dispositions?]: (O, TA:) here it may be a pl., of the class of هَجَان and دِلَاص: or it may be [شِمَالِيَا], an instance of transposition, for شَمَائِلِي. (TA.) = See also شِمَل.

شَمَال and شَمَال: see شَمَال.

شَمُول: see شَمَال. — Also Wine: (S, K:) or wine that is cool (K, TA) to the taste; but this is not of valid authority; (TA:) as also † شَمُولَة: [wine is said to be] thus called because it envelops (تَشْمَل) men with its odour: or because it has a strong puff (عَصْفَة), [when opened,] like that of the [wind called] شَمَال [in the CK شمال]. (K, TA.)

شَمِيل: see شَمَال.

شَمَالَة [thus in my original, without any syll. signs, probably شَمَالَة like سِتَارَة &c.] The lurking-place (فِتْرَة) of a hunter or sportsman: pl. شَمَائِل. (TA.)

شَمَالِي Of, or relating to, the quarter of the شمال [or north, or northerly, wind]. (KL.) — And A cold day. (KL.)

شَمَال: see شِمَل, in two places: = and see شِمَال.

شَمُول; and its pl. شَمَائِل: see شَمَل, in three places. — شَمَائِل also signifies The shoots that divaricate at the heads of branches, like the fruit-stalks of the raceme of the palm-tree. (S, O.) — [Hence,] † ذَهَبُوا شَمَائِل They went away in distinct parties: (K:) or they dispersed themselves. (S, O.) — And ثَوْبٌ شَمَائِل A garment, or piece of cloth, rent, or slit, in several places; (O, TA;) like شَمَاطِيط. (S, O.) — شَمَائِل النوى means بَقَايَاهُ [i. e. The remains of النوى: but I doubt whether this word be correctly transcribed]. (TA.)

شَمِيل: see شِمَل.

شَمَال and شَمَل: see شَمَال.

أَمْرٌ شَامِلٌ i. q. عَامٌ [i. e. An event, or a case, that includes persons or things in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like; or that is common, general, or universal, in its effect &c.]. (S, O, Msh, TA.) — تَوْنٌ شَامِلٌ A black colour overspread with another colour. (O, TA.)

شَمُول: } see شَمَال.
شَمِيل: }

شِمَال: see شِمَال.

مِشْمَل: see شَمَلَة. — Also A short sword, (S, O, K,) or a short and slender sword, like the مِغُول (TA,) over which a man covers himself with his garment. (S, O, K.)

مِشْمَلَة The place [or quarter] whence blows the شمال [north, or northerly, wind called]. (Ham p. 628.)

مِشْمَلَة: see شَمَلَة, in two places.

مِشْمَل A [garment of the hind called] مِشْمَلَة (K, TA,) with which one wraps, or inwraps, himself (يَشْمَل بِهِ). (TA.) [See also شَمَلَة.]

مَشْمُول A man smitten, or blown upon, by the [north, or northerly,] wind called شمال (S, O:) and in like manner, a meadow, and a pool of water left by a torrent; (O;) or, applied to this last, smitten by the wind thus called so as to become cool: (S:) and hence, with ة, wine † cool to the taste; (S, O, TA;) or wine exposed to the شمال and so rendered cool and pleasant: (TA: see also شَمُول) and fire upon which the wind called the شمال has blown: (S, O:) and a night cold, with [wind that is called] شمال. (TA.) — [Hence,] † One whose natural dispositions are liked, approved, or found pleasant: (K:) from [the same epithet applied to] water upon which the شمال has blown, and which it has cooled: or, as ISd thinks, from شَمُول [q. v.]: (TA:) or مَشْمُولُ الْخَلَائِقِ a man whose natural dispositions are commended; as being likened to wine that is commended: and also whose natural dispositions are discommended; as though from الشَّمَال, because they do not commend it when it disperses the clouds: (Har p. 285:) [for] أَخْلَاقٌ مَشْمُولَة [sometimes] means discommended, evil, natural dispositions. (IAqr, ISk, TA.) The saying of Abou-Wejzeh,

• مَشْمُولَةُ الْأُنْثَى مَجْنُوبٌ مَوَاعِدُهَا •
is expl. by IAqr as meaning † Her familiarity passes away with the شمال, and her promises pass away with the جنوب [which is the opposite of the شمال]: or, as some relate it,

• مَجْنُوبَةُ الْأُنْثَى مَشْمُولٌ مَوَاعِدُهَا •
[meaning in like manner, as is said in the TA, on the authority of IAqr, in art. جنب: or,] accord. to ISk, meaning her familiarity is commended,

because the جنوب, with rain, is desired for abundance of herbage; and her promises are not commended. (TA.) — نَوَى مَشُوءَةً, a phrase used by Zuhcyr, is expl. as meaning † [A tract, or place, towards which one journeys,] that separates friends; because the [wind called] شمال disperses the clouds: (TA:) or it means quickly [or soon] becoming exposed to view; (ISk, O, TA;) from the fact that when the wind called the شمال blows the clouds, they delay not to become cleared away, and to depart: (O:) or, accord. to IAg, it means مَأْخُودٌ بِهَا ذَاتُ الشَّامِلِ [in which the direction of the left hand is taken]. (TA.) — In the saying,

• حَمَلَتْ بِهِ فِي لَيْلَةٍ مَشُوءَةً •

the meaning is, فَرَعَةٌ [i. e. One in a state of fright became pregnant with him in a certain night]. (TA, referring to the phrase مَشُوءٌ مِنْ جُنُونٍ.)

جَاءَ مُشْتَمِلًا: see شَمِلَ. — One says, مُشْتَمِلٌ بِسَيْفِهِ like as one says مُرْتَدِيًا [i. e. He came having his sword hung upon him]. (TA.) — And جَاءَ فَلَانٌ مُشْتَمِلًا عَلَى دَاهِيَةٍ [Such a one came conceiving a calamity]. (TA.)

شن

1. شَنَّ الْهَاءَ (S, Mgh, K,) aor. ʔ, inf. n. شَنَّ (Mgh, TA,) He scattered the water; (S, K;) or poured it scatteringly; (Mgh;) or poured it and scattered it; or, as some say, poured it in a manner like that which is termed نَضَحَ [i. e. sprinkling]; (TA;) عَلَى الشَّرَابِ [upon the wine, or beverage]: (S, K:) شَنَّ signifies "he poured it gently." (TA.) And شَنَّتِ الْعَيْنُ دُمْعًا The eye poured forth its tears; (TA;) or sent forth [or shed] its tears; like شَلَّتْ (Lh, TA in art. شل) which is asserted by Yaḡkoob to be formed by substitution [of ل for ن]. (TA in that art.) — And, from the former, شَنَّ الْغَارَةَ (S, Mgh, Msh, K,) aor. and inf. n. as above, (Msh,) † He scattered, (S, Mgh, Msh, TA,) or poured, (K, TA,) the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses, الْخَيْلُ الْغَارَةُ meaning الْخَيْلُ الْغَيْرَةُ (Mgh, Msh,) from every direction, عَلَيْهِمْ [upon them]; (S, K;) as also أَشْنَاهَا (S, Mgh, K;) the latter mentioned in the Mj, (Msh,) by IF, but disapproved by the people of chaste speech. (TA.) — And شَنَّ بَسَلْجِهِ (AA, S, TA) He cast forth his excrement, or dung, in a thin [and scattered] state: and one says of the حَبَارَى [or bustard] تَشَنُّ بِذَرْقِهَا [It casts forth its dung in a thin and scattered state]. (AA, TA.) — And شَنَّ عَلَيْهِ ذَرْعَهُ He put (lit. poured) on him his coat of mail. (TA.) = شَنَّ الْجَمَلُ مِنَ الْعَطَشِ [aor. accord. to general rule, ʔ] The camel became dried up [like a شَنَّ, q. v.,] from thirst. (TA.) And شَنَّتِ الْحِرْقَةُ The rag became dried up. (TA.)

2. تَشْنِينٌ [inf. ns. of شَنَّ] The dripping, or dropping by degrees, of water from the

شَنَّة [or old and worn-out water-skin or the like]. (TA. [See also شَنِينٌ.])

4: see 1: — and see also what next follows.

5. تَشَنَّتِ الْقِرْبَةُ, and تَشَانَتْ (S, K,) and أَشْنَتْ and أَشْنَتْ (K,) The water-skin became old, and worn out: (S, K:) or تَشَانٌ, said of skin, or a skin, does not signify thus, but signifies, (AA, S,) or signifies also, (K,) and so تَشْنِ (S, K, TA,) said of the skin of a man, in extreme old age, (S,) it contracted, shrank, shrivelled, or wrinkled; or became contracted or shrunken &c.; (S, K, TA;) and dried up: (S, TA:) and أَشْنٌ is likewise said of the skin of a man, meaning it became old, and worn out, like the old, and worn-out, شَنَّ. (Har p. 675.) It is said in a trad., † الْقِرَانُ لَا يَتَغَيَّرُ وَلَا يَتَشَانُ [expl. in art. تَغَيَّرَ]. (TA.) See also a tropical usage of أَشْنٌ in a trad. cited in the first paragraph of art. بَل. — أَشْنٌ is also said of the skin of a man as meaning It became altered [for the worse] in odour, in extreme old age. (TA.)

6. تَشَانٌ: see 5, in three places. — Also It was or became, mixed. (K.)

7. اِنْشَنَ [It became poured out, or forth; it flowed. (Freytag, from the Dcewān of the Hudhalees.) — Hence, اِنْشَنَ الذَّنْبُ فِي الْغَنَمِ † The wolf made an incursion among the sheep or goats; as also اِنْشَلَّ: mentioned by Az in art. نَشَع. (TA.)

10. اِسْتَشَنَ: see 5, in three places. — Also, (Kh, S, K,) said of a man, (Kh, S, TA,) and of a camel, (TA,) † He became lean, or emaciated, (Kh, S, K, TA,) like the water-skin that has become old, and worn out: so says Aboo-Kheyr: (TA:) or, said of an animal, he became dried up, and lean, or emaciated. (Har p. 530.) — And اِسْتَشَنَ إِلَى اللَّبَنِ i. q. عَامَ (K,) i. e. He betook himself to milk, or the milk, and desired it eagerly, or longed for it. (TA.)

R. Q. 1. شَنَّشَنَةٌ [an inf. n., of which the verb, if it be used, is شَنَّشَنَ] The motion of paper, and of a new garment: [or rather the making a kind of crackling sound by the motion thereof:] mentioned by Az in art. فَعَقَ (TA:) and شَنَّشَنَةٌ signifies the same: both thus expl. by IAg. (TA in art. قَع.)

شَنَّ A skin, (Msh,) or a water-skin, (S, Mgh,) or a small water skin, (K,) or, as some say, any vessel made of skin, (TA,) applied by a poet to a دَوُو [or leathern bucket], (Ham p. 602,) that is old, and worn out; (S, Mgh, Msh, K, TA;) and so شَنَّةٌ (S, K;) but app. one that is small: (S:) [in which this addition to the explanation seems to relate peculiarly to the latter word: see an ex. of this latter word in some verses cited in the first paragraph of art. سَقَى:] or both signify an old water-skin; as also مِشْنٌ (MA:) and شَنَّشَنٌ, also, signifies an old, worn-out, water-skin: (TA:) pl. (of the first, Mgh, Msh) شَنَانٌ (S, Mgh, Msh, K;) and Lh mentions the phrase قِرْبَةُ أَشْنَانٍ, as though

they applied the term شَنَّ to every portion of the قِرْبَةُ and then pluralized it thus; but he says that he had not heard أَشْنَانٍ as a pl. of شَنَّ except in this case: (TA:) the water in a شَنَّ is cooler [than that in a skin not so old]. (Mgh.) It is said in a prov., لَا يَقْفَعُ لِي بِالشَّنَانِ [A confused and clattering noise will not be made to me with the old and worn-out water-skins to frighten me]: (S in the present art.: [in the S and K in art. قَع, with مَا in the place of لَا; and in the K in that art., with تَه in the place of لِي:] —) مَا يَقْفَعُ تَه بِالشَّنَانِ is applied to him who will not be abased by misfortunes, nor frightened by that which has no reality: (Sgh and K in art. قَع:) or it means, he will not be deceived nor frightened: شَنَانٌ being pl. of شَنَّ, a dried up skin, which is shaken to a camel to frighten him. (L and TA in art. قَع.) An old man is likened to the skin thus termed. (Har p. 675.) And شَنَّةٌ signifies also † A worn-out old woman; as being likened to the skin thus termed. (IAg, TA.) And one says, رَفَعَ فَلَانُ الشَّنَّ, meaning † Such a man raised himself bearing upon the palm of his hand. (IKh, TA.) — Also i. q. غَرَضَ [app. غَرَضَ, i. e. A butt, at which one shoots or casts: probably because an old water-skin was sometimes used as a butt]: pl. as above. (Msh.) — [And, as Freytag states, on the authority of Meyd, † Dry herbage.] — Also Weakness. (TA.)

شَنَّة: see شَنَّ, in two places.

شَنَّ: see شَنَّ, first sentence.

شَنَانٌ a dial. var. of شَنَانٌ [inf. n. of شَنَّ], (S, K,) signifying Hatred; [or the hating of another;] (S;) mentioned by AO. (S in art. شَنَا.)

شَنَانٌ Water in a scattered state, or being scattered. (S, K.) — And (K) Cold water: (Ag, Skr, Isl, K:) this explanation is preferred by Aboo-Nagr. (TA.) — And Clouds (سَحَابٌ) pouring (يَسْبُ) i. e. يَسْبُ mater. (Skr, TA.)

شَنُونٌ A camel in a state between that of the lean, or emaciated, and that of the fat; (S;) so called because some of his fatness has gone: (Aboo-Kheyr, TA:) one says مَهْزُولٌ; then شَنُونٌ, when he has become a little fat; then مَتَقٌ; and then مَتْرُطٌ, when fat in the utmost degree: (Lh, TA:) so says Aboo-Ma'add El-Kilābec. (TA in art. سَح.) [But it is said that] it signifies also Lean, or emaciated; (K;) applied to a beast: (TA:) and fat: thus having two contr. meanings. (K.) — Also Hungry: (S, K:) applied in this sense by Et-Tirmidh to a wolf, because this animal is not described as fat or lean. (S.)

شَنِينٌ Poured forth: applied in this sense by the Hudhalee poet 'Abd-Menāf to thick blood (عَلَى). (TA.) — And Pure milk upon which cold water has been poured: (IAg, TA:) or any milk, whether fresh or collected in a skin at different times, upon which water is poured. (K, TA.) — And The dropping (S, K, TA) by degrees, (TA,) of water (S, K, TA) from a skin, (TA,) and of tears. (S, TA. [See also 2, and see شَنَّشَنَةٌ.])

شَنَاءَة *Water that drops (S, K) from a shin, or from a tree. (S.)*

شَاة The [channel called] **مَدْفَع** [q. v.] of a small valley: or a small **مَدْفَع** of a valley: (TA: [the want of a vowel-sign in my original renders it doubtful which of these meanings is the right one:]) or **شَوَان**, its pl., signifies the *channels of water, of mountains, that pour forth into valleys from a rugged place.* (AA, TA.)

شَنِيشَة A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. **طَبِيعَة**, (S, Mgh, K,) and **خُلُق**, (S,) and **سَجِيَّة**: (TA:) and a custom, habit, or wont: (Mgh, K:) [pl. **شَنَائِش**.] One says **فِيهِ مِنْ أَبِيهِ شَنَائِش** *In him are habits [or natural dispositions inherited] from his father.* (TA.) Hence,

• **شَنِيشَة** **أَعْرَبَهَا مِنْ أَخَرَمَ** •

[A natural disposition, or a habit, which I know, as inherited from Akhzam]: (S, Meyd, Mgh:) or, accord. to one relation, **شَنِيشَة**, which is app. formed by transposition from **شَنِيشَة**: (Meyd:) a prov.: (Meyd, Mgh:) [of its origin there are different explanations: see Freytag's Arab. Prov. i. 658, and Har pp. 591 and 596:] **أَخَرَمَ** is the proper name of a man: (Meyd, Mgh, &c.) or accord. to Lth, it is an epithet applied to a penis; one says **كَمَرَة خَرَمَاء** “a glans of a penis having a short framuin,” and **ذَكَرُ أَخَرَمَ**; and **شَنِيشَة** means the dropping of water [i. e., in this case, of the seminal fluid]: (Meyd:) the prov. is applied in relation to nearness of resemblance. (Meyd, Mgh.) = Also *A bit of flesh-meat, as much as is chewed at once*; syn. **مُضَغَة**: or a piece of flesh-meat; (K, TA;) and so **شَنِيشَة**: on the authority of AA. (TA.) — And [the pl.] **شَنَائِش** signifies *Bones*; like **سَنَابِل**. (IAqr, L in art. سن.)

مِشْن: see **شَنْ**, first sentence.

مِشْنَة A thing like the **مُكْتَل**: [in the present day, a round shallow basket is thus called: pl. **مِشَائ**.] (TA.)

شنا

1. **شَنَاءَة**, (Th, S, Mgh, Msh, K, &c.,) and **شَنَاء**, (K,) but this is said by AHeyth to be a bad dial. var. of the former, (TA,) aor. ʿ, (Mgh, K,) inf. n. **شَنَ:** (AO, S, Mgh, K) and **شَنَ:** and **شَنَ:** (Abou-Amr Esh-Sheybānee, S, K) and **شَنَاءَة** (K, TA, in the CK **شَنَاءَة** [i. e. **شَنَاءَة**, which is afterwards added in the TA, not as in the K, and mentioned in the S but not there said to be an inf. n.,]) and **شَنَاء** (TA from Es-Safākusee) and **شَنَاء** (TA [as from J, but perhaps from Az, for I do not find it in the S,]) and **مُشْنَاء** (S, CK, and TA as from Es-Safākusee, not as from the K,) and **مُشْنَاءَة** and **مُشْنَوَة** (K, TA, the last in the CK **مُشْنَوَة** [i. e. **مُشْنَوَة**]), and **مُشْنَوَة** (TA from Es-Safākusee) and **شَنَائ**, (S, K,) which is anomalous as being of a measure regularly employed [only] for the inf. n. of a verb

signifying motion and agitation, as **ضَرْبَان** and **خَفْقَان**, (S, TA,) for though it has been said that [hatred (which it signifies) is attended by anger and] anger is accompanied by agitation of the heart, there is no necessary connection between hatred and anger, and it is anomalous also as being of a measure not proper to [the inf. n. of] a trans. verb, (TA,) and **شَنَائ**, (S, Mgh, K,) which is also anomalous, and [said to be] the only instance of its kind (S, TA) except **لَيَان**, though some few others have been mentioned, as **زَيْدَان**, but this is not well known, [and **خَشْيَان**, of which the same may be said,] and **وَشْكَان** [perhaps a simple subst.], and **جَوْلَان** which is said to occur in a verse [perhaps contracted from **جَوْلَان** by poetic license], (TA,) and AO mentions **شَنَائ**, without ʿ, as being like **شَنَائ**; (S;) these inf. ns. being fourteen, which is said by IKtt to be the greatest number of inf. ns. to any one verb, only seven other verbs, he says, having this number, namely, **قَدَر**, **لَقِيَ**, **وَرَدَ**, **هَلَكَ**, **تَمَّ**, **مَكَثَ**, and **غَلَبَ**; but Es-Safākusee makes the inf. ns. of **شَنَ:** to be fifteen, [though the fifteenth form (which is perhaps **مُشْنَوَة**) I do not find mentioned,] and this is the greatest number known; (TA;) *He hated him*: (IKoot, IF, S, ISd, IKtt, Mgh, Msh, K, &c.) or, as some say, *he hated him vehemently.*

(TA.) **يَشْنِي**, [app. **يَشْنِي**, for **يَشْنِي**,] with the heinzel changed into **ي**, occurs in a trad. (TA.) And **شَنِي** signifies *He (a man, S) was hated*, (S, and so accord. to some copies of the K,) or *was rendered hateful, or an object of hatred*, (so accord. to other copies of the K,) *even if beautiful or comely.* (S, K.) = **شَنِي لَه حَقَّه**, (K,) so says A'Obeyd, or, accord. to Th, **شَنَاءَ إِلَيْهِ**, like **مَنَعَ** [in form], and this is the more correct, aor. of each ʿ, (TA,) *He gave him his right, or due.* (A'Obeyd, Th, K, TA.) And **شَنِي بِهِ** *He acknowledged it*: (S, Mgh, K:) or *he gave him (K) his right, or due*, (TA,) [or the meaning in the K may be *he gave it*,] and *declared himself clear, or quit, of him or it*; as also **شَنَاءَ**: (K:) [but accord. to SM, this is wrong, for he says that] the author of the K should have said, or **شَنِي إِلَيْهِ**, like **شَنَاءَ**, aor. ʿ, *he gave him, and declared himself clear, or quit, of him or it.* (TA.) And **شَنِي الشَّيْءَ** *He produced the thing*: (K, TA:) or, as A'Obeyd says, **شَنِي حَقَّه** *he acknowledged his right, or due, and produced it from his possession.* (TA.)

6. **شَنَائُوا** *They hated one another.* (S, O, K.)

شَنَ: and **شَنَ:** and **شَنَ:** [all mentioned above as inf. ns., when used as simple substs. signify *Hatred*; and thus **شَنَاءَة**, likewise mentioned above as an inf. n., signifies accord. to the S; and so **شَنِيشَة** accord. to Freytag, as on the authority of Meyd; and app. also **مُشْنَوَة**, q. v.; or all signify] *vehement hatred*; in which sense the first is expl. by AO: (TA:) or **شَنَاءَة** signifies *hatred mixed with enmity and evilness of disposition.* (Ham p. 108.)

شَنَوَة: see **شَنَوَة**, in three places.

شَنَاءَة: see **شَنَ:**, in two places. = Also, and **شَنِيشَة**, epithets applied to a man, *Rendered hateful, or an object of hatred, evil in disposition.* (Lth, O, TA.) [See also the latter word voce **شَنَائ**; and see **مُشْنَوَة**, and **مِشْنَاءَة**.]

شَنَوَة The removing oneself far, or keeping aloof, from unclean things; (S, K, TA;) and the continual doing so, or the continual purification of oneself; as also **شَنَوَة**; and accord. to the K, **شَنَوَة**, but this is not found elsewhere. (TA.) — Hence, (S,) **أَزْدَ شَنَوَة**, the appellation of a tribe of El-Yemen; (S, K;) sometimes called **أَزْدَ شَنَوَة**: (ISK, S, K:) [or] this tribe was so called because of mutual hatred that occurred among them: (TA:) [whence it seems that **شَنَوَة** signifies also *Hatred*:] or because of their removing far from their [original] district: or, accord. to El-Khafajee, because of their high lineage, and good deeds; from the phrase **رَجُلٌ شَنَوَة**, meaning *A man of pure lineage and of manly virtue*; and AO says the like. (TA.) — [And accord. to Reiske, as stated by Freytag, (who has written it **شَنَوَة** in all its senses,) it is expl. by Meyd as meaning *What is esteemed sordid, of words and of actions.*] = Also *One who removes himself far, or keeps aloof, from unclean things*; (K, TA;) and so **شَنَوَة**. (TA.) Thus both of these words are epithets, as well as substs. (TA.)

شَنِيشَة: see **شَنَ:**.

شَنَائ, of which the fem. is **شَنَائَة** and **شَنَائِي**, [so that one may say either **شَنَائ** or **شَنَائِي**,] is an epithet applied to a man; (K;) [signifying either *Hating* or (like **مُشْنَوَة**) *hated*; the former meaning seeming to be indicated by what immediately precedes it in the K; but the latter appears from what here follows to be the right meaning, and perhaps it may be that which is meant in the K;] as also **شَنِيشَة** or **شَنِيشَة** [q. v. voce **شَنَاءَة**]: so accord. to different copies of the K. (TA.) — In the Kur v. 3 and 11, it is accord. to some an inf. n., and some read there **شَنَائ**: [see 1, first sentence:] accord. to others, it is an epithet, signifying **مُبْغِضٌ** or **بَغِيضٌ** [i. e. *Hated* or *odious*]. (TA.) — **شَنَائُ الشَّيْءِ**, in a trad. of Kaḥb, is said to be a metaphorical expression for **بَرْدُ الشَّيْءِ** † [The cold of winter]; because it is hated: or, as some say, by the **بَرْد** thereof is meant *ease* and *repose*: and the meaning intended is either *mutual hatred* or *ease and repose*. (TA.)

شَنَائَة: see **شَنَاءَة**, and **شَنَائ**.

شَنِيشَة: see **شَنَائ**.

شَانِي *Hating, or a hater*, (Fr, S, Mgh, Msh, TA,) and *an enemy*: (Fr, TA:) fem. with ʿ. **لَا أَبَ لِبَانِيكَ**, as also **لَا أَبَ لِبَانِيكَ**, (Mgh, Msh.) — **لِبَانِيكَ**, (S, O, [but in my two copies of the S **لِبَانِيكَ**, which perhaps expresses the general pronunciation, and in the TA **لَا أَبَ لِبَانِيكَ** and **لَا أَبَ لِبَانِيكَ**]) means *لَمْ يَبْغِضْكَ* [i. e., lit., *May there be no father*

to thy hater]; and is said by ISk to be a metonymical expression for لَا أَبَا لَكَ [q. v., lit. an imprecation, but generally meant as an expression of praise]. (S, O, TA.)

شَوَانِي means [Camels, or the like,] not avariciously retained; as though hated, and therefore liberally given away: (IAar, K, TA:) شَوَانِي being app. an act. part. n. [in the pl.] used in the sense of a pass. part. n., like the instances in عَيْشَةٍ رَاضِيَةٍ and مَاءٌ دَانِي. (MF, TA.)

مُشْنٌ, applied to a man, (A'Obeid, S, O,) like مُشْنٌ [in form, and perhaps in meaning], (A'Obeid, TA,) *Foul, or ugly, in aspect*; as also مُشْنٌ: (S, O:) or *foul, or ugly*, (K, TA,) in face, (TA,) even if made an object of love [by good qualities]: (K, TA:) [originally an inf. n., and therefore] used alike as sing. (S, O, K) and dual (S, O) and pl. (S, O, K) and masc. and fem.: (K:) so says Lth: (TA:) or one who hates men; (K:) and so مُشْنٌ, accord. to 'Alce Ibn-Hanzel El-Ishahúnee: (TA:) or this last signifies one whom men hate: or it may be well rendered one who does much for which he is to be hated; for it is one of the measures of the act. part. n. [used in an intensive sense]. (A'Obeid, K.)

مُشْنٌ: see the next preceding paragraph, in three places.

مُشْنٌ, applied to a man, (S,) *Hated*, (S, and so in some copies of the K, [see also شَتَان,]) or rendered hateful, or an object of hatred, (so accord. to other copies of the K,) even if beautiful, or comely; (S, K;) and مُشْنٌ and مُشْنِي signify the same. (K in art. شَو.)

مُشْنِيَّة, occurring in a trad. of 'Áishah, [A kind of food that is supped, or sipped;] i. q. حَسَاة and تَلْبِينَة: [see these two words:] said by IAtb to be irregularly formed from مُشْنُوَّة, by changing the ة into ي [so that the word becomes مُشْنُوِيَّة, and then, by rule, مُشْنِيَّة, which is mentioned in the TA, in art. شَو, as occurring thus in a trad.,] and then by restoring the ة [in the place of the second ي], the meaning being *hated*. (TA.)

شَب

1. شَب, nor. ء, (K,) inf. n. شَب, (TA,) *He had the quality termed شَب meaning as expl. below*. (K.) — And *It (a day) was, or became, cool, or cold*. (A, K.)

شَب *Lustre, and fineness, or delicacy, or thinness, and coolness, and sweetness, in the teeth*: (A, K:) or *lustre, and fineness, or delicacy, or thinness, in the fore teeth*: (TA:) or *these two qualities, together with coolness and sweetness, in the mouth*, accord. to As, or *in the teeth*: (TA:) or *coolness and sweetness in the teeth*: or *sharpness of the teeth*: (S:) or *sharpness of the canine teeth, like غَرَبٌ, so that they appear like a saw*: (K:) or *white specks in the teeth*: (A, K:) or the state of the teeth when they appear somewhat tinged with blackness, like the appearance of

blackness in hail; غُرُوبٌ signifying the "lustre" of the teeth; and ظَلَمٌ, their "whiteness that is as though there were over it a blackness." (ISH, TA:) Abu-l-'Abbás says, It is variously expl., as a serrated state of the teeth: and their clearness and cleanness: and their being separate, or apart, one from another: and the sweetness of their odour: (TA:) El-Jarmee says, I heard As say that this word signifies coolness of the mouth and teeth; and I said, Our companions say that it is their sharpness when they come forth; by which is meant their new, or recent, and fresh state; for when they have undergone the lapse of years, they become abraded, or worn: but he said, It is nothing but their coolness: and the saying of Dhu-r-Ruimmeh,

وَفِي اللَّتَاتِ وَفِي أَثْيَابِهَا شَبٌ

[which should be rendered *And in the gums, and in her canine teeth, is coolness*], corroborates the assertion of As; for there is no sharpness in the gum: (S, L, TA:) it is also related of As that he said, I asked Ru-bi respecting the meaning of شَب, and he took a grain of pomegranate, and pointed to its lustre: (Mz, TA:) [and شَبَّة signifies the same:] a poet says,

مَنْصَبًا حَمْسًا أَحْمَرُ يَزِينُهُ

عَوَارِضُ فِيهَا شَبَّةٌ وَغُرُوبٌ

[Her even set of front teeth are slender and white, side teeth in which are coolness and lustre adorning them]. (O, TA.) — [In the present day, it signifies *The mustache*.]

شَب, شَابٌ, (A, K,) the former regular, the latter on the authority of usage, (TA,) *A cool, or cold, day*. (A, K.)

شَبَّة *Coolness, or coldness, of a day*. (O, K.)

— See also شَب, near the end.

أَشَب: see شَب.

شَاب: see شَب: — and what here follows.

أَشَب Having the quality termed شَب meaning as expl. above; (A, O, K;) as also شَاب, (K,) which is irregular, (TA,) and شَب, (K,) [which is likewise irregular;] but the first of these three is the most common: (TA:) applied to a man, (O,) and to the فَرْج [or front teeth], (A,) [and to the mouth, as in a verse cited voce زَرْبٌ:] fem. شَبَاء, (S, O, K,) applied to a woman, (S, O,) and also written شَبَا, (K,) the ن being changed into م because of the following ب, and in like manner [the pl. شَبَب is also written] شَبَب. (TA.) — شَبَاء also signifies *A pomegranate such as is termed إِمْلِيَّة*, having no grains, but only juice within the rind, (A, K, TA,) in the form of grains without stones. (TA.)

مَشَب *A young boy whose teeth are sharp and serrated by reason of his youthfulness*. (IAar, O.)

مَشَابِب *Sweet mouths*. (O, K.)

شَبْث

Q. 1. شَبْثُ الْهَوَى قَلْبَهُ (S and L in art. شَبْث, as Q. Q., and K in the present art.,) inf. n. شَبْثَةٌ, (S, L,) *Love clave to his heart*. (S, L, K.)

الشَّبْثُ *The lion*; as also الشَّابِثُ. (K.)

شَبَابٌ *Thick, gross, big, bulky, coarse, or rough*; syn. غَلِيظٌ. (K.) — See also الشَّبْثُ.

شَبْر

شَبْرٌ: see the former word in art. شَبْر.

شَج

1. شَج, aor. ء, inf. n. شَجَّ; and شَجَّ, (S, A, Mgh, K,) and شَجَّ, (S, K,) and شَجَّ; (TA;) said of the skin (S, Mgh, K) in consequence of the touch [or proximity] of fire [&c.], (Mgh,) and of the face, and of a member or limb, (A,) of a finger, &c., (TA,) *It contracted, shrank, shrivelled, or wrinkled; or became contracted or shrunk* &c. (S, A, Mgh, K, TA.) [شَجَّ is often used as meaning *Spasmodic contraction of a muscle* &c.] And one says, شَجَّ فِي أَعْضَائِهِ *In his limbs, or members, is a contraction*. (A.)

2. شَجَّ, inf. n. شَجَّ, *He [or it] contracted, shrank, shrivelled, or wrinkled, it; namely, the skin* [&c.]. (S, K.) See 1, last sentence. One says also, شَجَّ الْحَيَاطُ الْقَبَاءَ *The tailor puckered the tunic*. (A. [In the Mgh, the wrinkling around the anus is said to be like the شَجَّ of the قَبَاء.])

4: see 1.

5: see 1, in three places; and see مُشَجَّ.

7: see 1.

شَج inf. n. of 1. (S &c.) = Also *A camel*: (Lth, IDrd, K:) or *a heavy camel*. (L in art. غَنَج.) شَج عَلَى شَج is a phrase of the tribe of Hudheyl, meaning *A man upon a camel*: (Lth, IDrd, O:) or *a man, or an old man, upon a heavy camel*. (L in art. غَنَج.) — It is also said, in the L, that it signifies *An old man*, in the dial. of Hudheyl. (TA.)

شَج, applied to the skin &c., *Contracted, shrank, shrivelled, or wrinkled*. (TA.) And, applied to a man, *Contracted, &c., in the skin, and in the arm, or hand*; as also شَجَّ. (M, TA.) And يَدٌ شَجَّةٌ means *ضَيْقَةُ الْكَفِّ* [i. e. *An arm contracted, or narrow, in the hand; or a hand contracted, &c., in the palm, or in the palm and fingers*]. (TA.) شَجَّ النَّسَا means *Contracted in the عَرْقُ called النَّسَا* [app., in this instance, *the sciatic nerve*]: (TA:) it is an epithet of commendation applied to a horse; because, when he is contracted therein, his hind legs are not relaxed: (S, K:) or it is an epithet of com-

mendation appled to a horse of good breed; but not so when applied to a hackney: it is also applied to some other animals, that do not walk with freedom; to a gazelle, and to a wolf: (T, TA:) and sometimes to the raven, or crow, (T, S,) which hops as though it were shackled. (T, TA.)

شَجُّ مُشَجَّجٍ and شَجُّ أَشَجَّجٍ — شَجُّ: see أَشَجَّجٍ. are expressions sometimes used; [شَجُّ being syn. with شَجُّ, as shown above, and in this case a corroborative; and] مُشَجَّجٍ [when thus used] meaning *Intensely contracted or shrunk* &c. (Lth, TA.) — Also *Having one of his testicles smaller than the other*; like أَشَرَجُ, which is more approved. (TA.)

قَبَاةٌ مُشَجَّجَةٌ — أَشَجَّجٍ, in two places. — مُشَجَّجٌ [A puckered tunic: see 2]. (A, Mgh.) سُرَاوِيلٌ مُشَجَّجَةٌ, mentioned in a trad., in which they are forbidden, are said to be *Such [dramers, or trousers,] as are so ample that they fall down upon the boot so as to cover half of the foot*; as though meaning that, being ample and long, they cease not to rise, and become puckered (فَتَشَجَّجُ). (TA.)

شتر

2. شَتَرَ عَلَيْهِ, inf. n. تَشْتِيرُ, *He blamed him; found fault with him: attributed or imputed to him, or accused him of, a vice, or fault*: (K:) or the same, (K,) or شَتْرَ بِهِ, (O,) or شَتْرَهُ, (TA,) *he rendered him infamous; exposed his vices, faults, or evil qualities or actions; disgraced him; or put him to shame*. (O, K, TA.)

شَتْرَةٌ *The gait, or manner of walking, of a righteous man*. (O, K.) [See also شِمْرَةٌ.]

شَتَارٌ *A vice, or fault*: (S, O:) or the foulest vice or fault: (K:) and a disgrace, or shame, or thing that occasions one's being reviled: (S, O, K:) or a disgraceful vice or fault: seldom used unless conjointly with عَارٌ: (TA:) accord. to Sh, (O,) a thing, or an affair, notorious for badness or foulness: (O, K:) pl. شَتَائِرُ. (TA.)

شَتَارِي one of the names of *The cat*. (O, K.)

شَتَارٌ *A certain white bird, found in water*: of the dial. of Syria. (TA.)

شَتِيرٌ and شَتِيرَةٌ, (O, K,) [the latter having an intensive meaning,] applied to a man, (O,) *Abounding in evil or mischief, and in vices, or faults; bad in disposition*. (O, K.)

شَتِيرَةٌ: see what next precedes.

مَشْتُورَةٌ *A liberal, bountiful, or generous, woman*: as also مَشْتُورَةٌ. (IAar, T in art. نَشْر, TA.)

شز

شُوزِيَرٌ, (Mgh, K,) so called by the Persians, (TA,) [and generally by the Arabs in the present day,] and شُوزِيَرٌ, as in the "Towsheeh" of El-

Jelál Es-Suyootee, (TA,) and شُوزِيَرٌ, (AHn, L, and so in some copies of the K,) without hemz, (AHn, L,) the proper form, for so the Arabs called it, (IAar, TA in art. سَوْد) or شُوزِيَرٌ, (as in some copies of the K, and in the TA,) with hemz, (TA,) and شُوزِيَرٌ, or شُوزِيَرٌ, (as in different copies of the K,) and شُوزِيَرٌ, (ADk, K,) *A kind of seed, (L,) or grain*; (Mgh;) the same as الْحَبَّةُ السَّوْدَاءُ [the black aromatic seed of a species of nigella; a sort of all-spice]; (K;) or said to be so: (Mgh:) or it is of Persian origin: (K:) so it is accord. to Ed-Deenāwaree [AHn]: (TA:) but some say that الْحَبَّةُ السَّوْدَاءُ is the same as الْحَبَّةُ الْخَضْرَاءُ. (TA in art. سَوْد.)

شع

1. شَعَّ, aor. ʔ, inf. n. شَاعَةً (S, O, Msh, K) and شَعَّ and شَعَّ, but this last, occurring in a verse, may be used by poetic license for شَاعَةً, (TA,) *It (a thing, S) was, or became, bad, evil, abominable, foul, or unseemly*; (S, O, Msh, K;) syn. قَبَحَ. (Msh. [In the S and O and K, it is said that شَاعَةً signifies the same as شَاعَةً; but the latter seems to import more than the former.]) — شَعَّ فَلَانًا *He regarded such a one as bad, evil, abominable, foul, or unseemly*, (سَقَحَهُ, S, O, K, TA, in the CK) and reviled, or vilified, him, (شَتَمَهُ, O, K, TA, and so accord. to one of my copies of the S,) or loathed him, (سَنَمَهُ,) thus in some of the lexicons, [and accord. to one of my copies of the S,] but [SM says that] شَتَمَهُ is shown to be the right reading by the saying of IAar that شَعَّ, inf. n. شَعَّ, means سَبَّ. (TA.) [See also 10.] — Also, (O, K,) inf. n. شَعَّ, (TA,) *He disgraced such a one; put him to shame; or exposed his vices, faults, or evil qualities or actions*. (O, K, TA.) — And شَعَّ الْخِرْقَةَ *He frayed the torn-off piece of cloth so that it became shaggy* (شَعَّهَا حَتَّى تَقَشَّ): (O, K: [in the CK, in the place of the last word of the explanation, which is for تَقَشَّ, is put تَشَقَّقَ:] and in like manner one says of a thing similar to a خِرْقَةٌ. (O.) — شَعَّ بِهِ: see 10.

2. تَكْثِيرُ الشَّعَاةِ الشَّيْخُ [app. meaning *The uttering, or saying, much, or often, what is bad, evil, abominable, foul, or unseemly*: and the doing what is bad &c. much or often]: (K:) or the uttering, or saying, what is bad, evil, abominable, foul, or unseemly, (KL, PS,) against any one: (PS:) and the representing, or regarding, as bad, &c.: (KL, PS:) and the committing [an action that is bad, &c., or] a fault, or vitious action. (KL.) You say, شَتَعْتُ عَلَيْهِ, inf. n. تَشْتِيعُ, (S, O,) *I uttered, or said, what was bad, evil, abominable, foul, or unseemly, against him*: (PS:) from الشَّعَاةِ. (O.) And شَعَّ عَلَيْهِ الْأَمْرُ, inf. n. as above, *He showed, or declared, to him that the affair was bad, evil, &c.*: (TA: [see also 5:]) or characterized the affair to him as bad, evil, &c. (Mgh.) — And *The striving, labouring, or exerting oneself, and being quick, and vigorous,*

or energetic, syn. التَّشَبُّرُ, (S, O, K, TA, [in the CK, erroneously, التَّشَبُّرُ,]) and الإِتْكَاشُ, and الجِدُّ, (O, K,) in pace, or going; (O, K:) as also التَّشَعُّ (K) [and الإِتْشَاعُ]: thus شَعَّ is said of a man, meaning *He strove, laboured, or exerted himself, and was quick*: (TA:) and in like manner شَتَعْتُ is said of a she-camel, (Aq, A'Obeyd, S, O,) and of camels, (O,) as also تَشَتَّتْ, (S, O, expl. in the former by جَدَّتْ only,) and شَعَّتْ; (O:) in pace, or going: (S, O:) or شَعَّتْ said of a she-camel means *she was quick, or swift*. (K.)

4: see the next preceding sentence, in three places.

5. تَشَعَّ الْقَوْمُ *He showed, or declared, the case of the people, or party, to be bad, evil, abominable, foul, or unseemly, by reason of their disagreement, and the unsound, or unsettled, state of their opinion*. (TA.) — And تَشَعَّ *He (a man) purposed to do a bad, an evil, an abominable, a foul, or an unseemly, thing or affair*. (TA.) — See also 2, last sentence, in two places. — Hence, (IAar, TA,) *He prepared himself for fight*: (IAar, K, TA:) or, said of a party of men, *they prepared themselves for fight*: (O:) and accord. to AA, تَشَعَّ لِلشَّرِّ *He prepared himself for evil, or mischief*. (O, TA.) — And *It (a garment, or piece of cloth,) became rent, or slit*. (O, K.) — تَشَعَّ الْعَارَةُ *He spread, or dispersed, the horsemen making a rail, or sudden attack, upon an enemy*. (AA, S, O, K, TA.) — And تَشَعَّ الْفَرَسُ *He mounted the horse*. (S, O, K.) — And تَشَعَّ السِّلَاحُ *He put on the weapon, or weapons*. (S, O, K.)

10. اسْتَشَعَّ *He reckoned it bad, evil, abominable, foul, or unseemly*. (O, TA.) And accord. to Lth, (O, TA,) one says, رَأَى أَمْرًا شَعَّ بِهِ, meaning اسْتَشَعَّ, (O, K, TA,) i. e. [He saw a thing] which he regarded as bad, evil, &c. (TA.) — And accord. to him, one says also, قَدْ اسْتَشَعَّ بِفُلَانٍ جَهْلَهُ, (O, TA,) meaning *His ignorance has rendered such a one light, inconstant, or unsteady*. (TA.)

شَيْعٌ: see شَيْعٌ.

شُعَّةٌ the subst. from شَعَّ; (S, O, K;) [i. e.] *Badness, evilness, abominableness, foulness, or unseemliness*; syn. قَبَحٌ; (Har p. 196;) as also شُعُوعٌ: (O, K:) thus in the saying, فِي فُلَانٍ شُعُوعٌ [In such a one is unseemliness, or ugliness]; as also نَظْرَةٌ رَدَّةٌ [or rather رَدَّةٌ]: (TA:) and one says also, فِي وَجْهِ شُعَّةٍ and رَدَّةٌ and نَظْرَةٌ [app. meaning *In his face is unseemliness, or ugliness*]. (IAar, TA voce شُعَّة.) — Also *Diabolical, or demoniacal possession; or madness, or insanity*. (IAar, TA.)

شُوعٌ: see the next preceding paragraph, in two places.

شَيْعٌ *Bad, evil, abominable, foul, or unseemly*;

(S, O, Msh, K;) as also **شَع** (O, K) and **أَشَع**, (S, O, K,) the last like **أَكْبَر** in the phrase **اللَّهُ أَكْبَرُ**, meaning **كَبِير**, accord. to one of the two interpretations of this phrase: (O, TA:) pl. of the first **شَع**. (Msh, TA.) It is applied to a day, in this sense: or as meaning *disliked*, or *hated*: (TA:) and so is **أَشَع**, (S, O, K, TA,) in the former sense, (TA,) or in the latter. (O, K, TA.) And you say **مَنْظَرُ شَيْعٍ** and **مُشَعِّعٌ** [An aspect that is bad, evil, &c.] and **أَمْرًا مُشَعِّعًا**, meaning **فَيْبَحَةً** [i. e. An unseemly, or ugly, woman]. (TA.) And **أَسْمَرُ شَيْعٍ** [An evil, or abominable, name]: and **قَوْمُ شَيْعِ الْأَسَامِي** [A people, or party, having evil, or abominable, names]. (A, TA.) And **فَصَّةٌ شَعَاءٌ** [An evil, or abominable, or a foul, story]. (TA.) And **غَيْبَةُ شَعَاءٍ** Abominable, excessive jealousy: (O, K, TA:) in [some of] the copies of the K, erroneously, **غَيْبَةُ**. (TA.)

شَعَعٌ Incongruous, unsound, weak, or faulty, [and therefore unseemly,] in make; (IDrd, O, K, TA;) as also **أَشَع**; applied to a man: the former is from **الشُّعُوعُ**: and some say that it signifies *tall*. (TA.)

أَشَع; and its fem. **شَعَاءٌ**: see **شَيْعٍ**, in four places: and see also **شَعْنَعٌ**.

شَأْ: see **مَشَأُ**, in art. **شَعْنَعٌ**.

شَعْنَعٌ; and its fem., with **ة**: see **شَيْعٍ**, in two places.

مَشُورٌ i. q. **مَشُورٌ** [Well, or commonly, known; notorious; &c.]. (O, L, K.)

شَف

1. **شَفْتُ إِلَى الشَّيْءِ**, (S,) aor. **شَفَّ**, (O, Msh,) inf. n. **شَفَفٌ**, (S, O, K,) *I looked in a state of opposition, or resistance, (في اعتراض) at the thing; like شَفْتُ: (S, O:) or the looking at a thing like him who is opposing it, or resisting it, كَالْمُعْتَرِضِ عَلَيْهِ, K, TA,) and the raising of the eyes in looking at a thing, (TA,) like him who monders at it, or like him who dislikes it, or hates it; (O, K, TA;) and so **الشَّفَنُ**, as AZ says. (TA.) [See also 2.] = **شَفَّ لَهُ**, (S, O, K,) and **بِهِ** also, or, correctly, accord. to ISd, this verb is trans. in the sense here next following without any particle, (TA,) [but two exs. are cited in the O from trads. in which it is trans. by means of **ل**,] aor. **شَفَّ**, (S, K,) inf. n. **شَفَفٌ**, (S, O,) *He hated him, (أَبْغَضَهُ), and met him in a morose manner: (S, O, K: [in the K, the latter meaning is expressed by تَنَكَّرَ, for تَنَكَّرَ لَهُ: in the S and O, the former meaning is expressed as above, on the authority of ISk; and it is also said that الشَّفَفُ is syn. with الْبُغْضُ and التَّنَكُّرُ:] in the former of these two senses it is like شَفَفَهُ, with **ا**: (S, O:) or الشَّفَفُ [i. e. الشَّفَفُ] is a subst. signifying vehemence of enmity. (Ham**

p. 108.) — And **شَفَّ لَهُ**, (IAqr, ISd, O, K, TA,) and **بِهِ**, (ISd, TA,) i. q. **فَطِنَ** [i. e. *He knew it; knew, had knowledge, or was cognizant, of it; or knew it instinctively; &c.*]. (IAqr, ISd, O, K, TA.) = And **شَفَّ**, (K, TA, [in the former of which it is erroneously implied that the verb is followed by **لَهُ**,]) *His upper lip turned upwards; (K, TA;) inf. n. شَفَفٌ; (TA;) or this is a subst., signifying a turning upwards of the upper lip: so says AZ. (O.)*

2. **تَشَفَّفَ**, inf. n. **تَشَفِّيفٌ**, *He adorned her (i. e. a woman, S, or a girl, or young woman, O, K) with the [ornament called] شَفَفٌ; (S, O, K;) like as one says, قَرَطَهَا; (S, TA;) as also أَشَفَّفَهَا (Zj, O, K.) — [Hence,] شَفَّفَ كَلَامَهُ وَقَرَّطَهُ [He adorned and embellished his language]. (TA.) = شَفَّفَ إِلَيْهِ, inf. n. as above, *He looked at him, or it, from the outer corner of the eye. (Yaakooob, TA.) [See also 1.]**

4: see the next preceding paragraph.

5. **تَشَفَّتْ** She adorned herself with the [ornament called] **شَفَفٌ**; (S, O, K;) like as one says, **تَقَرَّطَتْ**. (S.)

شَفَفٌ (incorrectly pronounced with **dam**, IDrd, O, K, i. e. **شَفَفٌ**, O, TA) The upper **قَرَطٌ** [i. e. ear-ring or ear-drop]: (S, O, K;) or a pendant (مِعْلَقٌ) in [or suspended from] the **قُوفٌ** [app. meaning the upper part, or perhaps, the helix, in the CK erroneously written **فُوقٌ**,] of the ear; (Lth, O, K;) and likewise such as is attached to necklaces: (Lth, O:) or such as is suspended from the upper part of the ear; what is suspended from the lower part [or lobe] thereof being termed **رَعْنَةٌ**; (IDrd, O, K;) or this latter is termed **قَرَطٌ**; (IAqr, TA:) or, as some say, i. q. **قَرَطٌ**: (TA:) pl. [of mult.] **شُوفٌ** (IDrd, S, O, K) and [of pauc.] **أَشْنَأَفٌ**. (TA.)

شَفَفٌ *Hating, (S, O, K,) and meeting in a morose manner. (K.)* IB cites, as an ex.,

• **وَلَنْ تَدَاوِي عِلَّةَ الْقَلْبِ الشَّفَفِ** •

[And thou wilt not cure the hating heart]. (TA.)

شَفَفَ شَفَاً [A lip, meaning an upper lip] turning upwards: (O:) or **شَفَفَ شَفَاً** [A sheep or goat] having the upper lip turning upwards. (TA.)

شَانَفٌ Turning away, or averse. (O, K.) One says, **مَا لِي أَرَاكَ شَانِفًا عَنِّي** What ails me that I see thee turning away, or averse, from me? (O.) — And **إِنَّهُ لَشَانِفٌ عَنَّا بِأَنفِهِ** Verily he is raising his nose [in aversion] from us. (O, K.)

مَشُونَةٌ † A she-camel having a **زِمَامٌ** [or nose-rein] attached to her. (AA, O, K.)

شَق

1. **شَقَّ الْبَعِيرَ**, aor. **شَقَّ**, (S, M, Msh, K) and **شَقَّ**, (M, K,) inf. n. **شَقَقٌ**, (S, M, Msh,) *He curbed the camel by means of his زِمَامٌ [or nose-rein], (S, K,) or pulled the حُطَامَ [or halter, or leading-rope,] of the camel, (M,) while riding him, (S,*

*M,) in the direction of his [own] head, (M,) so as to make the prominences behind his [the camel's] ears cleave to the upright piece of wood rising from the fore part of the saddle: (M, K:) or he raised the camel's head (M, Msh, K) by pulling his زِمَامَ, (M, Msh,) while riding him, (Msh, K,) like as the rider of the horse does with his horse: (Msh:) and **أَشَقَّ** signifies the same: (S, M, Msh, K:) or **أَشَقَّ** is intrans. ; you say, **أَشَقَّ هُوَ** and **شَقَّ الْبَعِيرَ**, the reverse of the usual rule; (IJ, M;) or the latter is intrans. also; (S, Msh, K;) signifying he (the camel) raised his head. (S, M, Msh, K.) — Hence, **شَقَقْتُهَا**, occurring in a trad., referring to a female hare, inf. n. as above, means, as implying restraint, *I cast, or shot, at her, or I struck her, so as to render her incapable of motion. (O.)* — And **شَقَّ الْبَعِيرَ**, or **الشَّقَاقَ**, (M, K,) inf. n. as above, (M,) *He bound the he-camel, or the she-camel, with the شَقَاقَ [q. v.]. (M, K.)* — And **رَأَسُ الدَّابَّةِ**, (M,) or **رَأَسُ الْفَرَسِ**, (K,) † *He bound (M, K) the head of the beast, (M,) or the head of the horse, (K,) to the upper part of a tree, (M,) or to the head of a tree, or to a tree, (accord. to different copies of the K,) or to a peg, (M,) or to an elevated peg, (K,) so that his neck became extended and erect. (M, TA.)* — And **شَقَّ الْقِرْبَةَ**, (IDrd, O, K,) aor. **شَقَّ**, (IDrd, O,) inf. n. as above, (TA,) † *He bound the mouth of the water-skin with the bond called وَكَا, and then bound the extremity of its وَكَا to its fore legs: (IDrd, O, K, TA: [in the CK, وَكَا is erroneously put for أَوْكَا, or, as in some copies of the K, وَكَا,]) or he suspended it: and [in like manner] الْقِرْبَةُ † أَشَقَّ, inf. n. as above, he suspended the water-skin to a peg: (TA:) or the latter signifies he put a شَقَاقَ to the water-skin: (M:) or he bound the water-skin with a شَقَاقَ, (S, K, TA,) i. e. a cord with which its mouth is bound. (S.)* — [Hence **شَقَقَهُ**, as used in the present day, and in post-classical works, meaning † *He hanged him by the neck, till he died: (see the pass. part. n., below:) whence † مُشَقَّقٌ, meaning A gallows; pl. مَشَائِقُ. —**

• **شَقَقْتُ بِهَا مَعَابِلَ مَرْهَفَاتٍ** •

i. e. *I put its string into [the notches of] arrows [broad and long in the heads, made sharp or*

pointed]. (O,* TA.) = شَقَقَ, (M, K,) aor. ٤; (K;) and شَقَقَ, (M, K,) aor. ٥; (K;) *He loved a thing, and became attached to it*; (M, K, TA;) said of a man: (TA:) and شَقَقَ, inf. n. شَقَقٌ, is said of a man's heart, (O, TA,) meaning as above: (O:) or شَقَقَ signifies the heart's *yearning towards, or longing for, or desiring, a thing*. (Msb.) = شَقَقَ also signifies *The being long*: (M:) or the *being long in the head*, (JK, S, TA,) as though it were stretched upwards: (TA:) one says of a horse, شَقَقَ inf. n. شَقَقٌ, meaning *He was long in the head*. (JK.) — شَقَقَ الْمَرْأَةَ, signifies *becoming sleek, like مَسَانٍ (or whetstones) by reason of fat*: see اسْتَنْبَتِ الْفِصَالُ, in art. سَنَ: and the epithet applied to her is شَقَقَةٌ, pl. شَقَقَاتُ. (JK, Ibn-'Abbād, O, TA.)

2. شَقَقَ الْحَبْلَةَ, inf. n. تَشَقَّقُ: see 1, in the latter half of the paragraph. — تَشَقَّقُ also signifies *The cutting [a thing] in pieces*. (O, K. [See the pass. part. n.]) — And *The adorning [a person or thing]*. (K. [See 5.]) — See also the next paragraph, near the end.

3. شَانَهُ, inf. n. مُشَانَقَةٌ and شَانَقٌ, *He mixed his cattle with his [i. e. another's] cattle*: (K, TA:) this is when [contributions to the poor-rate such as are termed] أَشْنَقٌ [pl. of شَقَقٌ] are ineumbent on a man, or two men, or three, when their cattle are separate, and one says to another, شَانَقْنِي, i. e. *Mix thou my cattle and thy cattle*; for if they are separate, a شَقَقٌ will be obligatory, or ineumbent, on each of us; and if they are mixed, the case will be light to us: so the شَانَقٌ signifies the *sharing in the شَقَقٌ or in the شَقَقَانِ*. (L, TA.) [See also what follows in this paragraph: and see شَقَقٌ.] One says also لَا تَشَانَقُوا [for لَا تَشَانَقُوا] *Ye shall not put together what are separate [of cattle]*; being syn. with الشَانَقَةُ. (TA.) — شَانَقٌ signifies also *The taking somewhat from the شَقَقٌ*: and hence the trad., لَا شَانَقَ: (K, TA:) this means *There shall not be taken from the شَقَقٌ [any contribution to the poor-rate] unless it is complete [in number]*: (A'Obeid, S, TA:) the شَقَقٌ being, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (A'Obeid, TA:) Abou-Sa'eed Ed-Dareer says, *up to nine*; and *up to fourteen*: but this is pronounced in the L to be wrong: (TA:) [Mtr also says,] it means *there shall not be taken aught of what exceed five, up to nine, for example*: or, accord. to Abou-Sa'eed Ed-Dareer, it is like the mixing; but this requires consideration: (Mgh:) Abou-Sa'eed says that لَا شَانَقَ means *a man shall not adjoin (يُشَقِّقُ) [thus written here and thus expl. in the TA] his sheep or goats, and his camels, to the sheep or goats [and the camels] of another person, in order to annul what is obligatory, or ineumbent, on him, of the poor-rate*: this is [for instance] in the case in which each of them has forty sheep or goats; so that it is ineumbent on them to give two sheep or goats;

but when one of them adjoins (يُأَحْدِثُهُمَا) [thus in this instance in the TA, perhaps a mis-transcription for أَشَقَّقَ] his sheep or goats to those of another, and the collector of the poor-rate finds them in his [the latter's] possession, he takes from them one sheep or goat. (TA.)

4. اشْتَقَّ: see 1, in five places. — اِشْتَقَّ [as inf. n. of أَشَقَّقَ, from الْقَرْبَةَ أَشَقَّقَ expl. in the first paragraph,] also signifies *The having the hand attached to the neck by means of a عُلٌّ [q. v.]*. (AA, TA.) — See also 3, in the latter half. = Accord. to IAqr, (O, TA,) اشْتَقَّ also signifies *He took (O, K, TA) the شَقَقَ, i. e., (O, TA,) the [fine termed] أَرَشَ: (O, K, TA:) or it was, or became, obligatory, or incumbent, on him to give the أَرَشَ*; thus having two contr. meanings [assigned to it]: (K:) or it signifies also, accord. to IAqr, *it was, or became, obligatory on him to give what is termed a شَقَقٌ*; and this is the case until his camels amount to five and twenty, when what is due of them is [a she-camel such as is termed] ابْنَةُ مَخَاضٍ. (O.) A man of the Arabs said, مِمَّا مَنْ يُشَقِّقُ, which may mean *Of us is he who gives the شَقَقَ, i. e. cords, pl. of شَقَقٌ*: or it may mean, *who gives the شَقَقَ, i. e. أَرَشَ*. (O.) — اشْتَقَّ عَلَيْهِ *He exalted himself above him; domineered over him; or oppressed him*. (O, K.)

5. تَشَقَّقَ *He adorned himself; or was, or became, adorned*: (JK, O:) and *he clad himself with garments*. (JK.)

6: see 3.

شَقَقٌ *What is between one فَرِيضَةٌ and the next فَرِيضَةٌ*, (A'Obeid, S, M, Mgh, Msb, K, TA,) [meaning a number that is between two other numbers whereof each imposes the obligation of giving a due termed فَرِيضَةٌ,] of camels, and of sheep or goats, (M, TA,) in relation to the poor-rate: (S, Mgh, K, TA:) so called because nothing is taken therefrom; so that it is adjoined (أُشَقِّقُ i. e. أُضَيِّفُ) to that [number] which is next to it [of the numbers below it]: (JM:) accord. to some, it is syn. with وَقَصَّ; (Mgh, Msb;) but some say that it relates peculiarly to camels; (M, Mgh, Msb;) and وَقَصَّ, to bulls and cows: (Mgh, Msb:) used in relation to sheep or goats, it is *what is between forty and a hundred and twenty*; and in like manner as to other numbers [that impose the obligation of giving a فَرِيضَةٌ]: (K, TA:) Ahmad Ibn-Hambal is related to have said that the شَقَقٌ is *what is above the فَرِيضَةٌ*, absolutely; as, for instance, *what is above forty sheep or goats*: (TA: [I here render the word دُونَ "above," though it also means "below," because nothing is due from sheep or goats fewer than forty:] as A'Obeid says, it is, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (O,* TA: [see also 3:] Ks states, on the authority of some one or more of the Arabs, that it is up to twenty-five; and says that it is what does not impose the obligation of the فَرِيضَةٌ; meaning what is between five and twenty-five: (Fr, TA:) [but it is also expl. as applied to the

*due itself that is to be contributed to the poor-rates for certain numbers of camels: thus] Abou-'Amr Esh-Sheybānee says, the شَقَقٌ for five camels is a sheep or goat; for ten, two sheep or goats; for fifteen, three sheep or goats; and for twenty, four sheep or goats; the term شَقَقٌ being applied alike to the sheep or goat, and to the two sheep or goats, and to the three sheep or goats, and to the four sheep or goats; what exceeds this last being termed فَرِيضَةٌ: (TA:) or, in the case of the poor-rate, the lowest شَقَقٌ (الشَقَقُ الْأَسْفَلُ) is a sheep or goat for five camels; and the highest شَقَقٌ (الشَقَقُ الْأَعْلَى) is a بنت مَخَاضٍ for five and twenty: (O, K:) the pl. of شَقَقٌ is أَشْنَقٌ (M, Msb, TA) and شَقَقَاتُ. (M.) — Also *What is above the bloodwit (مَا دُونَ الدِّيَةِ)*: (As, S, O, Msb, K:) the term أَشْنَقٌ (S, M, Msb,) pl. of شَقَقٌ (M,) being applied to the fines, for wounds, that are sent with the complete bloodwit (S, M,* O, Msb) by him upon whom rests the obligation to send such; (S, O, Msb;) as though they were attached to the main, or greatest, fine: (S, M,* O:) and an addition, in the bloodwit, (M, Msb,) of five, (M,) or of six, (M, Msb,) or of seven, (Msb,) to the hundred camels [which constitute the complete bloodwit], (M, Msb,*) in order that it may be described as ample: (Msb:) [for,] as IAqr and As and El-Athram say, the man of rank or quality, when he gave [the bloodwit], used to add to it five [or more] camels, to show thereby his excellence and his generosity: (TA:) a redundancy [in the case of the bloodwit]; (O, K;) one of the explanations of the term given by As: (O:) or in the case of bloodwits (دِيَّاتٍ), the lowest شَقَقٌ (الشَقَقُ الْأَسْفَلُ) is twenty camels whereof every one is a بنت مَخَاضٍ; and the highest شَقَقٌ (الشَقَقُ الْأَعْلَى) is twenty camels whereof every one is a جَذَعَةٌ: (O, K:) and some say that أَشْنَقُ الدِّيَّاتِ means the sorts of bloodwits; the bloodwit for purely-unintentional homicide being a hundred camels, which those who are responsible for it undertake to give in fifths, consisting of twenty whereof every one is an ابْنَةُ مَخَاضٍ, and twenty whereof every one is an ابْنَةُ لَبُونٍ, and twenty whereof every one is an ابْنُ لَبُونٍ, and twenty whereof every one is a جَذَعَةٌ, and twenty whereof every one is a جَذَعَةٌ; these also being termed أَشْنَقٌ. (TA.) — It signifies also *A fine, or mulct, for a wound or the like*; (O, Msb, K;) as, for instance, for a burn, (O, TA,) or such as a wound on the head that lays bare the bone, (Msb, TA,) and other wounds, (Msb,) and for a tooth [knocked out], and for an eye blinded, and for an arm or a hand vitiated, or rendered unsound and motionless, or stiff; and for anything short of what requires the complete bloodwit: (TA:) or, as some say, a fine for that which does not render obnoxious to retaliation; as a scratch, or laceration of the skin, and the like: (M:) pl. أَشْنَقَاتُ. (M, Msb.) = Also *A burden borne on one side of a beast, equiponderant to another borne on the other side*; syn. عِذْلٌ: (K, TA: [in the CK and my MS. copy of the K, الْعِذْلُ is*

erroneously put for **الْعَدْلُ** :]) **الشَّقَان** signifies **الْعَدْلَان**. (JK, Ibn-'Abbād, O, TA.) — And *A rope, or cord*. (Ibn-'Abbād, O, K.) — And *A bow-string*; (O, TA;) as also **شَقَّاق**; (O, K, TA;) so called because it is bound to the head of the bow: (O, TA:) or, accord. to Sh, *a good bow-string*, i. e. *strong and long*. (TA.) [See what follows.] — **الشَّقُّ** also signifies **الْعَمَلُ** [*The making a thing*]: (K:) thus accord. to some in the saying of Ru-bih, describing a sportsman [and his bow],

سَوَى لَهَا كِبْدَةً تَنْزُو فِي الشَّقِّ

[as though meaning *He prepared for it, or them, a bow such that the part whereby it was held filled the hand, springing in the making by reason of its elasticity and strength*: but the word which I have written **تَنْزُو**, and which is thus in one place in the TA, and in another place in the same, where the verse is repeated, **تَنْزُوا**, is illegible in the copy of the O, and may be a mistranscription]: accord. to others, however, the last word, **الشَّقِّ**, here means *the bow-string*. (O, TA.)

شَقَّ, applied to a heart, *Loring intensely, or very passionately or fondly*; syn. **فَمَيَّان**. (M, TA.) Accord. to Lth, **شَقَّ قَلْبَ شَيْءٍ** signifies **طَامَعَ إِلَى كُلِّ شَيْءٍ** [app. meaning *A heart aspiring to everything*]: (O, L, TA:) in the K, **قَلْبَ شَيْءٍ كَتَفَ مِشْنَقَ طَامَعَ إِلَى كُلِّ شَيْءٍ**; but the right reading is **قَلْبَ شَيْءٍ مِشْنَقَ كَتَفَ**, and the signification as above; primarily relating to the eye. (TA.) — Applied to a man, *Cautious*; or *fearful*. (TA.) — **شِنَقَةٌ**, applied to a woman: see 1, last sentence.

شَنَاقٌ *A rope, or cord, with which the head of a he-camel and of a she-camel is pulled*: [see 1, first sentence:] pl. [of pauc.] **أَشْنَقَةٌ** and [of mult.] **شُنُقٌ**. (M, TA.) — *A cord*, (A'Obeyd, S, K,) or *thong*, (A'Obeyd, K,) with which the mouth of a water-skin is bound, (A'Obeyd, S, Mgh, K,) and that of a leathern water-bag, and which is untied in order that the water may pour forth: (A'Obeyd, TA:) or the *suspensory cord of a water-skin*: and any cord by which a thing is suspended. (M.) — See also **شَقَّ**, in the last quarter of the paragraph. — As an epithet, *Tall*: (ISH, S, K:) used alike as masc. and fem. (ISH, K) and dual (ISH) and pl., (ISH, K,) not dualized nor pluralized: (ISH:) applied to a man, (S, TA,) and to a woman, and to a he-camel, and to a she-camel: applied to a she-camel as meaning *tall, and long-necked*; as also **شَقَّاقٌ**: and to a he-camel as meaning *tall and slender*: (ISH, TA:) also, and **شَقَوُوقٌ**, applied to a horse as meaning *tall*. (T, TA.) See also **أَشْنَقٌ**.

شَقِيقٌ One whose origin is suspected; syn. **دَعِيٌّ**: a poet says,

أَنَا الدَّاحِلُ الْبَابِ الَّذِي لَا يَرُومُهُ

دَعِيٌّ وَلَا يَدْعَى إِلَيْهِ شَقِيقٌ

[I am he who enters the door that the ignoble seeks

not, and to which one whose origin is suspected is not invited]. (S.) — See also 1, latter half.

شَبِيحٌ A man evil in disposition: (M, L:) or a self-conceited young man. (JK, Ibn-'Abbād, O, K.) And **شَبِيحَةٌ**, like **سَكِينَةٌ**, [in some copies of the K **شَبِيحَةٌ**, like **سَكِينَةٌ**,] A woman talking, or conversing, or who talks, or converses, in an amorous and enticing manner. (JK, Ibn-'Abbād, O, K.)

شَقَقَاتٌ a name for *A calamity or misfortune* (**دَاهِيَةٌ**): (Ibn-'Abbād, O, K:) or, as some say, a name of *The chiefs of the Jinn, or Genii*: (Ibn-'Abbād, O:) or also *a certain chief of the Jinn*. (K.)

أَشْنَقٌ Long; applied to a neck. (M.) And, as also **مَشْنُوقٌ**, Long in the head; applied to a horse and to a camel; and so **شَقَّاقٌ** [the fem. of the former] and **شَقَّاقٌ** applied to the female. (M.) For the fem., see also **شَقَّاقٌ**. — [The fem.] **شَقَّاقٌ** signifies [also] A female bird that feeds her young ones with her bill, ejecting the food into their mouths. (O, K.)

مِشْنَقَةٌ: see 1, in the latter half of the paragraph.

مِشْنَقٌ Flesh-meat (Ks, S) cut in pieces: (Ks, S, K:) applied to flesh-meat, (M,) it is from the **أَشْنَقُ** [pl. of **شَقَّ**] of the **دِيَّة** [or bloodwit]. (Ks, S, M.) — And *Dough cut into pieces, and prepared with oil of olives*: (El-Umawee, S, M, K:) or *dough cut into lumps, or pieces, upon the table, before it is spread out*; also called **فَرَزْدَقٌ** and **عَجَاجِيرٌ**. (IAqr, TA.)

مِشْنَقٌ: see **شَقَّ**.

مَشْنُوقٌ [as pass. part. n. of **شَقَّ** means *Curbed by means of his nose-rein, &c.* — And] † *Hanged*: one says, **قُتِلَ مَشْنُوقًا** † *He was put to death [by being] hanged*. (TA.) — See also **شَقَّاقٌ**: and **أَشْنَقٌ**.

شَو

شَا **مَشْنُوقٌ** and **مَشْنُوقٌ**: see **مَشْنُوقٌ**, in art. **شَا**.

مَشْنُوقَةٌ: see **مَشْنُوقَةٌ**, in art. **شَا**.

شَب

1. **شَبَبٌ** (S, Mgh, K,) aor. **شَبَّ**, (Mgh, K,) inf. n. **شَبَّبَ**, (S, Mgh, Mgh, K,*) *It (a thing, S) was, or became, of the colour termed شَبَبَةٌ*, (S, Mgh, K,) i. e. of a [gray] colour in which whiteness predominated over blackness, (S, Mgh, Mgh,) or in which whiteness was interrupted by blackness; (K, TA;) as also **شَبَّبَ**, aor. **شَبَّ**; and **شَبَّبَ**; (K:) the last, inf. n. **اشْبَبَابٌ**, said in the former sense of a horse; as also **اشْبَبَابٌ**, inf. n. **اشْبَبَابٌ**; (S;) and this last verb, said of the head, *its whiteness predominated over its blackness*; (TA;) as also **اشْتَبَبَ**. (S, TA.) — **شَبَبَةٌ**, aor. **شَبَّ**, (K,) inf. n. **شَبَّبَ**, (TK,) said of heat and of cold, *It altered his colour*; as also **شَبَبَهُ**: (K:) or,

accord. to A'Obeyd, (TA,) **الشَّبَرُ** (O, TA,) inf. n. **شَبَّبَ**, (O,) said of cold, *It altered the colour of the trees*: and **الشَّبَبُ** is likewise said of cold [as meaning *It altered the colour of the men or people*]. (O, TA.) — And **شَبَبَتْ** **السَّنَةُ الْقَوْمَ** *The year of drought destroyed the cattle (أَمْوَالُ) of the people or party*: (so accord. to the CK and my MS. copy of the K:) or the verb in this sense is **اشْبَبَتْ**. (So accord. to the text of the K as given in the TA.) — [Freytag erroneously assigns to this verb, as from the K, another meaning, belonging to 4.]

2: see the preceding paragraph, in three places.

4. **اشْبَبَ**, said of a stallion, *He had offspring of the colour termed شَبَبَةٌ born to him*: so accord. to the K: but accord. to IM and the other lexicologists, it is said of a man, meaning *the offspring of his horses were of the colour termed شَبَبَةٌ*: IAqr says that there are not, among horses, such as are termed **شَبَبٌ** [pl. of **شَبَبٌ**]: A'Obeyd, however, [as will be seen below,] explains **شَبَبَةٌ** as meaning a colour of horses. (TA.) — See also 1, last sentence but one.

8 and 9: see 1, first sentence.

11: see 1, first sentence. — Also, said of seed-produce, † *It dried up, or became yellow*, (S, A,) but with somewhat green remaining in its interstices: (S:) or *was near to yielding, and became white, and dried up, but with a little greenness remaining in its interstices*. (TA.) — Accord. to the L, one says also **اشْبَابَتْ مَشَارِفُهُ** [app. meaning *His lips became of an ashy hue*]. (TA.)

شَبَبٌ A mountain overspread with snow. (O, K.) — And a boy, or young man, *light, or active, in body, and sharp-headed*. (IAqr, TA voce **عَضْبٌ**. [See also **شَبَابٌ**].)

شَبَبٌ: see what next follows.

شَبَبَةٌ A [gray] colour in which whiteness predominates over blackness, (S, Mgh,) or in which whiteness is interrupted by blackness; as also **شَبَبٌ**; (A, K;) which latter is [properly] an inf. n., of **شَبَبَ**: (S, Mgh:) or *whiteness mixed with blackness*: (Har p. 150:) not pure whiteness, as some have imagined it to be. (TA.) And in horses, *A colour in which the main hue is interrupted by a hoariness, or by some white hairs, whether the horse be [in his general colour] أَدْمَرٌ or أَشْقَرٌ or كُحَيْتٌ*. (A'Obeyd, TA.)

شَبَبَانٌ A hind of plant (**شَجَرٌ**), resembling the **كُمَامٌ** [or panic grass]; (K;) like **شَبَبَانٌ**. (TA. [But see this last word.]])

شَبَابٌ (AHát, S, K) and **شَبَابَةٌ** (AHát, Kr, K) *Milk mixed with much water*: (AHát, S:) or a mixture of which one third is milk and the rest water: (K, TA:) Az heard several of the Arabs apply the former term to *milk mixed with water*: so called on account of the alteration of its colour. (TA.)

شَبَابٌ, in its primary acceptance, *A شُعْلَةٌ* [i. e. either brand or flame (app. the former, agreeably

with what follows,) of fire: (TA:) or a *شُعْلَةٌ* of fire gleaming or radiating: (S, K:) accord. to ISk, a firebrand; i. e. a stick in which is fire: or, accord. to AHeyth, originally, a piece of wood, or stick, in which is fire gleaming or radiating: (Az, TA:) pl. *شُهَبٌ*, (S, K,) and some allow *شُهَبٌ*, (TA,) and *شُهَبَانٌ* (Akh, S, K) and *شُهَبَانٌ*, (K,) which is strange, (TA,) and *أَشْهَبٌ*, (K,) which last is [a pl. of pauc., but] thought by IM to be a quasi-pl.n. (TA.) The reading *بِشْهَابٍ قَبَسٍ*, instead of *بِشْهَابٍ قَبَسٍ*, in the Kur [xxvii. 7], is an instance of a word prefixed to another identical therewith. (Fr. L.) — Hence, [A shooting, or falling, star;] a star, or the like of a star, that darts down [or is hurled] by night; and particularly after a devil; as occurring in the Kur [xv. 18 and] xxxvii. 10; and in a trad.; respecting the attempt of a devil to hear, by stealth, words uttered in heaven. (TA.) — [Hence also,] *الشُّهَبُ* signifies *The shining, or brightly-shining, stars*: (K:) or *the seven stars* [or planets; meaning, not the Pleiades (which are called *النَّجْمُ*), but the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn: the first three of which are said by Freytag to be called *صِفَارُ الشُّهَبِ*]. (TA.) — For another meaning assigned in the K to *الشُّهَبُ*, see *الشُّهَبُ*, voce *أَشْهَبٌ*. — *أَشْهَبٌ* also signifies † *One who is penetrating, sharp, or energetic, in an affair*; (K, TA;) as being likened to the [shooting] star. (TA.) One says, *إِنَّ فُلَانًا يَشْهَبُ* † *Verily such a man is one who is penetrating, sharp, or energetic, in war*. (S, A.) And *هَؤُلَاءِ شُهَبَانُ الْجَيْشِ* † [These are the braves, or heroes, of the army]. (A.) — Also the name of A certain devil: occurring in a trad.: hence the Prophet changed the name of a certain man [originally] thus named. (TA.)

شُهَابٌ: see *شُهَابٌ*.

أَشْهَبٌ: see *كَتَبَ شُهَابَةً*.

شَاهِبٌ: see *أَشْهَبٌ*, first sentence.

شَوْهَبٌ The *hedyc-hug*; syn. *شَفَقٌ*. (S, K.)

أَشْهَبٌ Of the colour termed *شُهَابَةٌ*; (S, Mgh, K;) as also † *شَاهِبٌ*, (K,) occurring in the poetry of Hudheyl: (TA:) fem. of the former *شُهَابَةٌ*: (S, Mgh, K:*) and pl. *شُهَبٌ*: (O:) the former epithet is applied to a horse, (S,) [contr. to an assertion of IAar, (see 4,)] and to a he-mule, (Mgh,) and *شُهَابَةٌ* to a she-mule. (Mgh, Mgh.) [Golius, on the authority of Meyd, explains *أَشْهَبٌ* applied to a horse, as meaning *Subniger, spadiceus*: and *أَشْهَبٌ أَخْضَرٌ* as meaning *lucide leviter viridis*: the correct meaning of the former seems to be of a bluish, or brownish, gray: and that of the latter, of a dark dust-coloured gray: see *أَخْضَرٌ* and *أَدْمَرٌ*.] *الشُّهَبَاءُ* was the name of a mare belonging to El-Kattál El-Bejelee. (O, K; in the CK El-Bejelee.) Applied to a she-goat, *شُهَابَةٌ* signifies *Of a white colour intermixed with black*: thus applied, it is like *مَلْحَةٌ* applied to a ewe. (K.) Applied to a *غُرَّةٌ* [or blaze on a horse's forehead], it means *In*

which are hairs differing from the whiteness [of the blaze]. (S.) And *الأَشْهَابُ* is [a pl. formed from *الشُّهَبُ* as though this were a subst.] applied to the Benu-l-Mundhir, (K,) or one of the troops of En-Noamán Ibn-El-Mundhir, consisting of the sons of his paternal uncle and his maternal uncles, and their brethren; (TA;) so called because of their comeliness, (K,) or because of the whiteness of their faces. (TA.) — Applied to ambergris, (K, TA,) † *Of an excellent colour, i. e., (TA,) inclining to whiteness*. (K, TA.) And applied to an iron head or blade of an arrow or of a spear &c., † *That has been filed so that its blackness has gone*: (S, A, TA:) or *that has been filed lightly, so that all its blackness has not gone*. (AHn, TA.) [Hence,] *كَتَبَ شُهَابَةً* † *A great troop having numerous weapons*; (K;) so called because of the iron; (S;) or because of the whiteness of the weapons and iron, intermixed with blackness: or *a troop of which the iron [of the weapons and armour] is white and bright*: (TA:) or, as also † *كَتَبَ شُهَابَةً*, a troop upon which is [seen] the whiteness of the iron [weapons &c.]. (T, TA. [See also *كَتَبَ مَلْحَةً*, voce *أَمْلَحٌ*].) And *جَيْشٌ أَشْهَبٌ* A strong army [app. because of its numerous weapons]. (TA.) — *أَرْضٌ شُهَابَةٌ* † *A land in which is no verdure, by reason of the paucity of rain*. (TA.) And [hence,] *سَنَةٌ شُهَابَةٌ* † *A year of drought, or sterility, white in consequence thereof*, (TA,) in which is no verdure, or in which is no rain: (K, TA:) next in degree is the *بَيَضَاءُ*; then, the *خَمْرَاءُ*, which is more severe than the *بَيَضَاءُ*; (TA;) and then, the *سَوْدَاءُ*: (TA in art. *حمر*:) or a year that is white by reason of the abundance of snow and the want of herbage: (IB, TA:) or a year of drought, or sterility; because the seed-produce dries up therein, and becomes yellow: and *عَامٌ أَشْهَبٌ* signifies the same. (Har p. 150.) And *عَامَانِ أَبْيَضَانِ* † *Two white years* (K, TA) of herbage. (TA.) And *يَوْمٌ أَشْهَبٌ* † *A cold day*: (A, K:) or a day of cold wind; thought to be so called on account of the snow and hoar frost and hail therein: (L, TA:) or a day of hoar-frost: (Az, TA:) a day of cold wind and hoar frost; and [in like manner] the night (*الليالي*) is termed *شُهَابَةٌ*. (S.) In the following verse, cited by Sb,

فِدَى بَنِي دُهْلٍ بَنِ شَيْبَانَ نَاقِي
إِذَا كَانَ يَوْمُ دُو كَوَاكِبِ أَشْهَبِ

[May my she-camel be a ransom for the sons of Dhuhl Ibn-Sheyhán when there is a day of difficulties, or distresses, . . .] the meaning may be *أَشْهَبِ* [or whitish] by reason of the whiteness of the weapons, or by reason of the dust. (TA.) And *الشُّهَبُ* [pl. of *شُهَابٌ*], (O,) or † *الشُّهَبُ* [pl. of *شُهَابٌ*], (K,) [but the former, I think, is evidently the right,] † *The white nights*; (*الليالي البيض*); [i. e. the thirteenth and fourteenth and fifteenth nights of the lunar month; so called because lighted by the moon throughout; (see art. *بيض*);] (O;) three nights of the month; (K, TA;) because of the alteration of their colour. (TA.) — *أَشْهَبٌ* [or

أَمْرٌ أَشْهَبٌ] also signifies † *A hard, or difficult, affair or case*, (K, TA,) such as is disliked, or hated. (TA.) And *أَشْهَبُ بَازِلٌ* † *A hard, or difficult, affair or case, that is beyond one's power* [of accomplishment or endurance]: termed *بَازِلٌ* because the camel thus termed is one that has attained its utmost strength. (O, TA. [See also art. *بزل*].) — And *أَشْهَبُ* signifies *The lion*. (O, K.) [And in the Deewán of Jereer, it is applied to *The swine*. (Freytag.)]

شهد

1. *شَهِدَ*, (S, A, Mgh, L, Mgh, K,) aor. †; (K;) and *شَهِدَ*, aor. †; (K;) also pronounced and written *شَهِدَ*, (Akh, S, K,) and *شَهِدَ*, and *شَهِدَ*, accord. to a rule applying to all verbs of the measure *فَعَلَ* of which the medial radical letter is a faucial; (MF;) inf. n. *شَهَادَةٌ* (S, A, Mgh, L, Mgh, K) and *شهد*; (TA; [there written without any syll. sign, and not found by me in any other Lex.];) *He told, or gave information of, what he had witnessed, or seen or beheld with his eye*: (Mgh, L, Mgh:) this is the primary signification: (L:) *he declared what he knew: he gave testimony, attestation, or evidence; he bore witness*: (L:) *he gave decisive information*. (S, A, L, K.) [See also *شَهَادَةٌ* below.] You say, *شَهِدَ بَكذَا*, inf. n. as above, (S, A, Mgh, L, Mgh, K,) *He told, or gave information of, such a thing, as having witnessed it, or seen or beheld it with his eye*; (Mgh, Mgh;) or *declared such a thing as knowing it*; (L;) or *gave his testimony, attestation, or evidence, respecting it; or bore witness of it, or to it*; (S, A, L, K;) *عِنْدَ الْحَاكِمِ* [in the presence of the judge]; (S, Mgh, L, K,) and *عَلَى فُلَانٍ* [for, or in favour of, such a one], (S, Mgh, L, K,) and *عَلَى فُلَانٍ* [against, or in opposition to, such a one]. (Mgh.) And *عَلَى شَهِدَ* *كَذَا* *He gave decisive information [respecting such a thing (as in the Kur xlv. 9, and in many other instances); he testified respecting it]*. (S, L. [See also another meaning of this phrase in what follows.]) [Hence,] *شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ*, in the Kur [iii. 16], means *God hath given evidence that there is no deity but He*: (Abu-l-'Abbás, IAm, Jel:) or *God knoweth &c.*; (Ahmad Ibn-Yahyá, K;) and so *شَهِدَ اللَّهُ* throughout the Kur-án: (Ahmad Ibn-Yahyá:) or *God saith &c.*; or *God hath written &c.* (K.) And *أَشْهَدُ* † *I know*, (Mgh, K,) [or acknowledge,] and *I declare, [or testify, that there is no deity but God:]* (K:) [Fei says,] the verb is trans. in this phrase by itself [i. e. without the intervention of a prep.] because it is used in the sense of *أَعْلَمُ*. (Mgh.) [And hence, *كَلِمَةُ الشَّهَادَةِ* means *The sentence declaring that there is no deity but God and that Mohámmad is God's apostle*.] — *شَهِدَ بِاللَّهِ*, (Mgh, Mgh,) aor. †, inf. n. *شَهَادَةٌ*, (Mgh,) means *He swore by God*: (Mgh, Mgh:) and *أَشْهَدُ بَكذَا* *I swear by such a thing*. (S, K.) *أَشْهَدُ بِاللَّهِ لَقَدْ كَانَ كَذَا* *I swear by God that such a thing happened, or took place, combines the meaning of witnessing with that of swearing and that of informing at the time of*

uttering these words; as though the speaker said, *I swear by God that I witnessed such a thing, and now I inform of it.* (Msb.) Accord. to some, when one says only **أَشْهَدُ**, not adding **بِاللَّهِ**, it is an oath. (TA.) — **شَهِدَ عَلَى كَذَا**, a phrase of which one meaning has been expl. above, means also *He became a witness (شاهد) of, or to, such a thing*; (S, K;) *he had knowledge of such a thing, and witnessed it, or saw it or beheld it with his eye*: (Mgh:) and **شَهِدَهُ**, (Mgh, L,) inf. n. **شَهَادَةٌ**, (L,) [likewise] signifies *he witnessed it; or saw, or beheld, it, or him, with his eye*; (Mgh, L;) and (Mgh, L, Msb) so **شَاهِدُهُ**, (A, Mgh, L, Msb, K,) inf. n. **مُشَاهَدَةٌ**. (S, A, L, Msb.) [Hence,] one says, **شُهِدْتُ لَهُ مِنْهُ حَالٌ جَبِلَةٌ** [A comely, or pleasing, state, or condition, of him was witnessed]. (A.) — And **شَهِدَهُ**, (norr., K,) inf. n. **شُهِدَ**, *He was, or became, present at it, or in it*; (S, A, Mgh, L, Msb, K;) namely, a place, (Mgh,) or an assembly. (Msb.) Hence the saying, (Msb,) **فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ**, in the Kur [ii. 181], *Therefore whosoever of you shall be present in the month, and stationary, not journeying, he shall fast therein* (Mgh, Msb) as long as he shall remain present and stationary: (Msb:) the **الشَّهْرَ** being here in the accus. case as an adv. n. of time. (Mgh, Msb.) [And hence,] **شَهِدَ الْجُمُعَةَ** *He attained to [the being present at] the جُمُعَةُ* [here meaning, as in many other instances, the prayer of Friday]: (Mgh:) and **شَهِدَ الْعِيدَ** *he attained to [the being present at] the عيد* [or festival, or the prayer thereof]. (Msb.) [Hence also,] it is said in a trad., **يَشْهَدُ بِعَقْمِكَ الْحَلْفُ وَاللَّغْوُ** [Swearing, and unprofitable speech, attend your selling]. (TA in art. شوب: see 1 in that art.)

2: see 4.

3: see 1, latter half, in two places.

4. **أَشْهَدْتُهُ عَلَى كَذَا** *I made him to be a witness (شاهد) of, or to, such a thing*: (S, Mgh, L:) [and in like manner,] **أَشْهَدْتُهُ الشَّيْءَ** *I made him to have knowledge of the thing, and to witness it, or see it or behold it with his eye.* (Msb.) See also 10. **إِشْهَادٌ** in relation to criminal matters means [The causing one to take notice of a thing that threatens to occasion some injury, with a view to the prevention of such injury; as, for instance,] the saying to the owner of a house, “*This thy wall is leaning, therefore demolish it,*” or “*feared, therefore repair it.*” (Mgh.) — **أَشْهَدُهُ** also signifies *He caused him to be present.* (K.) You say, **أَشْهَدَنِي إِمْلَاكَهُ** *He caused me to be present [at, or on the occasion of, his being put in possession].* (S.) — **أَشْهَدُ**: see 10. — **أَشْهَدُ** [as intrans.] + *Humorem tenuem e pene emisit vir propter lunum amatorium vel osculum*; (S, K;) as also **شَهِدَ**, (K,) inf. n. **تَشْهِيدٌ**. (TA:) [from **شَهِدَ** signifying “honey;” for] **عَسِيَّةٌ** is a term for **مَذْنَى**. (S.) + *He rendered his مِزْرَرُ* [or waist-wrapper] of a reddish hue and of a dark dust-colour (**أَخْضَرُ**) [by the act above-mentioned]. (L.) + *He (a boy) attained to puberty.* (Th,

TA.) And **أَشْهَدْتُ** *She (a girl) menstruated: and attained to puberty.* (K.)

5. **التَّشْهِيدُ** in prayer is well known; (S, K;) *The reciting of the form of words commencing with التَّحِيَّاتُ لِلَّهِ*: [see art. حَي:] from the occurrence therein of the words **لَا إِلَهَ إِلَّا اللَّهُ**. (Mgh, TA. [See also Har p. 611.]) — And **تَشْهَدُ** also signifies *He sought, or desired to obtain, martyrdom.* (L.)

10. **أَشْهَدُهُ** *He asked him, or required him, to tell what he had witnessed, or seen or beheld with his eye; to declare what he knew; to give testimony, or evidence; to bear witness; or to give decisive information.* (S, Mgh, L, Msb, K.) You say, **أَسْتَشْهَدُ فَلَانًا عَلَى فَلَانٍ** *I asked, or required, [or cited, or summoned,] such a one to give his testimony, or evidence, or to bear witness, against such a one.* (L.) And **أَسْتَشْهَدُ الرَّجُلَ** *I asked, or required, [i.e., and made,] the man to bear witness to, or to be witness of or to, the confession, or acknowledgment, of the debtor.* (L.) — [Hence,] **أَسْتَشْهَدُ عَلَى مَعْنَى كَلِمَةٍ** *He adduced, or urged, or cited, a verse as an evidential example of the meaning of a word.* (A phrase of frequent occurrence in the larger lexicons.) — **أَسْتَشْهَدُ** (S, K) and **أَشْهَدُ** (K) *He was slain a martyr in the cause of God's religion.* (S, K. [See **شَهِيدٌ**].)

شَهِيدٌ: see **شَاهِدٌ**, first sentence. — Also, and **شَهِدَ**, (S, Mgh, K,) the former of the dial. of Temcem, and the latter of the people of El-'Aliyeh, (Msb, TA,) *Honey*: (K:) or *honey in its wax* [i. e. its comb]; (S, Msb;) *honey not expressed from its wax* [or comb]: (TA:) pl. **شَهَادٌ**: (S, Msb, K:) **شَهِدَةٌ** is a more particular term, (S, K,) the n. un., [signifying a portion thereof; and a honey-comb, or a portion of a honey-comb;] as also **شَهْدَةٌ**. (TA.)

شُهِدَ: see the next preceding paragraph.

شُهِدَ: see **شَاهِدٌ**, in two places.

شَهِيدٌ is also written and pronounced **شَهِيدٌ**, with kesr to the ش: (K, TA:) and in like manner is every word of the measure **فَعِيلٌ** having a faucial letter for its medial radical, whether an epithet, like this, or a subst., like **رَغِيفٌ** and **بَعِيرٌ**: El-Hemdānec says, in the “*Iarāb el-Kur-ān*,” that the people of El-Hijāz, and Benoo-Asad, say **رَجِيرٌ** and **رَغِيفٌ** and **بَعِيرٌ**, with fet-h to the first letter; and Keys and Rabee'ah and Temcem say **رَجِيرٌ** and **رَغِيفٌ** and **بَعِيرٌ**, with kesr to the first letter: Suh says, in the R, that Temcem pronounce every **فَعِيلٌ** of which the medial radical letter is hemzeh or any other faucial with kesr to the first letter: and En-Nawawee states, on the authority of Lth, that some of the Arabs do the same when the medial radical letter is not a faucial; as in **كَبِيرٌ** and **كَرِيرٌ** and **جَلِيلٌ** and the like thereof. (TA.) [This last pronunciation obtains extensively in the present day: and so, in similar cases, does the intermediate pronunciation

termed **إِمَالَةُ الْفَتْحِ**, (i. e. the pronouncing fet-h like “c” in the English word “bed,”) which may be justly regarded as the best to be followed because intermediate and because sanctioned by the usage of the classical times, except in cases that are pointed out by the grammarians as presenting obstacles to the pronunciation thus termed.] — **شَهِيدٌ** is *syn. with شَاهِدٌ* [in several senses, as shown below]: and its pl. is **شُهَدَاءُ**. (S, K.) See **شَاهِدٌ**, in six places. — Also *Possessing much knowledge with respect to external things*: **خَبِيرٌ** is used in the like sense with respect to internal things; and **عَلِيمٌ**, in the like sense absolutely. (L.) [Hence, perhaps,] **وَأَدْعُوا شُهَدَاءَكُمْ**, in the Kur ii. 21, [as though meaning *And call ye to your aid those of you who possess much knowledge*: or] the meaning here is, *your helpers*: (Bd:) or *your gods whom ye worship.* (Jel.) **الشَّهِيدُ** as a name of God means *The Faithful, or Trusty, in his testimony*, (Zj, L,) or *in testimony*: (K:) and (Zj, K) as some say, (Zj,) *He from whose knowledge nothing is hidden; the Omniscient.* (Zj, L, K.) — Also, derived from **الشَّهَادَةُ**, or from **المُشَاهَدَةُ**, or from **الشُّهُودُ**, [all inf. ns.,] accord. to different opinions; (TA;) and of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**; (Msb, TA;) or in the sense of the measure **فَاعِلٌ**; (TA;) *A martyr who is slain in the cause of God's religion*; (S, K;) [i. e.] *one who is slain by unbelievers on a field of battle*; (Msb;) *one who is slain fighting in the cause of God's religion*: (IAth:) so called because the angels of mercy are present with him; (K;) because the angels are present at the washing of his corpse, or at the removal of his soul to Paradise: (Msb:) or because God and his angels are witnesses for him of his title to a place in Paradise: (IAmb, Mgh, K:) or because he is one of those who shall be required to bear witness on the day of resurrection, (K, TA,) with the Prophet, (TA,) against the people of past times, (K, TA,) who charged their prophets with falsehood: (TA:) or because of his falling upon the **شَاهِدَةٌ**, or ground: (K:) or because he is still living, and present with his Lord: (ISh, Mgh, K:) or because he witnesses, or beholds, God's world of spirits and his world of corporeal beings: (K, TA:) [and several other reasons are assigned for this appellation:] the primary application is that expl. above: but it is also applied by the Prophet to *one who dies of colic*: *one who is drowned*: *one who is burned to death*: *one who is killed by a building falling to ruin upon him*: *one who dies of pleurisy*: (IAth, L:) *one who dies of plague, or pestilence*: *a woman who dies in a state of pregnancy*: (L:) and to some others: (IAth:) the pl. is **شُهَدَاءُ**. (A, Msb, K, &c.)

شَهَادَةٌ [see 1:] *Information of what one has witnessed, or seen or beheld with his eye*: (IF, Mgh, L, Msb:) this is the primary signification: (L:) said to be a subst. from **المُشَاهَدَةُ**: (Msb:) *declaration of what one knows: testimony, attestation, evidence, or witness*: (L:) *decisive information.* (S, A, L, K.) — *An oath*: pl. **شَهَادَاتٌ**: so in the Kur xxiv. 6 [and 8]. (TA.) — *Martyrdom in the cause of God's religion.*

(S, K. [See شَهِيدٌ.]) — Also i. q. مَشْهُدٌ as expl. below: see the latter word. — [And it is used in the sense of مُشَاهِدٌ: thus,] عَالِمُ الْغَيْبِ وَالشَّهَادَةِ, in the Kur vi. 73 &c., means *The Knower of what is unseen and of what is seen.* (Jel.)

شَهِيدَةٌ *A roasted lamb:* or [the kind of food called] هَرِيَسَةٌ [q. v.]: pl. شَهَادٌ. (Har. p. 609.)

شَهِدَ *Always present.* (Freytag from the Deewan of the Hudhalees.)

شَاهِدٌ (S, Mgh, L, K) and شَهِيدٌ (S, Mgh, L) *One who tells, or gives information of, what he has witnessed, or seen or beheld with his eye:* (Mgh, L:) *one who declares what he knows:* (L:) *one who knows, and declares what he knows:* (ISd, TA:) *a witness, as meaning one who gives testimony, or evidence; who bears witness:* (S, L, K:) [one who gives decisive information: (see 1, first sentence:)] pl. of the former شَهِدٌ, (Akh, S, K,) or [rather] this is a quasi-pl. n., (Sb, TA,) like as صَاحِبٌ is of صَاحِبٌ, and سَافِرٌ of سَافِرٌ, (S,) but some disallow this; (TA;) and شُهِدٌ [but see what is said of this in the latter half of the paragraph] and أَشْهَادٌ are also pls. of شَاهِدٌ, (Mgh, L,) or of شَهِدٌ: (S, K:) the pl. of شَهِيدٌ is شَهِدَاءٌ. (S, Mgh.) [Hence,] مَعَهَا سَائِتٌ وَشَهِيدٌ, in the Kur i. 20: see art. سَوَقٌ. — [Hence also] الشَّاهِدُ a name of the Prophet; (K;) meaning *The witness against those to whom he has been sent.* (Jel in xxxiii. 44.) — And شَاهِدٌ *An angel:* (S, L, K:) or *a guardian angel:* (Mujāhid:) pl. أَشْهَادٌ: or this means the *prophets.* (TA.) — And *The tongue:* (S, L, K:) from the saying, مَا لِفُلَانٍ رَوَاءٌ وَلَا شَاهِدٌ *Such a one has an elegant diction.* (L.) One says also, شَاهِدٌ *Such a one has neither goodness of aspect nor tongue.* (Abou-Bekr, L.) — [As a conventional term used in lexicology &c.,] *An evidential example, generally poetical, of the form or meaning of a word or phrase:* pl. شَوَاهِدٌ: the sciences that require شَوَاهِدٌ being those of اللُّغَةُ and الصَّرْفُ and البَدِيعُ and البَيَانُ and المَعَانِي and التَّحْوِصُ and القَوَافِي. (MF on the خُطْبَةُ of the K.) [One says, هَذَا شَاهِدٌ بِكَذَا and عَلَى كَذَا] *This is an evidential example of such a thing.* With respect to the classical language, absolutely, شَوَاهِدٌ are taken, by universal consent, from the Kur-án, and from the language [both verse and prose (Kull p. 348)] of those Arabs who lived before the period of the corruption [in any considerable degree] of the Arabic tongue: [see مَوْلَدٌ:] also, accord. to the general decision of the learned, from the Traditions of Moḥammad; [which last source is excluded by some because traditions may be corrupted in language by their transmitters, and interpolated, and even forged:] and electively from the language of those Arabs who lived after the first corruption of the Arabic tongue, but before the corruption had become extensive. (Mz, 1st نوع; and MF ubi suprā. [See, again, مَوْلَدٌ.]) The classes of the poets from whose poetry شَوَاهِدٌ are taken are the Pagan

Arabs, the Mukhadrams, the Islamees, and the Muwalleds: [see جَاهِلِيٌّ and مُخَضَّرٌ and مُوَلَّدٌ:] with respect to all the sciences above mentioned, they are taken from the poetry of the first, second, and third, classes; from that of the first and second by universal consent, and from that of the third electively: (MF ubi suprā:) but they are taken from the poetry of the fourth class with respect only to the sciences of المَعَانِي and البَدِيعُ. (Idem, and Kull p. 348.) [The age of the earliest existing classical poems (though some older fragments and couplets and single verses have been preserved) is only about a century before the birth of Moḥammad: that of the latest, about a century after his death. (See the Preface to this work.)] — Also *Knowing, (Mgh,) and witnessing, or seeing or beholding with his eye; a witness, as meaning an eye-witness:* (L, Mgh;) as also شَهِيدٌ: pl. of the former [or, as is said in the L in art. مَجْدٌ, of the former or of the latter,] شُهِدٌ and أَشْهَادٌ; [but see what is said of these pls. in the first sentence of this paragraph:] and of the latter شَهِدَاءٌ. (Mgh.) [See an ex. of شَهِيدٌ in this sense in a verse cited voce رَبٌّ.] — [Hence, in the present day, applied to *A notary, who hears and writes and attests cases to be submitted for judgment in the court of a kadee.*] — *Present; a witness as meaning one personally present:* (S, L, Mgh, K;) as also شَهِيدٌ: (Mgh:) pl. of the former شَهِدٌ (S, L, K) [and أَشْهَادٌ, as above,] and شُهِدٌ, (K,) or this last is used as a pl. but is originally an inf. n. (S, L.) One says, الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ, meaning *The present knows what the absent knows not.* (Mgh.) And قَوْمٌ شُهِدُوا *People, or persons, present.* (S, A.) And رُوِيَ الْأَشْهَادُ *[I spoke to him before witnesses, or persons present].* (A.) — [Hence, app., being opposed to غَائِبٌ,] *A running in which a horse exerts his force unsparingly:* (A, L;) as in the saying, لَقَرَسٌ غَائِبٌ وَشَاهِدٌ *The horse has a run which he reserves [for the time of need], and a run which he performs unsparingly;* like the saying, لَهُ شَاهِدٌ *means a running that testifies the excellence of a horse,* (IAqr, K,) and his quality of outstripping others. (IAqr, TA.) — *A star [app. when visible];* (Abou-Eiyoub, K;) as being present and apparent in the night. (TA.) — [Hence, accord. to some,] صَلَاةُ الشَّاهِدِ *The prayer of sunset;* (A, L, Mgh, K;) because it is the prayer that is performed when the star becomes visible; (Sh, L;) also called صَلَاةُ الْبَصْرِ, because the stars are seen at the time thereof: or, accord. to some, the prayer of daybreak; (L;) [and so, accord. to some, صَلَاةُ الْبَصْرِ; (see art. بَصْرٌ.)) as also الْمَشْهُودُ; (TA;) and it is said to be so called because he who is travelling must perform it without abridging it, like him who is present at his home: Abou-Sa'eed Ed-Dareer says that the former prayer is so called for this reason [as is also said in the A and Mgh]: AM asserts that the first reason assigned above is the right one, because the prayer of daybreak, in like manner, may not

be abridged, and is not thus called; but it is thus called by a poet. (L.) — And الشَّاهِدُ is a name of Friday; (Fr, K;) as also الْمَشْهُودُ: or the latter is *the day of resurrection:* (K:) or *the day of 'Arafah:* (Fr, K: [see عَرَفَةُ:]) because of the presence and congregation of people on each of those days. (TA.) — شَاهِدٌ also signifies *Matter resembling mucus, that comes forth with the fetus:* (S, K:) pl. شُهِودٌ: which latter, accord. to ISd, means the أَغْرَاسُ [pl. of غَرْسٌ, q. v.,] upon the head of a young camel at the time of its birth. (TA.) And شُهِودُ النَّاقَةِ means *The marks left by the blood, or by the membrane that enclosed the fetus, of the she-camel, in the place where she has brought forth.* (S, K.) — Also *A quick, or an expeditious, thing or affair.* (K.)

الشَّاهِدَةُ *The earth, or ground.* (K.) See شَهِيدٌ, last sentence.

مَشْهُدٌ *A place where people are present or assembled; a place of assembling; an assembly:* (S, L, K;) as also مَشْهُدَةٌ and مَشْهُدَةٌ (K) and مَشَاهِدٌ: (L:) pl. مَشَاهِدٌ. (A.) [Hence,] مَشَاهِدُ مَكَّةَ *The places of religious visitation, where the ceremonies of the pilgrimage &c. are performed, at Mekkeh.* (L.) — [A funeral assembly or procession. — A place where a martyr has died or is buried. — And The aspect, or outward appearance, of a person; like مَرَأَى: see an instance voce عَوْدٌ.]

مَشْهُدٌ *Slain a martyr in the cause of God's religion.* (K.) [See also شَهِيدٌ.]

مَشْهُدَةٌ (S, A, K,) without ة, (S,) and مَشْهُدَةٌ (A,) *A woman whose husband is present with her:* (S, A, K:) opposed to مَشْهُدَةٌ مَغِيْبَةٌ; (S, A;) this last with ة. (S.)

مَشْهُدَةٌ and مَشْهُدَةٌ: see مَشْهُدٌ.

مَجْلِسٌ مَشْهُودٌ *[A place of assembling at which numerous persons are present].* (A.) And يَوْمٌ مَشْهُودٌ *[A day on which numerous persons are present: and particularly] a day on which the inhabitants of heaven and earth will be present.* (TA.) And صَلَاةٌ مَشْهُودَةٌ مَكْتُوبَةٌ *A prayer at the performance of which the angels are present, and the recompense of which, for the performer, is written, or registered.* (L.) See also شَاهِدٌ, in two places, in the last quarter of the paragraph. — مَشْهُودٌ وَمَشْهُودٌ وَمَوْعُودٌ *Past and present and future; the tenses of a verb.* (Kh, L in art. عَمِدٌ.)

شهادنج

شَهْدَانِجٌ (K accord. to the TA,) with fet-ḥ to the ن, (TA,) and شَاهِدَانِجٌ (K accord. to the TA,) or شَهْدَانِجٌ (Mgh, Mgh, and so in the CK, except that it is there written as though imperfectly decl.,) with fet-ḥ to the ن, (Mgh,) and شَاهِدَانِجٌ (CK,) arabicized from [the Pers.] شَاه دَانَه, which means "king of grains,"

(Ibn-El-Kutbee, TA,) The seed of the قنب [or hemp]: (Mgh, Msh, K:) it is useful as a remedy for the quartan fever, (K,) prepared as a beverage, (TA,) and for the [kinds of leprosy called] بَقِي and بَرَص, (K,) applied as a liniment, (TA,) and it kills what are called حَبُّ الْقَرْع, (K,) which are worms in the belly, [tape-worms,] (TA,) when eaten, and also when applied to the belly externally. (K.)

شهر

1. شَهْرٌ, (S, A, K,) aor. شَهَرَ, (S, K,) inf. n. شَهْرٌ and شَهْرَةٌ; (S;) and شَهَرَهُ, (S, A, O, K,) inf. n. شَهَرَهُ; (S;) and شَهَرَهُ, (S, K;) He made it apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S, O, MF:) or [it generally means] he made it apparent, &c., as bad, evil, abominable, foul, or unseemly; he exposed it as such; or rendered it notorious in a bad sense, or infamous. (A, K.) You say, شَهَرْتُ الحَدِيثَ, inf. n. as above, I divulged the story, or discourse. (Msh.) And نَفْلَانِ قِصْلَةً أَشْهَرَهَا, (S, K;) He made it apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S, O, MF:) or [it generally means] he made it apparent, &c., as bad, evil, abominable, foul, or unseemly; he exposed it as such; or rendered it notorious in a bad sense, or infamous. (A, K.) You say, شَهَرْتُ النَّاسَ [Such a one has an excellent quality which the people have made commonly known]. (S.) And شَهَرْتُ بَيْنَ النَّاسِ I rendered him conspicuous [or notorious or celebrated or renowned] among the people. (Msh.) And شَهَرْتُ زَيْدًا بِكَذَا and شَهَرْتُهُ [I rendered Zeyd conspicuous, notorious, celebrated, or renowned, for such a thing]; (Mgh, Msh;) [but] the latter has an intensive signification: أَشْهَرْتُهُ, with l, in the sense of شَهَرْتُهُ, has not been transmitted: (Msh:) or is not of established authority. (Mgh.) One says also, شَهَرْتُ, and أَشْهَرْتُ, [generally, but not always, in a bad sense, meaning] He was rendered, or became, notorious, or infamous, for such a thing: (A:) the latter verb being intrans. as well as trans. (TA.) And [hence one says,] أَشْهَرْتُ فَلَانًا meaning I held such a one in light, or little, estimation, or in contempt, and exposed his vices, faults, or evil qualities or actions. (A.) — And شَهَرَ سَيْفَهُ, (S, A, Msh, K,) aor. شَهَرَ, (S, Msh, K,) inf. n. شَهَرَ, (S, Msh,) He drew his sword (S, Msh, TA) from its scabbard: (TA:) or he drew his sword and raised it over the people; (A, K;) as also شَهَرَهُ. (K.)

2: see above, in three places. [In modern Arabic, شَهَرَ often signifies He paraded an offender as a public example; and it occurs in this sense in the S and TA in art. بَلَسَ, &c.: the offender, in this case, is generally mounted upon an ass or a camel, and often with his face towards the animal's tail.]

3. شَهَرَ, (K,) inf. n. مُشَاهَرَةٌ (S, K) and شَهَارٌ, (K,) He hired him, or took him as a hired man or hireling, for [or by] the month: (Lh, K:) or he made an engagement, or a contract, with him for work or the like, by the month, or month by month: (TA:) المُشَاهَرَةُ from الشَّهْرُ is like المُعَاوَمَةُ from العَامُ. (S, TA.)

4: see 1. — أَشْهَرْنَا, (S, Msh, K,) inf. n. أَشْهَرْنَا, (Msh,) A month passed (lit. came) over us. (S,

Msh, K.) And أَشْهَرَ الصَّبِي [The child became a month old; or] a month passed (lit. came) over the child: similar to أَهْوَلَ, (A,) or to أَحَالَ. (Msh.) And أَشْهَرَتِ الدَّارُ The house became altered, or changed, and months passed over it. (TA in art. حَوَّلَ.) — Also We remained, stayed, dwelt, or abode, a month in a place. (ISk, S.) — And We entered upon the month, i. e., the lunar month. (Th, S.) — And أَشْهَرَتْ She (a woman) entered upon the month of her bringing forth. (Msh, K.)

8. أَشْهَرُ It was, or became, apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S:) or [it generally means] it was, or became, apparent, &c., as bad, evil, abominable, foul, or unseemly; it was, or became, exposed as such, or rendered notorious in a bad sense or infamous. (A, K.) It (a story, or discourse,) became divulged, or public. (Msh.) أَشْهَرَ بَكْدًا: see 1. — As a trans. verb: see 1 in three places.

شَهْرٌ The new moon, when it appears: (IF, A, Mgh, O, Msh, K:) so called because of its conspicuousness. (Mgh, Msh.) This is the original signification. (Mgh.) [See the last sentence of this paragraph.] You say, رَأَيْتُ الشَّهْرَ, meaning I saw the new moon of the month. (Mgh.) Hence it is said in a trad., صُومُوا الشَّهْرَ, meaning Fast ye the first day of the lunar month. (Lh, TA.) And hence the trad., إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ, meaning The utility of watching for the new moon is on the nine and twentieth night. (L, TA.) [Or the meaning is, that the lunar month is a period of nine and twenty nights.] — Also The moon: or the moon when conspicuous, and near to being full. (K.) — And [A lunar month;] a certain well-known number of days: so called because made manifest by the moon: (ISd, K:) an arabicized word; or, as some say, Arabic; (Msh;) and so called because of its being manifest: (Msh, TA:) pl. [of pauc.] أَشْهُرٌ (Msh, K) and [of mult.] شُهُورٌ. (S, Msh, K.) The following are the modern names of the months: 1. الْمُحَرَّمُ [to which the epithet الْحَرَامُ is often added]: 2. صَفَرٌ [to which the epithet الْخَيْرُ is often added]: 3. رَبِيعُ الْأَوَّلِ [or الثَّانِي]: 4. رَبِيعُ الْآخِرِ [or الثَّانِي]: 5. جُمَادَى الْأُولَى [or الثَّانِيَّة]: 6. جُمَادَى الْآخِرَةُ: 7. رَجَبٌ [to which is often added the epithet الْفَرْدُ, and that of الْفَرْدُ]: 8. شَعْبَانُ [to which we often find the epithet الْمُعَظَّمُ added, and sometimes that of الشَّرِيفُ]: 9. رَمَضَانُ [to which the epithet الْمُبَارَكُ is appropriated]: 10. شَوَّالٌ [to which the epithet الْمَكْرُمُ is frequently added]: 11. ذُو الْقَعْدَةِ: and 12. ذُو الْحِجَّةِ [see the second of the two tables in p. 1254:] and the following are the names by which they were called by the tribe of 'Ad, agreeably with the foregoing numeration: 1. مُؤْتَبِرٌ: 2. نَاجِرٌ: 3. خَوَانٌ: 4. بَصَانٌ: 5. عَادِلٌ: 6. حَنِينٌ: 7. الْأَصْمَرُ: 8. عَادِلٌ: 9. نَاتِقٌ: 10. وَعَلٌ: 11. وَرَنَةٌ: and 12. بَرْكٌ [or مُؤْتَبِرٌ?]. (Ibn-El-Kelbee, in TA, voce مُؤْتَبِرٌ.)

[But authors differ respecting some of these names, as will be seen in other articles.] أَشْهُرُ مَعْلُومَاتٍ, said, in the Kur [ii. 193], to be the period of the pilgrimage, for by الْحَجَّ, which immediately precedes, is meant وَقْتُ الْحَجِّ, (Mgh, Msh,) or زَمَانُ الْحَجِّ, (Msh,) applies to Showwāl and Dhu-l-Ka'deh and ten days of Dhu-l-Hijjah, (Mgh, Msh,) accord. to Aboo-Hanefeh (Mgh) and most of the learned, part of Dhu-l-Hijjah being called a month tropically, as is often done by the Arabs in similar cases, relating to time; for ex. when they say, مَا رَأَيْتَهُ مِذَّ يَوْمَانِ, the period of separation having been a day and a part of a day: (Msh:) or [and] nine days of Dhu-l-Hijjah with the night preceding the day of the sacrifice, accord. to Esh-Shāfi'ce: (Mgh:) or [and] all Dhu-l-Hijjah, accord. to Mālik: (Mgh, Msh:) [in these two explanations the two months next preceding being meant to be included:] or Showwāl and Dhu-l-Ka'deh and Dhu-l-Hijjah and Moharram, accord. to Aboo'Amr Esh-Sha'abee. (Msh.) — Also † A learned man: (O, K:) [because of his celebrity:] pl. شُهُورٌ. (O, TA.) — [And accord. to the K, it signifies also The like of a nail-paring: but this is app. a mistake, perhaps originating from a mutilated transcript of what here follows:] a poet says, describing camels,

• أَبْدَانٌ مِنْ نَجْدٍ عَلَى ثِقَةٍ •
• وَالشَّهْرُ مِثْلُ فُلَامَةِ الظَّفِيرِ •

[They went forth from Nejd in a state of confidence, the new moon being like the nail-paring]. (O.)

شَهْرَةٌ a subst. from الشَّهْرُ, (Mgh,) signifying The appearance, conspicuousness, manifestness, notoriousness, notableness, or publicity, of a thing: (S, O, Msh:) or [generally] its appearance, &c., as bad, evil, abominable, foul, or unseemly; its notoriousness in a bad sense, or infamousness. (A, K.) — Any evil thing that exposes its author to disgrace; any disgraceful, or shameful, thing; a vice, or fault, or the like. (IAqr, O, TA.) — A dress of the most excellent or superb kind; and one of the rillest or meanest kind: both of which are forbidden. (Mgh.) — [It is also used in the sense of مَشْهُورٌ.] One says, جَعَلْتُهُ شَهْرَةً, either in a bad or in a good sense. (A.) And صَارَ شَهْرَةً, (K in art. دَوَّلَ,) i. e. مَشْهُورًا † [He became notorious, &c.]; said of a man. (TK in that art.)

شَهْرِيٌّ A برذون [or hackney] between the رَمَكَةٌ [or mare of mean breed] and the horse of generous breed: one says, لَمْ يَرْكَبِ الشَّهْرِيَّةَ, and الشَّهَارِي [He did not ride hackneys of the sort above mentioned]: (A:) or شَهْرِيَّةٌ signifies برادين [or hackneys]; and its pl. is شَهَارٌ: (Mgh:) or a sort of برادين [or hackneys]; (Lth, O, K;) a horse of which the dam is Arabian but not the sire. (Lth, O.)

شَهِيرَةٌ — مَشْهُورٌ. A woman, and a she-ass, broad (O, K) and bulky. (O.)

[أشهر] *More, and most, apparent, conspicuous, manifest, notorious, &c.; better, and best, known.*
— Hence, الأَشْهَرَانِ *The drum and the banner.* (Gol., from Meyd.)

أَشَاهِرُ [in the CK أَشَاهِيرُ] *The whiteness of the narcissus.* (K, TA.)

مُشِيرٌ *A child a month old.* (O, TA.)

مُشِيرٌ: see the following paragraph.

مَشْهُورٌ *Of known place or station; (K;) well known; well spoken of; celebrated; held in repute; reputable; notable; eminent; (O, K, TA;) applied to a man; (O, TA;) as also مُشِيرٌ (O, K, TA,) and [in an intensive sense] مُشِيرٌ. (TA.) [And Anything apparent, conspicuous, manifest, notorious, notable, commonly known, or public: lit. rendered apparent &c. Applied to a word or phrase or meaning, Commonly known or obtaining or received; well known; or held in repute. Hence عَلَى الْمَشْهُورِ According to common, or well-known, usage; or according to common repute.]*

شَقِ

1. شَقِ, aor. ʿ, (S, Mṣb,) inf. n. شُوقٌ, (Mṣb,) [said of a mountain, and of a building, &c., (see شَاهِقٌ)] *It rose high; or became high, or elevated, or lofty.* (S, Mṣb.) — شَقِ, aor. ʿ and ʿ, inf. n. شَيْقٌ [and تَشَقُّقٌ], said of an ass, [He uttered the ending of his braying, or the final sounds thereof;] (S;) [for] شَيْقٌ signifies the ending, or final part, of the crying, or braying, of the ass; (S, O;) and to this the cries of the punished in Hell are likened in the Kur xi. 108; (O;) and زَفِيرٌ signifies the “beginning, or commencing part, thereof:” (S;) or شَيْقٌ signifies the drawing back of the breath; and زَفِيرٌ the “emitting thereof:” (Lth, S; [but the reverse is said by Lth and in the S in art. زَفَرٌ]) and تَشَقُّقٌ signifies the same as شَيْقٌ: (S;) or both of these words signify [absolutely] the crying, or braying, of the ass: (O, K;) Zj says that شَيْقٌ as denoting one of the cries of the afflicted [in Hell] means a very high-sounding moaning: and that, accord. to some, زَفِيرٌ [as used in the Kur ubi supra] is similar to the beginning of the cry of the ass, termed شَيْقٌ; and that شَيْقٌ is in the chest. (TA.) [Said of a man,] شَقِ, aor. ʿ and ʿ; and شَقِ, aor. ʿ; inf. n. شَيْقٌ and شُوقٌ (O, K) and تَشَقُّقٌ (O) and تَشَقُّقٌ; signify *The [sound of] weeping became reiterated in his chest: (O, K;) or, as in the L, he reiterated the [sound of] weeping in his chest.* (TA.) [Or] شَقِ, aor. ʿ and ʿ, inf. n. شَيْقٌ, signifies [or signifies also] *He reiterated his breath, making his voice audible, naturally.* (Mṣb.) One says also, شَقِ فَلَانٌ شَقَةً *Such a one uttered a single cry and died.* (S, TA.) — And عَيْنُ النَّاطِرِ شَقَتْ عَلَيْهِ *The eye of the looker smote him with evil influence: (O, K, TA;) or, was pleased with him, and therefore continued looking at him.* (A, TA.)

شَقَّةٌ *A single cry.* (S, TA.) [See 1, last sentence but one.]

شَهَّةٌ *Height, elevation, or loftiness.* (TA.)

شَاهِقٌ *High, or lofty; applied to a mountain, (S, O, Mṣb, K,) and to a building, &c.: (O, K;) or, applied to a mountain, high and inaccessible: (JK, TA:) pl. شَوَاهِقٌ. (JK, Mṣb, TA:) you say شَوَاهِقٌ and شَاهِقَاتٌ and جِبَالٌ شَاهِقَةٌ. (Mṣb.) — Applied to a vein [or an artery], † *Pulsing upwards: (O, K, TA:) a term of the physicians.* (O, TA.) — ذُو شَاهِقٍ † *A man whose anger is vehement: (JK, S, A, O, L, TA:) wrongly expl. in the K by the words لَا يَسْتَدُ غَضَبُهُ (TA:) and so ذُو صَاهِلٍ. (A, TA.) And † A stallion [camel] Excited by lust, assaulting [the she-camels], and causing a sound to be heard from his inside; as also ذُو صَاهِلٍ. (TA.)**

تَشَقُّقٌ an inf. n. (S, O, K. [See 1.]) — [And also an epithet.] One says ضَحِكَ تَشَقُّقٌ [app. meaning † *A loud laughing, likened to the laughing of the ass.*] (S, O.)

شَل

1. شَلَّ, aor. ʿ, (K,) inf. n. شَلٌّ, (S, O, TA,) *He (a man, S, O) had that quality of the eye which is termed شَهَّةٌ [expl. below]; (S, O, K;) as also † اشَلَّ, inf. n. اشْلَالٌ. (K.) [And in like manner each of these verbs is probably used as said of the eye.]*

2. تَشَلَّلٌ is a vulgar dial. var. of تَشَلَّلٌ [inf. n. of شَلَّ, q. v.]. (TA.)

3. شَاهَلَهُ, (K,) inf. n. مَشَاهَلَةٌ, (S, O, TA,) *He acted with him in an evil manner; or contended, or disputed, with him; syn. شَارَهُ; (S, O, K, TA;) and لَاحَاهُ [which has the latter of these significations]: and opposed him, being opposed by him; syn. عَارَضَهُ: (TA:) he reviled him; or reviled him, being reviled by him: (K:) he exchanged bad names with him; syn. قَارَضَهُ: (S, TA: [in the O, الْقَارَضَةُ is put for الْبِقَارَضَةُ:] he bandied words with him. (S, O, TA.)*

5. تَشَلَّلَ, said of the freshness, or brightness, and beauty, of the face, (مَاءُ الْوَجْهِ,) *It went away, or departed, (O, K, TA,) by reason of emaciation.* (TA.)

9: see 1.

شَهْلٌ *A mixture of two colours.* (ISK, TA.) — Hence, (ISK, TA,) one says, فِي فَلَانٍ وَتَع and شَهْلٌ, (ISK, O, K,) or فِي فَلَانٍ شَهْلٌ, (JK,) † *In such a one is lying.* (ISK, JK, O, K.) — See also شَهْلَةٌ.

شَهْلٌ [properly inf. n. of شَهْلٌ]: see شَهْلَةٌ.

شَهْلَةٌ *A middle-aged, intelligent woman: an epithet peculiarly applied to a woman: (S, O, K;) one says رَامِرَةٌ شَهْلَةٌ كَهْلَةٌ, but not رَجُلٌ شَهْلٌ † though IDrd mentions كَهْلٌ. (TA.) — And An old woman. (K.)*

شَهْلَةٌ *A tinge, or mixture, of زُرْقَةٌ [i. e. blueness, or grayness, or a greenish hue,] in the black of the eye: (S, O;) or, as also † شَهْلٌ, [this latter mentioned above as inf. n. of شَهْلٌ, a tint] less than زُرْقٌ, [in the CK الزُّرْقُ is erroneously put for الزُّرْقُ, which is here used in the sense of الزُّرْقَةُ,] and more beautiful than this, in the black of the eye: (K, TA:) thus in the M: (TA:) or a tinge of redness in the black of the eye, not in lines, like شُكْنَةٌ, but [consisting in] a paucity of blackness of the black of the eye, so that it is as though it inclined to redness: (K;) or a hue of the black of the eye between redness and blackness: or a lack of purity of the blackness thereof: or a redness in the black of the eye; شُكْنَةٌ being the like of a redness in the white thereof; thus expl. by A'Obeid; and in like manner by Es-Seumak. (TA.)*

شَهْلَةٌ fem. of أَشَهْلٌ [q. v.]. (S, O, K.) — Also *A want; syn. حَاجَةٌ: (S, O, K;) said by IF to be originally شُكْلَةٌ. (O.)*

شَهْلِيٌّ *A درهم [app. meaning a silver coin] of the measure of the breadth of the hand. (Mgh.)*

أَشَهْلٌ, applied to a man, (S, O,) *Having that quality of the eye which is termed شَهْلَةٌ: (S, O, K;) accord. to AZ, syn. with أَشْكَلٌ: (TA: [but see this latter epithet:]) fem. شَهْلَةٌ; (K;) which is applied as an epithet to an eye. (S, O.) — Also A mountain, and a wolf, dust-coloured inclining to whiteness. (En-Nadr, TA.) — And الْأَشَهْلُ is the name of A certain idol. (Ibn-El-Kelbee, O, K.)*

شَهْر

1. شَهَرَ, aor. ʿ, (S, K,) inf. n. شَهَامَةٌ, (S, TA) and شُهُومَةٌ, (TA,) *He (a man) was, or became, hardy, strong, sturdy, enduring, or patient; (S;) [or] acute of mind or intellect; (S, K;) clever, ingenious, sharp, or penetrating. (K.) — And † He (a horse) was, or became, swift; brisk, lively, sprightly, or agile; and strong. (K, TA.) — [And app. It was, or became, rough, harsh, or coarse: for] شَهَامَةٌ signifies خَشُونَةٌ. (Ham p. 699.) — شَهَرَ, (S, K,) aor. ʿ and ʿ, inf. n. شُهُورٌ and شُهُورٌ, (K,) *He frightened him, or made him afraid; (S, K;) namely, a man. (K.) — And شَهَرَ الْفَرَسَ, aor. ʿ, (K,) inf. n. شُهُورٌ, (TA,) *He chid the horse; (K;) or incited him to quickness. (JK, K, and Ham p. 699.)***

شُهُورٌ, applied to a man, *Hardy, strong, sturdy, enduring, or patient; (S;) acute of mind or intellect; (S, K;) clever, ingenious, sharp, or penetrating; and † شُهُورٌ signifies the same: pl. of the former شُهُورٌ (K) [and app. شُهُورٌ also: see شُهُورٌ, and see what here follows]. — A chief whose judgment, or judicial decision, or exercise of authority, is effectual in affairs; (K, TA;) courageous; or sharp, or vigorous and effective, in affairs which others are unable to accomplish: or, accord. to Fr, forbearing, or clement; who performs well that which is imposed upon him; whom one finds not otherwise than forbearing, or clement, and pleased, or content, with that which*

is imposed upon him: and in like manner applied to other than a man: (TA:) pl. **شُهور** (K) [and app. **شهر**]: see **شهر**, with which **شهر** is syn. (TA in art. **شهر**). — And, applied to a horse, † *Swift; brisk, lively, sprightly, or agile; and strong.* (K, TA.) — Also *A stone which is placed at the entrance of a trap* (**مَصِيدَة** or **مَصِيدَة** in different copies of the K) *for a lion, and which falls upon it when he enters: as also شهر* (K, TA:) the latter is the word [better] known to the leading lexicologists. (TA.)

شَهْر i. q. **سَعْلَة** [app. meaning *The kind of goblin, or demon, thus called*]. (Aṣ, S, K.)

شَهْر The **دُذُل** [q. v., i. e. *hedge-hog; or a certain species of hedge-hog; &c.*] (K:) [see also the last sentence of this paragraph:] and, (K,) or accord. to AZ, (TA,) the *male hedge-hog*: (S, K, TA:) or *such as has large prickles or spines, of male hedge-hogs, (K, TA,) and the like.* (TA.) **شَهْر** occurring in a verse of El-Aṣṣhā, is said by AO to mean † *In a state of fright, or fear.* (TA.) — **شَهْمَة** *An old woman*: (K:) or, accord. to IḤṣr, *a hedge-hog.* (TA.)

مَشْهُور: see **شهر**. — Also *Frightened, or made afraid.* (S, TA.) — And, applied to a horse, *Chidden; or incited to quickness.* (TA.)

شهنز

شَهْنَز i. q. **شَهْنَز**, (ADK, K,) and **شُونَز**, i. e. **الحَبَّة السُّودَاء**. (ADK, TA.)

شهو

1. **شَهَاء** and **شَهَبَة**: see 8. — **شَهَاء**, aor. 2; and **شَهَب**, aor. 2; inf. n. **شَهْوَة**; *It [food &c.] was good, sweet, pleasant, or the like.* (MA. [But this, the only meaning there assigned to these two verbs, I do not find elsewhere.])

2. **شَهَبْتُهُ** [*I made him, or caused him, to desire, to long, or to desire eagerly.*] (Mṣb.) — [And **شَهَبْتُهُ** *It excited desire, longing, eager desire, or appetite.* For ex., in art. **سَمَق** in the K, **يُشَبِّهُ** is said of the **سَمَقَات**, or berry of the sumach, meaning *It excites appetite.*] — And **شَهَبْتُ الشَّيْءَ**, *He, or it, caused the thing to be desired, longed for, or desired eagerly: made it to be good, sweet, pleasant, or the like.* (MA.) One says, **هَذَا شَيْءٌ يُشَبِّهُ الطَّعَامَ** i. e. [*This is a thing that causes the food to be desired, &c.; that makes it sweet, &c.; or] that incites to desire, or eager desire, of the food.* (S, TA.) — [And accord. to an explanation of the inf. n., **شَهْبَة**, in the KL, **شَهَاء** seems to signify also *He said to him, I will give to thee what thou desirest, longest for, or eagerly desirest*; agreeably with a rendering of the verb alone, as on the authority of that work, by Golius.]

3. **شَاهَاة** (K, TA,) inf. n. **شَاهَاة** (TA,) *He was, or became, like him; he resembled him.* (K, TA.) — Also *He jested, or joked, with him*: (IḤṣr, TA:) [and] so **شَاهَاة**. (K in art. **هَشُو**.) — And accord. to IḤṣr, it is also used in relation

to the smiting action of the [evil] eye [perhaps meaning *He vied with him in smiting with the evil eye*: see also 4]. (TA.)

4. **أَشَاهَهُ** *He gave him what he desired or eagerly desired.* (K.) — And *He smote him with an [evil] eye*: (K:) in this sense [said to be] formed by transposition from **أَشَاهَهُ**. (TA.) — **أَشَاهَا إِنِّي** means that she is desired, or eagerly desired, [i. e. *How great an object of desire is she to me!*] as though it were from **شَهَب**, though this was not said: and **أَشَاهَانِي لَبَا** means that thou art desiring, or eagerly desiring, [i. e. *How desirous, or eagerly desirous, am I of her!*] so says Sb. (TA.)

5. **تَشَبَّى** *He demanded with repeated desire.* (K, TA.) So in the saying, (TA,) **تَشَبَّى عَلَى فُلَانٍ كَذَا** (S, TA) [*He demanded with repeated desire, of such a one, such a thing*]. — See also what next follows.

6. **أَشْتَاهَهُ** (S, &c.) *He desired it, or longed for it*: (Mṣb:) *he loved it; and desired it, or wished for it*: (K:) or *he desired it eagerly, or intensely*: (M in art. **فَرَس**: [see an ex. in a poetical citation voce **فَرَس**]) and **شَهَبَهُ** (S, Mṣb, K,) aor. 2; (Mṣb, K;) as also **شَهَاء**, aor. 2; (AZ, Mṣb, K;) inf. n. **شَهْوَة** (S, TA) and **شَاهِيَة**, which last is an inf. n. [of a rare class] like **عَاقِبَة**; (TA;) signifies the same: (S, Mṣb, K;) and so does **شَهَاء**. (K.) [See what next follows.]

شَهْوَة [mentioned above as an inf. n.] is a word of well-known meaning; (S;) *Desire, or longing, or yearning, of the soul for a thing*; (Er-Rāghib, Mṣb, TA;) [meaning *for a thing gratifying to sense: or eager, or intense, desire; particularly for such a thing; for] it has a more intensive signification than إِزَادَة; and the intelligent agree in opinion that it is not commendable*: (M in art. **فَرَس**: [being either *lawful or unlawful*, it may be rendered as above: or *appetite: or appetite: or lust: or carnal lust:*] in the present state of existence, it is of two sorts, **صَادِقَة** [i. e. *true*], and **كَاذِبَة** [i. e. *false*]; the former being that without which the body becomes in an unsound state, as the **شَهْوَة** [or desire &c.] for food on the occasion of hunger; and the latter being that without which the body does not become in an unsound state: and sometimes it is applied to the object of desire &c., or thing desired &c.: (Er-Rāghib, TA:) and agreeably with this last explanation the first of the following pls. is used in the Kur iii. 12: (Ksh, Bd, Jel:) sometimes also it is applied to the faculty to which a thing is made an object of desire &c.: (Er-Rāghib, TA:) [also, to the gratification of venereal lust; thus in the K in art. **شَهْر**; see **شَهْرَة** and **شَهْرَت**:] the pl. is **شَهَوَات** (Mṣb, TA) and **أَشْهِيَة** and **شَهَب**; the last mentioned by AHei, and a rare instance of a pl. of the measure **فَعْلَة** from a sing. of the measure **فَعْلَة** having an infirm letter for its last radical, like **قَرَبَة** pl. of **قَرَبَة** [and like **قَرَبَة** pl. of **قَرَبَة**]. (TA.) [**الشَّهَوَاتَانِ** means *The two appetites, that of the stomach and that of the generative organ.*]

الشَّهْوَة الْخَفِيَّة [*The latent desire &c.*] mentioned in a trad. is said to be *any act of disobedience which one conceives in his mind, and upon which he resolves: or one's seeing a beautiful young woman, and lowering his eyes, then looking with his heart, and imaging her to his mind, and so tempting himself.* (JM.) [**شَهْوَة الطَّيْنِ**, lit. *The longing for clay*, is app. used as a general term for *malacia*: see **خَمَاض**.]

شَهْوَان (S, Mṣb, K, TA) and **شَهْوَانِي** and **شَهْبِي** (K, TA,) applied to a man, *Desirous, or longing*; (S, Mṣb, K, TA;) or *very desirous or longing; greedy; or voracious*: (TA:) fem. (of the first, Mṣb) **شَهْوَى** (Mṣb, K, TA:) pl. [of the first] **شَهَوَى** (K, TA,) like **سَكَارَى** [pl. of **سَكَرَان**]. (TA.) [See an ex. of the pl. in a verse cited voce **جَرْدَبَان**.] One says, **رَجُلٌ شَهْوَانٌ لِلشَّيْءِ**, [*A man desirous &c. of the thing*]. (S.)

شَهْوَانِي: see the next preceding paragraph.

مُشْتَهَى i. q. **شَهْبِي** (S, Mṣb) [i. e. *Desired, longed for, or eagerly desired*:] or *pleasant, delicious, or sweet*: (Mṣb, TA:) applied to food, (S,) and to water. (TA.) — [Hence,] **أَبُو الشَّهْبِي** [*The* **بَرَبَط** [or *Persian lute*]. (KL.) — [And Golius adds, as on the authority of a gloss in a copy of the KL, † *The water-melon (anguria).*] — See also **شَهْوَان**.

شَهَاء *A man having much, or frequent, desire or longing or eager desire.* (TA.) [See also **شَهْوَان**.]

شَاه [act. part. n. of 1; *Desiring, or longing; &c.*] (Sb, TA.) — **شَاهِي الْبَصَرِ** *A man sharp of sight*: (S, K:) formed by transposition from **شَاهِي الْبَصَرِ**. (S.)

أَشْهَى [*More, and most, desirable, or pleasant or delicious or sweet*]. One says, **هُوَ أَشْهَى إِلَيَّ مِنْ كَذَا** [*It is more desirable, or pleasant &c., to me, or in my estimation, than such a thing*]. (Mṣb voce **إِلَى**.) See also another ex. in a verse cited voce **إِلَى**, in art. **الو**.

مُشْتَهَى: see **شَهْبِي**. — [Used as a subst., its pl. is **مُشْتَهَات**.]

شوا

1. **شَاءَنِي**, formed by transposition from **شَاءَنِي**, aor. **يَشَاءُ** and **يَشَاءُ**, [but the latter form of the aor. is disallowed by MF,] *He preceded me, or outwent me.* (K.) — And *He grieved me.* (K.) — And *He pleased me.* (K.) Thus it bears two contr. significations. (TA.) And **شَوُّتُهُ**, aor. **شَوَّتْ بِهِ**, *I pleased him.* (Lth, O.) — And **شَوَّتْ بِهِ**, *I was pleased with, and rejoiced in, him, or it.* (Lth, O, K.) [See also art. **شَاو**.]

شَاءَ, n. un. **شَاءَة**: see art. **شوه**.

شَيَان (K, TA, and L in art. **تَبَعَ**), in form like the dual of **سَيِّد** [except as to the final vowel], (TA,) [erroneously written in the CK **شَيَان**],

and شَيَان, like تَيَّحَان and تَيَّحَان [q. v.], (L in art. تَيَّح) [applied to a man,] *Far-sighted*; (K;) either in the proper sense, or metonymically applied to a man *characterized by deliberation, and reflection, and looking to the results of affairs.* (TA.) Each is also applied as an epithet to a horse. (L in art. تَيَّح) [The radical letters of this epithet are either شَو or شَا; therefore it is mentioned again in art. شَا; and another form thereof, without ة, (شَيَان), is mentioned in art. شَوَى.]

شوب

1. شَوْب, aor. يَشْوِبُهُ, (S, A, Msh,) inf. n. شَوْبُ (S, A, Msh, K) and شَيَابُ, (K,) *He mixed it*; (S, A, Msh, K;) such as milk with water; (Msh;) or honey with water. (A.) [And *It mingled with it*: for] one says also, كَانَتْ رِيْقَتَهَا خَمْرًا يَشْوِبُهَا عَسَلٌ [As though her saliva were wine with which honey mingled]. (A.) — [It is sometimes used in a good sense, but more frequently in a bad sense; and often means *He adulterated, vitiated, or sophisticated, it.*] It is said in a trad., يَشْوِدُ يَشْوِدُ + بَيْعُكَرُ الْحَلْفِ وَاللَّغْوُ تَشْوِبُهُ بِالْصَّدَقَةِ [Swearing, and unprofitable speech, attend your selling; therefore mix ye it with nms]. (TA.) And it is said in a prov., هُوَ يَشْوِبُ وَيَرْوِبُ + *He mixes, or confounds, or mixes a confusion or disorder, in speech and in actions*: (S, TA:) or *he says right one time and wrong another time*: (Aq, TA:) or *he defends without energy*: (TA:) or *he is sometimes incited to motion, or action, and defends himself, but without energy, and sometimes he is motionless, and does not become excited to motion, or action*; and it is not from [the words شَوْبُ and رَوْبُ applied to] milk: so says Abū-Su'eid [i. e. Aq]: and he says also that شَابَ عَنْهُ وَرَابَ means *he defended him at one time, and was sluggish, or indolent, at another time*: and that عَنْهُ شَوْبُ, inf. n. تَشْوِيبُ, means *he defended him without energy*: and thus this latter is expl. in the K, as is likewise عَنْهُ شَابَ: also that the Arabs say, لَقِيتُ فَلَانًا الْيَوْمَ يَشْوِبُ عَنْ أَصْحَابِهِ meaning *I found such a one to-day defending his companions in some manner.* (TA.) [See also art. رَوْب.] — شَاب also signifies *He acted treacherously, perfidiously, or unfaithfully*: (Fr, TA:) *he lied: he deceived in selling or buying*: and *he acted dishonestly, insincerely, or with dissimulation.* (IAqr, TA.) — [See also Har p. 448; where it is implied that it signifies also *He spoke truth, or was veracious.*]

2: see the preceding paragraph.

7: see what next follows.

8: اشتاب *It was, or became, mixed*; (O, K;) as also انشاب. (K.)

شَوْبُ inf. n. of 1 [q. v.]. (S, A, &c.) — [Hence,] لَا شَوْبَ وَلَا رَوْبَ, occurring in a trad., means *There is, or shall be, no dishonesty, insincerity, or dissimulation, nor mixing, in the selling, or buying*: so says IAqr: or *I am irresponsible with respect to this commodity*: or, as he is related to have said, *thou art irresponsible for its being*

faulty, or defective. (TA. [See also شَوْبَةُ.]) — And شَوْبُ (TA) and شَيَابُ (S, TA,) [each an inf. n. used as a subst. properly so termed,] or شَيَابَةُ, (so in one copy of the S,) signify *A mixture; an admixture; or a thing mixed with another thing.* (S, TA.) Thus شَوْبًا signifies in the Kur xxxvii. 65: (TA:) or, accord. to one reading, the word there is شَوْبًا, meaning *a thing with which another thing is mixed.* (Bd.) الشَوْبُ also signifies [particularly] *What is mixed [with something else], of water or of milk*: (K:) one says, سَقَاهُ الدَّوْبَ بِالشَّوْبِ *He gave him to drink honey with water, or milk, mixed [therewith]*: (TA:) or سَقَاهُ الشَّوْبَ بِالدَّوْبِ *He gave him to drink milk [mixed] with honey.* (IDrd, TA.) And *Mixed honey*; as in the saying, مَا عِنْدِي شَوْبٌ وَلَا رَوْبٌ *I have not mixed honey nor milk such as is termed رَائِبٌ [q. v.]:* (IAqr, TA:) or [simply] *honey &c.*; (A, Msh, TA;) so called because they mix it with beverages; (Msh;) as in the saying, سَقَاهُ الشَّوْبَ بِالرَّوْبِ *He gave him to drink honey with clarified butter, or with milk.* (A.) And *Broth*; as in the saying, مَا عِنْدَهُ شَوْبٌ وَلَا رَوْبٌ *He has not broth nor milk.* (S, K: but in the latter, مَا لَهُ.) And شَوْبٌ signifies also *A piece of dough.* (K.) — And [the pl.] أَشْوَابٌ signifies *A medley, or mixed multitude, of sundry sorts*: a less particular term than أَوْتَابُ, which signifies a medley, or mixed multitude, of the low, or lower, or lowest, sort: (TA, from a trad.): accord. to El-Jawāleekce, it is an arabicized word, from the Pers. أَشَوْب. (TA in art. وشب.)

شَوْبُ: see شَوْبًا in the next preceding paragraph.

شَوْبَةُ *Deceit, delusion, guile, or circumvention*: (K: [see also شَوْبُ:]) [or, app., somewhat thereof:] one says, فِي فَلَانٍ شَوْبَةٌ [In such a one is deceit, &c.]. (TA.)

شَيَابَةُ *A virgin in the night of her deirgination*: (Ibn-Abi-l-Hadeed, MF:) [either from شَابُ having for its aor. يَشْوِبُ, signifying “he mixed,” or from شَابُ having for its aor. يَشِيبُ, signifying “he became white-headed, or hoary;” as shown by what follows:] one says, بَاتَتْ بِبَيْتَةِ شَيْبَةٍ, (S and A in art. شيب, and K in the present art.) and بِبَيْتَةِ الشَّيْبَةِ, (K,) *She passed the night of a virgin then deirginated,* (S, A, K,) and *of the virgin then deirginated*: (K, TA:) said of a virgin-bride when she is deirginated by the bridegroom in the night in which she has been first brought to him: (A, K, TA:) in the contr. case, when she is not deirginated, one says, بَاتَتْ بِبَيْتَةِ حَرَّةٍ, (S, TA:) and one says also, بِبَيْتَةِ حَرَّةٍ and بِبَيْتَةِ شَيْبَةٍ, (TA in art. حر:) Z, in the A, mentions the first phrase in art. شيب, and makes it to be tropical, as though the bride were in that night afflicted by an event so severe as to cause the locks of her hair to become white: in the L it is said that the ي in شيب is substituted for و, because of [the allusion of the phrase to] the mixing of the sperma genitale of the man with that of the woman; but that شَوْبَةُ has not been

heard instead of شيب: ISd, in the M, mentions it in arts. شوب and شيب; observing that the ي is said to take the place of و: J, as well as Z and others, mentions it in art. شيب [q. v.]. (TA.)

شَوْبُ and شَيَابُ: see شَوْبُ.

شَائِبَةٌ sing. of شَوَائِبُ meaning *The whiteness [mixing] with the darkness of night.* (Har p. 58.) — The saying تَيْسٌ فِيهِ شَائِبَةٌ مُلْكٌ may be from شَابَهُ “he mixed it;” meaning *There is not in it anything [of ownership, or right of possession,] mixed therewith, though small, or however small*; like as one says, تَيْسٌ فِيهِ عَلَقَةٌ وَلَا شَبَّةٌ; it being an instance of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, as in عَيْشَةٌ رَاضِيَةٌ: thus the lawyers use it. (Msh.) — شَائِبَةٌ is also sing. of شَوَائِبُ meaning *Uncleanesses, filths, or pollutions; or unclean, filthy, or foul, things.* (S, Msh, K.)

شَيْبٌ (S, Msh) and مَشِيبٌ, the latter from شَيْبٌ [“it was mixed”], *Mixed*. (S, Msh.) A poet says, (namely, Suleyk Ibn-Es-Sulakeh Es-Saadee, TA,) وَمَا قُدِّرَ فِي الْقِصَاعِ مَشِيبٌ

i. e. [And the water of cooking-pots, in the wooden bowls,] *mixed with seeds for seasoning and with saucers.* (S.) — الْفَتْحَةُ الشَّوْبَةُ بِالْكَسْرِ means [The fet-hah that is mingled with kesreh; which is] the fet-hah that precedes the 1 of اِمَالَةٌ; as in عَابِدٌ and عَارِفٌ [when they are pronounced “‘ebidun” and “‘erifun”]; for اِمَالَةٌ consists in inclining [the sound of] fet-hah towards [that of] kesreh; whereby [the sound of] the 1 that follows it is inclined, and is not a pure 1; for like as [the sound of] the fet-hah is mingled [with that of] kesreh, so is [the sound of] tho 1 [mingled with that of] ي. (L, TA.)

مَشَاوِبُ, with damm [to the م], and fet-lī to the و, [not with both of these vowels to the و as supposed by Freytag.] The case (غَلَافٌ) of a flask or bottle; (K;) because it is mixed with redness and yellowness and greenness; mentioned by AHāt on the authority of Aq: (TA:) pl. مَشَاوِبُ: (AHāt, K:) or the pl. signifies [receptacles of the sorts called] أَصْفَاطُ [pl. of سَفَطٌ] and حَقَقُ [pl. of حَقَّةٌ] made of palm-leaves. (A.)

شود

2. شَوَدَ السَّحَابُ الشَّمْسَ *The clouds covered the sun,* (K,) *as though it were turbaned with a dust-coloured haze inclining to yellow*; as is the case in a year of drought; i. e. (T, L) *thin clouds containing no water surrounding it,* (T, L, K,) *having the hue above described.* (T, L.) — شَوَدَتِ الشَّمْسُ [thus in the L and K, not شَوَدَتْ nor شَوَدَتْ] *The sun inclined to setting,* (T, L, K,) and *became covered with such clouds [as those above described]:* (T, L:) *became turbaned with clouds.* (AHāt, L.) — شَوَدَهُ, (inf. n. تَشْوِيدٌ, L,) + *He turbaned him; attired him with a turban*: (AZ, T, L, K:) app.

from شَوَّدَ الشَّيْءُ (T, L.) And شَوَّدَ رَأْسَهُ † He turbaned his head. (Mgh.)

5. شَوَّدَ and اشتاد † He turbaned himself; attired himself with a turban. (AZ, T, S, L, K.) [See above.]

8: see what next precedes.

شَوَّدَ فَلَانٌ حَسَنَ الشَّيْءِ † Such a one is goodly in his manner of turbaning. (K.)

خَيْرُ الْإِنْسَانِ † The best of the creation, or of mankind, or people; syn. خَيْرُ الْخَلْقِ. (K.)

شَوَّدَ † A turban; (IAgr, S, Mgh, L, Mgh, K;) as also مَشَوَّدَ: (K:) pl. of the former مَشَاوِدَ; (S, Mgh, L, Mgh, K;) and of the latter مَشَاوِدَ. (K.) — † A king: (K:) a crowned king. (TA.) — † A lord, or chief, (K,) to whom obedience is paid. (TA.)

مَشَوَّدَ: see the next preceding paragraph.

شور

1. شَارَ (S, A, Mgh, K,) aor. يَشُورُ (Mgh,) inf. n. شَوْرَ (Mgh, K) and شَيَارَ and شَيَارَةً and مَشَارَ and مَشَارَةً (K;) and شَارَ and شَارَ (S, K,) and شَارَ (A, K;) He gathered honey; (S, Mgh;) extracted it from the small hollow [in the rock in which it had been deposited by the wild bees]; (A, K;) gathered it from its hives and from other places. (TA.) — شَارَ, inf. n. شَوْرَ, He exhibited, showed, or displayed, a thing. (IAth, TA.) — شَارَ الدَّابَّةَ (S, A, Mgh, Mgh, K,) inf. n. شَوْرَ (S, Mgh, Mgh, K) and شَوْرَ (K, TA,) or شَوْرَ (CK;) and شَوْرَهَا (A, K,) inf. n. تَشْوِيرَ (TA;) and شَارَهَا (Th, K,) but this last is rare; (Th, TA;) He exhibited, or displayed, the beast, for sale, (S, A, Mgh, Mgh,) going to and fro with it, (S, Mgh,) or making it to run, and the like: (Mgh:) he tried the beast, to know its pace, or manner of going: (A, Mgh:) he made the beast to run, that he might know its power: (TA:) he broke, or trained, the beast: or he rode it on the occasion of exhibiting, or displaying, it to its purchaser: or tried it, to see its powers: or he examined it, as though he turned it over; and in like manner, شَارَ نَفْسَهُ the female slave. (K, TA.) [Hence] شَارَ نَفْسَهُ He displayed his agility, to show his power. (TA, from a trad.) — And شَرَّتْهُ I ornamented, or decorated, it. (TA.) — شَارَ He (a man) became goodly in countenance. (Fr, TA.) — He (a horse) became fat and goodly: (S:) and so شَارَتْ said of a she-camel: (TA:) [and شَارَتْ said of a woman: (Freytag, from the Deewān of the Hudhalees:)] or شَارَتْ said of a she-camel, she became fat; (K;) and in like manner شَارَتْ and شَارَتْ said of a he-camel: (S:) and شَارَتْ the camels became somewhat fat: (S:) and شَارَتْ they became fat and goodly: (K:) or this last signifies † they became fat; because their owner points to such with his fingers; as though they desired to be pointed to. (A.)

2. شَوْرَ الدَّابَّةَ, inf. n. تَشْوِيرَ: see 1. — شَوْرَ بِهِ He did to him a deed of which one should be ashamed: (Yağkoob, Th, A, K;) or he made bare

his pudenda: (O:) or as though he made bare his pudenda. (S.) — And شَوْرَهُ (Lh, S,) and شَوْرَ بِهِ (Lh, TA,) He made him to be confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done. (Lh, S.) — شَوْرَ الْقُطْنِ He turned over [or separated and loosened] the cotton by means of the مَشَوْرَ [q. v.]. (TA.) — See also 4, in two places.

3. شَاوَرَهُ (inf. n. مَشَاوَرَةً and شَوَارَ, TA,) and شَاوَرَهُ, both signify the same, (S, Mgh,) He consulted him, or consulted with him; he debated with him in order that he might see his opinion; (Mgh;) respecting the thing or affair: (S, Mgh, Mgh, K;) or the latter, (A, K,) or both, (TA,) he sought, desired, or asked, of him counsel, or advice. (A, K.) See also 6.

4: see 1, first sentence. — أَشْرَنِي عَلَاً (K,) or عَلَى الْعَلِ (Sh, Sgh, L,) Help thou me to collect honey, or the honey. (Sh, Sgh, L, K.) — أَشَارَ النَّارَ: see 1. — أَشَارَ بَهَا (K,) and أَشَوْرَهَا, (accord. to different copies of the K, the former accord. to the text of the K in the TA,) and شَوْرَ بَهَا (K, TA,) He stirred up the fire, or made it to burn up; syn. قَعَبَهَا. (K.) — أَشَارَ إِلَيْهِ (S, Mgh, K,) inf. n. إِشَارَةً (Mgh,) He made a sign to him, with the hand, (S, Mgh, K,) or with the head, (Mgh,) or with the eye, or with the eyebrow, (K,) or with a thing serving to convey intelligence of what he would say; as when one asks another's permission to do a thing, and the latter makes a sign with his hand or with his head, meaning that he should do it or not do it; (Mgh;) as also شَوْرَ إِلَيْهِ (ISk, S, Mgh, K,) inf. n. تَشْوِيرَ. (Mgh.) — [And He, or it, pointed to it or at it, pointed it out, or indicated it. Hence, in grammar, اسمُ إِشَارَةٍ A noun of indication; as ذَا &c. And] أَشَارَ إِلَى الْحَرْكِ بِصَوْتٍ خَفِيٍّ [He indicated the vowel by a somewhat obscure sound;] meaning he pronounced the vowel in the manner termed الرَّوْمُ. (I'Al p. 351.) And أَشَارَ إِلَى الْإِعْرَابِ فِي الْوَقْفِ [He indicated the case-ending by the pronunciation termed الرَّوْمُ in pausing; as when you say أَيْ with a slurring of the final vowel-sound to one who says to you مَرَبِي رَجُلٌ]. (S voce أَيْ.) — أَشَارَ بِهِ He made it known. (Har p. 357.) — أَشَارَ عَلَيْهِ He made known, or notified, to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right. (Har ibid.) — أَشَارَ عَلَيْهِ بِكَذَا [in the CK إِلَيْهِ] He counselled him, or advised him, to do such a thing; (S, Mgh;) showed him that he held it right for him to do such a thing: (Mgh:) or he commanded, ordered, or enjoined, him to do such a thing. (K.)

5. تَشَوَّرَ He had a deed done to him of which one should be ashamed. (Yağkoob, Th, A, K.) [It occurs in a saying of Yağkoob, respecting an indecent action of an Arab of the desert, app. as

meaning His pudenda became exposed; (see 2;) but some disapprove it, and say that it is not genuine Arabic; as is stated in the TA.] — He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done. (Lh, S.) — See also 1, last sentence.

6. اِسْتَوْرُوا and اِسْتَوْرُوا (A, Mgh, Mgh) They consulted one another, or consulted together; they debated together in order that they might see one another's opinion: (Mgh:) تَشَاوَرُ signifies the extracting, or drawing forth, opinion; as also مَشَاوَرَةً and مَشَوْرَةً and مَشَوْرَةً, from شَارَ “he extracted honey;” (Bd in ii. 233;) and شَوْرَى signifies the same as تَشَاوَرُ. (Bd in xlii. 36, and Mgh.) — تَشَاوَرَةُ النَّاسِ occurs in a trad. as meaning اِسْتَبْرَاهُ بِأَبْصَارِهِمْ [app. The people rendered him conspicuous, or notorious, by their looking at him]. (TA. [There mentioned in the present art; as though the شَوْرَى were a substitute for اِسْتَبْرَاهُ.])

8. اِسْتَارَ: see 1, first sentence. — And see 10. — See also 1, last sentence, in two places. — اِسْتَارَ اِسْتَارَ i. q. اِسْتَارَ [He (a horse) raised his tail in running]. (Sgh, TA.) — اِسْتَوْرُوا: see 6.

10. اِسْتَارَ: see 1, first sentence. — See also 3, in two places. — اِسْتَارَ النَّاقَةَ He (a stallion-camel) smelt the she-camel and examined her, to know if she had conceived or not; (K;) as also اِسْتَارَهَا. (A'Obeid, TA.) — It (a man's case or affair) became manifest. (AZ, K.) — He put on, or clad himself with, goodly apparel. (K.) — See also 1, last sentence, in two places.

شَارَ: see شَوْرَ, in two places.

شَوْرَ Honey gathered, or extracted, from its place: (K, TA:) originally an inf. n. (TA.) — See also شَوْرَ, with which it is syn. in several senses accord. to the O and some copies of the K.

شَوْرَ: see شَوْرَ, with which it is syn. in several senses accord. to the L and some copies of the K.

شَارَ: see شَوْرَ, in three places.

شَوْرَ: see شَوْرَ, in three places: — and see مَشَاوَرَةً. — Also i. q. خَجَلَةٌ [i. e. Confusion, or perplexity, and inability to see one's right course, by reason of shame: &c.]. (K.)

شَوْرَ (S, IAth, O, L, K,) with damm, (IAth, L,) and شَوْرَ (TA, and so in some copies of the K,) and شَارَ (S, O, L, K,) in which the ش is changed from و, (TA,) and شَوْرَ (so in the L and in some copies of the K,) or شَوْرَ (so in other copies of the K and in the O,) and شَوَارَ (S, O, K,) and شَيَارَ (O, K,) Form, or appearance; figure, person, mien, feature, or lineament; external state or condition; state with respect to apparel and the like, or garb. (S, IAth, O, L, K.) One says, شَوْرَ فَلَانٌ حَسَنَ الشَّيْءِ Such a one is goodly in form or appearance, &c. (TA.) And هُوَ رَجُلٌ حَسَنُ الصُّورَةِ وَالشُّورَةِ He is a man goodly in respect of form and of appear-

ance, &c. (Fr. S. [See also below.]) — *Goodliness*, or *beauty*: (IAth, L, K:) so شُورَة is expl. by IAgr: (O:) and شُورَة, with fet-h, is expl. as signifying *pleasing beauty*: (TA:) app. from شُور, the "act of exhibiting, or showing," a thing. (IAth, TA.) — *Clothing, or apparel*: (S, O, L, K:) شُورَة, with fet-h, is said to have this signification by Th: and شَارَة is also expl. as signifying *goodly, or beautiful, apparel*. (TA.) — *Ornament, or nature, or finery*. (K.) — *Fatness*. (K.) — And شُورَة, with damm, and مَشُور, *Aspect, or pleasing aspect*; syn. مَنْظَر: and *Internal, or intrinsic, state or quality*; syn. مَخْبَر. (K, TA.) One says, لَيْسَ لِفُلَانٍ مَشُورٌ i. e. مَنْظَرٌ [Such a one has not a pleasing aspect]. (TA.) And فُلَانٌ حَسَنُ الصُّورَةِ وَالشُّورَةِ Such a one is good in respect of form, and of internal state or qualities, when tried. (TA.) And فُلَانٌ حَسَنُ الْبَشُورِ Such a one is good when one tries him. (As, TA.) = For the first word (شُورَة), see also مَشُورَة. = And see مَشْتَبِر.

شُورَى A certain marine plant; (K;) a sort of trees, of the trees of the shores of the sea: (Sgh, TA:) [it is, as supposed by Freytag, the plant called by Forskål (Flora Aegypt. Arab, p. 37,) *sceura marina*; of the class tetrandria, order monogynia; foliis lanceolatis, integris; floribus fulvis: &c.: said by him to be called in Arabic "schura" شوره; and by the people of Maskat, "germ" قمر: a sort of trees growing in inlets of the sea, in the midst of the water of the sea, resembling the دَب in the thickness of its stem and the whiteness of its bark, and also called قُورَم. (O.)

شُورَى: see مَشُورَة, in four places; and 6.

شُورَان [whether with or without tenween is not shown] i. e. غُصْفَر [i. e. *Safflower, or bastard saffron*]. (K.)

شُورَار: see شُورَة. = Also, (ISk, S, Mgh, K,) and شُورَار, and شُورَار, (Mgh, K,) The *furniture and utensils of a house or tent*; (ISk, S, Mgh, K;) such as are deemed *goodly*: (Ham p. 305, in explanation of the first:) and of a camel's saddle. (S, Mgh.) — And the first, (S, Mgh, K,) and second, (Mgh, K,) and third, (K,) The *pudendum, or pundenda*, (فَرْج, S, Mgh,) of a woman and of a man: (S:) or a man's *penis*, [see also مَشُورَار,] and his *testicles*, and his *posteriors or anus* (است). (K.) — أَهْدَى اللَّهُ شُورَارَهُ is a form of imprecation, (TA,) meaning *May God make bare his pudenda*. (S, A, TA.) = رِيحٌ شُورَارٌ A *soft, or gentle, wind*: (Sgh, K:) of the dial. of El-Yemen. (Sgh, TA.)

شُورَار: } see شُورَار; each in two places.
شُورَار: }

شُورَار: see شُورَة. = Also a name given by the Arabs to *Saturday*, (S in this art., and K in art. شِير,) in the Time of Ignorance: (TA in art. شِير,) pl. [of pauc.] أَشِير and [of mult.] شِير and شِير: Bk. I.

(Zj, K:) accord. to Zj, you may say ثَلَاثَةُ شَبِيرٍ [Three Saturdays, using شَبِير as a pl. of pauc.]: so in the Tekmileh. (TA.)

شَبِير One's *consuler, or counsellor with whom he consults*: and one's *وَزِير* [q. v.]: (K:) one *qualified for consultation*: (S, TA:) pl. شُورَار. (K.) One says, فُلَانٌ خَيْرٌ شَبِيرٍ Such a one is [good,] *qualified for consultation*. (S, TA.) — A man *goodly in respect of شَارَة* [i. e. *appearance, or apparel, &c.*]: (Fr, S, A:) or *beautiful, or good*: in this or in the former sense, the fem., with ة, is applied to a woman. (TA.) One says, إِنَّهُ لَصَبِيرٌ شَبِيرٌ Verily he is goodly in form and in appearance or apparel &c. (Fr, S, A.) — A man *goodly in his internal, or intrinsic, states or qualities, when tried*; as also شَارٌ: one says رَجُلٌ شَبِيرٌ صَبِيرٌ and صَارٌ شَارٌ A man goodly in his internal, or intrinsic, states or qualities, and equally so in his outward appearance. (TA.) — *Fat*: (TA:) or *fat and goodly*: (S, K, TA:) pl. شِيَار, applied to horses, (S, K,) and to camels. (S.) — قَصِيدَةٌ شَبِيرَةٌ A *beautiful ode*; (K;) an excellent ode. (TA.)

أَشُور [More, and most, distinguished by شُورَة or شَارَة, i. e., *form, or appearance*; &c.]. أَشُورٌ عَرُوبِيٌّ [The comeliest bride that was to be seen] is a phrase occurring in a trad. relating to Ez-Zebhà [a queen of El-Heereh, celebrated for her beauty]. (A, TA.)

مَشَارٌ خَلِيَّةٌ [or *habitation of bees*, generally a hollow in a rock,] (S, K,) from which one gathers, or extracts, honey; (S;) a *bee-hive*; as also مَشْتَارٌ. (KL.) See the next paragraph. [And see also مَشُورَة.]

مَادِيٌّ مَشَارٌ White honey (TA) gathered, (S, TA,) or which one has been assisted to gather. (K, TA.) AA cites the following verse, (S,) of El-Kutamec, (accord. to a copy of the S,) or of 'Adce Ibn-Zeyd, (O, TA.)

وَسَمَاعٌ يَأْذُنُ الشَّيْخِ لَهُ
وَحَدِيثٌ مِثْلُ مَادِيٍّ مَشَارٍ

[And a singing, or a musical performance, (or, instead of And, the meaning may be Many,) to which the old man would lend ear, and a discourse like gathered white honey]: but As disapproves of this, and says that the right reading is مَادِيٌّ مَشَارٌ [white honey of a habitation of bees from which it has been extracted], the former of these words being prefixed to the latter, governing it in the gen. case, and the latter being with fet-h to the م. (S, TA.)

مَشُورٌ A thing *ornamented, or decorated*. (K.) مَشُورٌ (S,) or مَشُورَارٌ (K,) or both, (TA,) The *wooden implement with which honey is gathered*: (S, K, TA:) pl. of the former مَشَاوِر. (S.)

مَشَارَةٌ: see مَشُورَار. = Also A *rivulet, or streamlet, for irrigation*; syn. سَاقِيَةٌ: (TA voce رَكِيب:) or a *channel of water*: (TA voce دَبَر:) or a دَبْرَة

[i. e. either a small channel of water for irrigation or a portion of ground] in land sown or for sowing: (S, K:) or a دَبْرَة [app. here meaning a portion of ground] cut off, or separated, from the adjacent parts, (مُتَقَطَّةٌ,) for sowing and for planting: it may be of this art., or from المَشْرَة: (ISd, TA:) or what is surrounded by dams [or by ridges of earth] which confine, or retain, the water [for irrigation]; as also دَبْرَة and جَبَس: (R, TA:) pl. مَشَاوِر and مَشَائِر. (K.)

مَشُورَة: see the next paragraph, in four places.

مَشُورَة and مَشُورَة and شُورَى signify the same: (S:) the first and second are subst. from تَشَاوَرُوا, and the third is a subst. from تَشَاوَرُوا: (Mgh:) or the first (Lth) and second [which is written in the CK مَشُورَة] (Lth, K) and third (K) are from الإِشَارَة (Lth) or أَشَارَ عَلَيْهِ: (K:) [they signify *Consultation*; or *mutual debate in order that one may see another's opinion*; or *counsel, or advice*: or a *command, an order, or an injunction*: or] the *extracting, or drawing forth, opinion*: (Bd, as mentioned above: see 6:) مَشُورَة [in the CK مَشُورَة] is of the measure مَفْعَلَة, [originally مَشُورَة, in the CK مَفْعَلَة,] not مَفْعُولَة, (K, TA,) because it is an inf. n., [or rather a quasi-inf. n.,] and such a noun has not this last measure: (TA:) it is like مَعُونَة; (Mgh;) and is a contraction of مَشُورَة: (Fr, TA:) and it is said also to be from شَارَ الدَّابَّةَ; or, accord. to some, from شَارَ الْعَسَلَ; good counsel or advice being likened to honey. (Mgh.) One says, كُنْ بِأَمْرٍ مَشُورَةٍ and عَلَيْكَ بِأَمْرٍ مَشُورَةٍ [Keep thou to consultation, or take counsel, in thine affairs]. (A.) And فُلَانٌ جَيِّدُ الْمَشُورَةِ and الْمَشُورَةِ [Such a one is good, or excellent, in consultation, or counsel]. (TA.) And أَمْرُهُمْ شُورَى like أَمْرُهُمْ فَوْضَى بَيْنَهُمْ, [Their affair, or case, is a thing to be determined by consultation among themselves,] i. e., none of them is to appropriate a thing to himself exclusively of others. (Mgh.) It is said of 'Omar, شُورَى, (A, Mgh) He left the office of Khaleefeh as a thing to be determined by consultation: for he assigned it to one of six; not particularizing for it any one of them; namely, 'Othmán and 'Aleo and Talhah and Ez-Zubeyr and 'Abd-El-Rahmán Ibn-'Owf and Sa'ad Ibn-'Abce-Wakkáf. (Mgh.) And one says also, أَتَانِي فِيهِ شُورَى [The people are to determine by consultation respecting it]. (A.)

المَشِيرَة The *forefinger, or pointing finger*. (A, K.)

ثَوْبٌ مَشُورٌ A *garment, or piece of cloth, dyed with غُصْفَر*, meaning شُورَان [i. e. *safflower*]. (K, TA.)

مَشُورَار: see مَشُور. = Also The *string of the مَشْدَف* [q. v.]: (K, TA:) because the cotton is turned over [or separated and loosened] (يُشَوَّر) i. e. يُقَلَّبُ by means of it. (TA.) = Also A *place in which beasts are exhibited, or displayed*,

(S, A, Mgh, Msh, K,) for sale, and in which they run. (Mgh, Msh.) Hence the saying, *أَيَّاكَ وَالْخُطْبَ فَإِنَّهَا مِثْوَارٌ كَثِيرُ الْعَارِ* [Avoid thou orations, for they are means of display in which one often stumbles]. (S, A, K.) — And The pace, or manner of going, of a horse: one says *فَرَسٌ قَرَسٌ* [A horse good in respect of pace, or manner of going]. (A.) — See also *شُورَةٌ*, latter part, in three places. — One says of camels, (K,) or of a beast, *دَابَّةٌ*, (TA,) *أَخَذَتْ مِثْوَارَهَا* and *مِثْوَارَهَا* They, or it, became fat and goodly (K, TA) in appearance. (TA.) — [It occurs in the O and K, in art. *خوق*, as signifying The penis of a horse: perhaps a mistranscription for *شُور*, q. v.: I find it expl. in this sense in Johnson's Pers., Arab., and Engl. Dict.; but he may have taken it from the K.] — [It is said to signify] also A portion that a beast has left remaining of its fodder: (O, K, TA:) but Kh says, "I asked ADK, Is it *نِشْوَارٌ* or *مِثْوَارٌ*? and he said *نِشْوَارٌ*, and asserted it to be Pers.:" (O, TA:) it is an arabicized word, (K,) originally *نَشْخُورٌ*: (O, K: or, as in the CK, *نُشْخُورٌ*: [correctly *نُشْخُورٌ* or *نُشْخُورٌ*]) one says, *نُشُورَتِ الدَّابَّةُ نِشْوَارًا*. (TA.)

مِثْوَارَةٌ A place in which bees deposit their honey; as also *شُورَةٌ*; (K:) or, as written by Sgh, the latter word is [*شُورَةٌ*] with fet-h. (TA.) [See also *مِثْوَارٌ*.]

مُشَارٌ A gatherer of honey. (S, TA.) — See also *مِثْوَارٌ*.

مُشْتَبِرٌ Fat; (AA, S;) as also *شُورَةٌ*, with dami, applied to a she-camel: (K:) or the latter signifies of generous race; or excellent. (TA.) [See also *شَبِيرٌ*.] — And A stallion-camel (El-Umawee, T, S) that knows the female which has not conceived, and distinguishes her from others. (El-Umawee, T, S, K.)

شوس

1. *شُوسٌ* (K,) aor. *يَشُوسُ* (TA,) inf. n. *شُوسٌ*; (S, A, K, TA;) and *شَاسٌ*, aor. *يَشَاسُ*, (Lth, K, TA,) or *يَشُوسُ*; (Ham p. 68;) He looked from the outer angle of his eye, by reason of pride, or of anger, or rage: (S, A, K:) or, as in the M, he looked with one of his eyes, inclining his face towards the side of that eye; doing so naturally, or by reason of pride and self-conceit and anger: or he raised his head in pride: (TA:) or he made the eye small, contracting the lids, to look: and *شَاسٌ* has the first of the meanings above mentioned; (A, K;) or the last: (A:) or one says, *تَشَاسَ فِي نَظَرِهِ*, meaning he looked with the look of the haughty, or proud: (TA:) or *إِلَيْهِ* he looked at him from the outer angle of his eye, inclining his face towards the side of the eye with which he looked: (AA, S, TA: [see also 3:]) or *تَشَاسَ* signifies he looked towards the sky with one of his eyes: or it means he showed, or manifested, pride and self-conceit, and haughtiness; agreeably with the general analogy of verbs of this measure: and *شُوسٌ* is in the natural disposition. (TA.) — Also He was such

as is termed *أَشُوسٌ* meaning bold, or daring, to engage in fight, and strong. (TA.) — *شُوسٌ* [inf. n. of *شَاسٌ*] in relation to the *سَوَاك* [or tooth-stick] is a dial. var. of *شُوسٌ*: (IAqr, K, TA:) one says, *شَاسَ فَاهُ بِالسَّوَاكِ*, like *شَاصَهُ* [q. v.]. (Fr, TA.)

3. *شَاسَهُ* [He looked at him in the manner of him who is termed *أَشُوسٌ*; like *تَشَاسَ إِلَيْهِ*: see *مِثْوَارٌ*.]

6: see the first paragraph.

أَشُوسٌ, applied to a man, (S, A,) Who looks in the manner expl. above, in the first sentence of this art.: (S, A, K:) or in whose look is known anger; or rancour, malevolence, malice, or spite; and pride: (TA:) or raising his head by reason of pride: (AA, TA:) fem. *شُوسَةٌ*: (A, TA:) and pl. *شُوسٌ*. (S, A, K.) [Hence the saying,] *بَلَى فُلَانٌ بِشُوسِ الْخُطُوبِ* [Such a one was tried with terrifying, or severe, calamities or afflictions]. (A, TA.) — Also Bold, or daring, to engage in fight, and strong. (TA. [See also *شُوسٌ*: and see *أَشُوسٌ*].)

مِثْوَارٌ † Water hardly to be seen, by reason of its paucity, and the depth to which it has sunk; (A, K:) as though it looked at him who came to it in the manner of him who is termed *أَشُوسٌ* *كَأَنَّهُ يَشَاسُ الْوَادِ*. (A, TA.)

شوش

2. *تَشْوِيشٌ*, inf. n. *شُوشٌ عَلَيْهِ الْأَمْرُ*, He rendered the affair, or state, or case, confused, disordered, or perplexed, to him: (El-Farabee, S, Msh: the inf. n., and that only, mentioned in the S in art. *شيش*;) or, accord. to certain of those skilled in the abstrusities and niceties of science, *شُوشٌ* is a post-classical word, and the chaste word is *هَوِشٌ*: accord. to IAmh, the leading lexicologists hold that one should only say *هَوِشٌ*; and Az and others say the same: (Msh:) [F also says,] *تَشْوِيشٌ* is a mistake for *تَهْوِيشٌ*. (K.) See also *شَاسٌ*.

5. *تَشُوشٌ عَلَيْهِ الْأَمْرُ* The affair, or state, or case, became confused, or perplexed, to him: (El-Farabee, S, Msh: mentioned in the S in art. *شيش*;) or this is post-classical: (Msh:) or *تَشُوشٌ* is a mistake for *تَهْوِيشٌ*. (K.)

6. *تَشَاسَ الْقَوْمُ* The people, or company of men, became mixed, or confounded, together; syn. *تَبَاسَ*. (Sgh, K.)

شُوسٌ in the phrase *أَبْطَالَ شُوشٌ* i. q. *شُوسٌ* [pl. of *أَشُوسٌ*, q. v.]. (O, K.)

شُوشًا and *شُوشًا*, (Lth, O, K,) or the former is a mistake, (TA,) the latter said by Az to be that which he heard from the Arabs, (O, TA,) applied to a she-camel, Light, or agile: (Lth, O, K:) or, so applied, swift: (A'Obeyd, O:) and applied to a woman as an epithet of discommendation. (O.) A poet, cited by AA, applies the epithet *شَاسِيٌّ*, with heinz, by poetic license, to a *نَاضِحٌ* [properly meaning a camel upon which water is drawn from a well]; originally from *شُوشًا*, (O,) or *شُوشًا*, (TA,) meaning "Light," or "agile," applied to a she-camel: so says AA. (O, TA.)

with heinz, by poetic license, to a *نَاضِحٌ* [properly meaning a camel upon which water is drawn from a well]; originally from *شُوشًا*, (O,) or *شُوشًا*, (TA,) meaning "Light," or "agile," applied to a she-camel: so says AA. (O, TA.)

بَيْنَهُمُ شَاسٌ, (O, and so in the TA as from the K,) or *شَاسٌ*, (so in the CK and in my MS. copy of the K,) Between them is disagreement, dissension, discord, or difference: (O, K:) the vulgar say *تَشْوِيشٌ*. (O, TA.)

شُوشًا: see *شَاسِيٌّ*.

مِثْوِشٌ, (so accord. to my copy of the KL,) or *مِثْوِشٌ*, (so accord. to Golins from the KL,) A small turban (*دَسْتَارِجَةٌ*). (KL. [Comp. *مِثْوِشٌ*].)

مِثْوِشٌ Water not to be seen, (K,) or hardly to be seen, (TA,) by reason of its remoteness [from the surface of the ground] or its paucity: (K:) a dial. var. of *مِثْوَارٌ* [q. v.]. (TA.)

شوص

1. *يَشُوصُ* (S, A, Mgh, Msh, K) and *يَشَاصُ*, in all its senses, (O, K,) inf. n. *شُوصٌ*, (S, Mgh, Msh, K,) He set up a thing with his hand: (Mgh, K:) or he put it into a state of commotion: (Msh:) or it signifies also he moved it violently from its place. (IDrd, K.) — He rubbed a thing with his hand. (IAqr, K.) — He washed (A'Obeyd, S, Mgh, Msh, K) a thing, (Msh,) or anything: (A'Obeyd:) he cleansed (AO, S, K) a thing: (AO:) as, for instance, his mouth, with the *سَوَاك* [or tooth-stick]: (S:) he rubbed and cleansed the teeth and the side of the mouth. (IAqr.) You say *شَاصَ فَاهُ* He cleansed and washed his teeth, (Mgh,) *بِالسَّوَاكِ* [with the tooth-stick]. (Msh.) And *أَسَانَهُ*, (A,) or *فَاهُ*, (TA,) [or app., *شَاصَ* alone, accord. to the K.] He cleansed his teeth with the *سَوَاك*: (AA, K, TA:) or he did so by passing it across his teeth: (A, TA:) or from below upwards: (K, TA:) or by thrusting it into them, or between them: (TA:) and in like manner you say, *فَاهُ* † *شَاصَ*, (TA,) inf. n. *شُوصٌ*; (Fr, K, TA;) and *فَاهُ* † *شُوصٌ*, (TA,) inf. n. *تَشْوِيشٌ*. (K, TA.) — Also He chewed a *سَوَاك* [app. to separate the fibres at the end and so make it like a brush, to prepare it for cleaning his teeth with it]. (K, TA.)

2: } see 1, near the end of the paragraph.
4: }

شُوصُ السَّوَاكِ (*غَسَاةٌ*) of the tooth-stick: or what remains from the tooth-stick when one cleans his teeth with it: each of these meanings is assigned to it in explanations of a trad.: *اِسْتَعْنُوا عَنِ النَّاسِ وَلَوْ بِشُوصِ السَّوَاكِ* [Be ye independent of other men, if it be only by means of possessing the washings, &c., of the tooth-stick: i. e., as long ye possess anything]. (TA.)

شوط

1. *شَاطٌ*, aor. *يَشُوطُ*, inf. n. *شُوطٌ*, He ran a heat,

or single run, or a run at once, to a goal, or limit. (TA.)

2. شوط, inf. n. تَشْوِطُ, He (a man, I Agr) made a long journey; his journey was, or became, long. (I Agr, K.) = شوط سَفِينَتُهُ: see 5. — شوط الغُرَسِ: He voyaged with his ship. (TA.) = Also شوط He made a cooking-pot to boil. (El-Kilābee.) — He cooked thoroughly flesh-meat; (Ibn-'Abbād, Sgh, K;) as also شيط: (Ibn-'Abbād, Sgh;) or both signify he smoked it, or made it smoky, and did not thoroughly cook it. (TA.) — † It (hour-frost, or rime,) burned (أَحْرَقَ, q. v.) a plant, or herbage: (K;) and in like manner one says of medicine which is sprinkled upon a wound. (TA.) See also 4 in art. شيط, in two places.

5. تشوط الغُرَسِ, [in the CK, شوط, but as this, in the manner in which it is there mentioned, is a needless repetition, being implied, if correct, it is doubtless a mistranscription,] He continued to drive, or urge on, the horse, until he was tired, or fatigued. (K, TA.)

شوط A heat; a single run, or a run at once, to a goal, or limit; (Mgh, Msh, K;) syn. طَلَّقَ: (S, Msh;) pl. أَشْوَاطُ. (S, Mgh, Msh, K.) You say, عَدَا شَوْطًا He ran a heat. (S.) And طَافَ شَوْطًا He performed seven circuits round the House [of God, i. e. the Ka'bah]: (S, TA:) from the [Black] Stone to the [Black] Stone [again] is one شوط: (S, Msh, TA:) but some of the lawyers disapprove of this application of the term اشواط. (IF, K, TA.) — [It is also, app., an inf. n. used as an epithet: for one says, جَاءَ شَوْطًا: see سَنَّ, in the latter part of the paragraph.] It is sometimes used in relation to the wind: so says Lth: and he cites the following as an instance in which the wind is meant:

وَنَازِحٌ مُعْتَكِرُ الْأَشْوَاطِ

[app. meaning And a wind, or many a wind, exhausting, or drying up, the waters, the blasts thereof bringing dust]. (TA.) — And it is also [used as meaning A bout] of shooting arrows. (T and M in art. رَشَقَ.) — Also The space of ground over which a horse runs; such as a مَيْدَانٌ, and the like; which is [said by some to be] the primary signification; [but the primary signification is said by others to be the first given above; (see Har p. 574;)] and so تَشْوِطُهُ. (TA.) — Also † A scope; an object to be reached, or accomplished; syn. غَايَةٌ: whence the saying, الشَّوْطُ غَايَةٌ: The scope is remote: (Har p. 574:) a prov., relating to the long extent of hope. (TA.) — And † A place between two elevated tracts of ground, through which water and men pass, as though it were a road, extending as far as the voice of a caller can be heard, then ending, (ISH, O, K,) of such depth that it will conceal the camel and his rider, found only in plain, or soft, ground, and producing good herbage: (ISH, O:) pl. شَيَاطُ; (ISH, O, K;) originally شَوَاطُ. (ISH, O.) Z writes it with س. (TA. See سَوَاطُ.) = شَوَاطُ i. q. ابْنُ آوَى [The jackal]: (IDrd, S, Z, O, L, K;) or some other beast. (L.) = شَوَاطُ

بَاطِلٌ: see سَوَاطُ بَاطِلٌ, in art. سَوَاطُ: accord. to IDrd, it is not of established authority. (O.)

تَشْوِطُهُ: see شَوَاطُ. — It is also, metonymically, applied to † The plague, or pestilence; and other destructive diseases. (TA.)

شوط

شَوَاطُ and شَوَاطُ (S, K, &c., [but in one copy of the S, I find only the former, which is the more common,]) occurring in the Kur [lv. 35], where Ibn-Kethcer read شَوَاطُ, (TA,) Flame (S, Bd, Jel, K) without smoke: (S, Jel, K:) or smoke of fire: and heat of fire: (ISH, K:) and heat of the sun: (K, TA:) or a piece of fire in which is no smoke: or flame of fire: or only of fire and something mixed therewith. (L.) — [And hence,] † Vehemence of thirst: (K, TA:) or simply, thirst. (A, TA.) You say, جَمَلٌ بِهِ شَوَاطُ † A thirsting camel. (A, TA.) — And † Clamour. (K, TA.)

شوف

1. شَوَفَ (S, O, K,) aor. أَشَوَفَ (O,) inf. n. شَوْفٌ (O, K,) I polished it; (S, O, K;) namely, a thing, (S, O,) or an ornament of gold or silver. (Mgh.) — [Hence,] شَيْفَتِ الْجَارِيَةُ (S, O, K,) also written شَيْفَتِ, (thus in one of my copies of the S, in the other written شَيْفَتِ, and thus only,) aor. تَشَافَ (S, O, K,) inf. n. as above, (S,) The girl, or young woman, was adorned. (S, O, K.) — And [hence likewise,] شَوْفٌ also signifies The smearing of a camel with tar. (K.) One says, شَفَّ بَعِيرَكَ Smear thy camel with tar. (O.) = [The inf. n.] تَشَوَّفَانِ as syn. with تَشَوَّفٌ [but in what sense is not said] is vulgar. (TA.) — So too is [the inf. n.] شَوْفٌ as meaning The act of seeing [and of looking]. (TA.) [شَافٌ is much used in the present day as meaning He saw, and he looked at, a thing.]

2. تَشَوِّفٌ, inf. n. تَشَوِّفٌ, He adorned the girl, or young woman. (TA.) = شَيْفَ الدَّوَاءِ He made the medicament to be what is termed شَيْفٌ [q. v.]. (Ibn-'Abbād, O, K.) [The ي in this verb is substituted for و.]

4. أَشَرَفَ i. q. أَشَافَ عَلَيْهِ [meaning He was, or became, on the brink, or verge, or at the point, of it], (S, O, K,) namely, a thing; like أَشْفَى; (S, O;) from which it is formed by transposition. (S.) — And أَشَافَ He feared. (Ibn-'Abbād, O, K.) You say, أَشَافَ مِنْهُ He feared him, or it. (K.) = See also 5, last sentence.

5. تشوف He adorned himself: (K:) or تشوِّفَ she (a woman, IDrd, O, or a girl, or young woman, S) adorned herself. (IDrd, S, O.) One says of a woman divorced by a sentence that admits of her returning, تَشَوِّفُ لِرَوْحِهَا i. e. She adorns herself for her husband, by making her face clear, and polishing her cheeks; from 1 in the first of the senses assigned to it above. (Mgh.) = تشوِّفَ الْأَوْعَالُ The mountain-goats ascended upon the tops of the mountains, (Lth,

O, Msh,) and looked down, (Lth, O,) to see the plain country and its freedom from those whom they feared, in order that they might repair to the water and the pasturage. (Msh.) — Hence, تشوف He (a man) raised, or stretched and raised, his eyes, or sight, towards such a thing: and hence the verb became used to denote hope, or expectation, and desire, or seeking. (Msh.) And تشوف من الشَّطْحِ He stretched himself up, and looked, and overlooked, or looked down, from the house-top. (K.) One says, النَّسَاءُ يَتَشَوِّفْنَ مِنَ الشَّطْحِ The women look, [or look down,] stretching themselves up, from the house-tops. (S, O.) [See also 8.] And one says also, تشوف إلى الشيء (S,) or إلى الخبر (O, K,) or إلى الخبر (CK,) He looked for [the thing, or good, or the news or tidings], (S, O, K,) &c. (TA.) — And تشوف الشيء The thing rose, or became high or elevated; as also أَشَافَ. (TA.)

8. اشتاف He (a man, S, O) stretched himself up, and looked: (S, O, K:) and in like manner one says of horses. (TA.) [See also 5.] — And اشتاف البرق He looked at the lightning, or at the cloud thereof, to see whither it was tending, and where it would rain; syn. شَامَهُ. (S, O, K.) = Also, said of a wound, It became rough, or thick; (AZ, O, K;) and so أَشْتَافَ, thus without hemz. (TA.)

10: see what next precedes.

شَوْفٌ The مَجَرَّ (O, K,) i. e. a wooden implement, (O,) [meaning a harrow,] by means of which the ploughed land is made even. (O.)

شَافَةٌ: see شَافَةٌ, in art. شَافَ. (TA.)

شَيَافٌ Medicaments for the eye and the like: (O, K:) from 1 in the first of the senses assigned to it above: originally شَوَافٌ. (O.)

شَوَافٌ A sharp-sighted man. (TA.)

شَيْفَةٌ A scout, or scouts, (طَلِيعَةٌ,) employed to look out for a party; (I Agr, S, O, K;) as also شَيْفَانٌ. (I Agr, O, K.)

شَيْفَانٌ: see what next precedes.

مَشَوَّفٌ Polished: applied to a دِينَار [&c.]. (S, O, K.) 'Antarah says,

• وَقَدْ شَرِبْتُ مِنَ الْهَدَامَةِ بَعْدَ مَا
• رَكَدَ الْهَوَاجِرُ بِالشَّوْفِ الْمَعْلَمِ

[And verily I have drunk wine, after that the vehement noon-day-heats of summer had remitted, purchased with the polished, characterized decnār]: (S, O, and EM p. 237:) he means the decnār polished by the minter thereof: (TA:) or, as some say, he means the bright, characterized, or figured, bowl. (O, TA.) — Also A camel smeared with tar; (O, K;) because it polishes him. (TA.) — And (K) accord. to AA (O, TA) and A'Obeyd, (TA,) as used by Lebeed, (O, TA,) A camel in a state of excitement by lust: (O, K:) but as some relate the verse in which it occurs, the word is with س, and means "smelt"

by the [other] camels because smeared with tar. (O, TA.) — And, (K,) as some say, (O, TA,) it means [A camel] decorated with wools of various colours, and with other things. (O, K. [In the CK, المزين is erroneously put for المزين.])

مُشَوِّةٌ like مُعْظِمَةٌ [in measure], A woman who exposes herself to view in order that men may see her. (Abou-'Alce, TA.)

شوق

1. شَاقِبِي (S, Mṣb, K,) aor. يَشْوِقُنِي (S, Mṣb,) inf. n. شَوْقٌ; (Mṣb, TA;) and يَشْوِقِي (S, Mṣb, K,) inf. n. تَشْوِي; (TA;) It (a thing, S and Mṣb in relation to the former verb, or the love of a female, K, and the mention of her, and her beauty, TA, or the latter verb is said of a man, Mṣb,) excited my desire, or the yearning or longing of my soul. (S, Mṣb, K, TA.) [Hence,] one says, شَقِ ثَوْبِي فَلَا تَشُقْهُ, meaning *Render thou desirous, render thou desirous, such a one* (شَوْقُهُ) for the ultimate abode or ultimate state of existence in the world to come (إِلَى الْآخِرَةِ). (IAqr, K, TA.) [See also 2.] — And شَاقِ الطَّنْبَ إِلَى الْوَتْدِ (K,) aor. يَشْوِقُهُ, inf. n. شَوْقٌ, (TA,) † *He tied, and made fast, the tent-ropes to the tent-peg*; (K, TA;) as also شَاقَهُ having for its inf. n. شَيْقٌ; (TA in art. شَيْق;) like نَاطَهُ بِهِ, inf. n. نَوَطٌ; mentioned also by Z. (TA.) — And شَاقِ الْقِرْبَةَ (K,) inf. n. as above, (TA,) † *He set up the water-skin, leaning it against the wall*: (K, TA:) mentioned by Ibn-Buzurj. (TA.)

2: see above, in two places. A poet says, (O,) a man of the tribe of Kelb, (Ham pp. 145 et seq.,)

وَحَنَّتْ نَاقَتِي طَرَبًا وَشَوْقًا
إِلَى مَنْ بِالْحَنِينِ تَشْوِقُنِي

[And my she-camel uttered a yearning cry, by reason of lively emotion, and desire; whereupon I said, For whom, by the yearning cry, dost thou render me desirous?] تَشْوِقُنِي being for تَشْوِقُنِي (O, and Ham p. 146, q. v.) Lth says that the تَشْوِي in relation to reading or recitation [of the Kur-án], and [sacred] narratives, is as when one says, شَوْقًا يَا فَلَانُ [lit. Do thou render us desirous, O such a one], meaning do thou mention [to us] Paradise and what is therein, by narratives, or reading or recitation; may-be we shall become desirous of it, and therefore work for it. (O, TA.)

4. شَاقَهُ signifies وَجَدَهُ شَائِقًا [app. meaning, عاشقًا, i. e. He found him to be an excessive, or attached, or admiring, lover]. (IAqr, TA.) = One says also, مَا أَشْوَقُنِي إِلَيْكَ [I am great is my desire, or the yearning or longing of my soul, for thee!]. (TA.)

5. شَوَّقَ He was, or became, excited by desire, or yearning or longing of the soul; quasi-pass. of شَوْقُهُ (S, TA) and شَاقَهُ. (TA.) See also 8. — And (TA) He showed, or made a show of, (O, K, TA,) and affected, (O,) or affecting, (K,

TA,) desire, or a yearning or longing of the soul. (O, K, TA.)

8. اشْتَاقَ إِلَيْهِ (MA, O, Mṣb, K,) and اشْتَاقَهُ, both signifying the same, (MA, O, K,) as also تَشَوَّقَ, i. e. He was, or became, desirous of it; or affected with desire for it; (MA;) [or he yearned or longed for it in his soul; for] اشْتِيَاقٌ is syn. with شَوْقٌ, (q. v.) as expl. below. (S.)

شَوْقٌ Desire, or yearning or longing of the soul, (S, O, Mṣb, K,) for a thing; (S, Mṣb;) as also اشْتِيَاقٌ: (S:) [or] the motion of love: (IAqr, O, K:) pl. أَشْوَاقٌ. (K.) One says, بَرَّحَ بَلَعْتُ بِبِي الشَّوْقِ [Desire, &c., distressed me]: and بَلَعْتُ مَنِي الْأَشْوَاقِ [meaning in like manner Desires, &c., distressed me]. (TA.) بَنَاتُ الشَّوْقِ means † The effects of the شَوْق [or desire, &c.]. (Ham p. 539.) = Also inf. n. of 1 [q. v.]. (Mṣb, TA.)

شَيْقٌ: see what next follows.

شَيْقٌ † The thing with which a thing is extended in order to its being tied to a thing; (O, K;) like شَوَاقٌ; (S in art. شَيْق, O, TA;) originally. شَوَاقٌ: and شَيْقٌ, originally شَوْقٌ, signifies the same. (TA.)

شَائِقٌ Exciting one's desire, or the yearning or longing of the soul of a person. (S, TA.) — Also [a possessive epithet, meaning شَوْقٌ. And hence,] An excessive, or attached, or admiring, lover; syn. عاشقٌ; and so مَشْوُوقٌ (Har, p. 142:) or † the latter signifies one whose desire, or yearning or longing of the soul, is excited: (S, TA:) the former is sing. of شَوْقٌ, (TA,) which is syn. with عَشَائٌ [pl. of عاشقٌ] (IAqr, O, K, TA) as well as pl. of أَشْوَقٌ. (K.)

شَيْقٌ i. q. مُشْتَقٌ [i. e. Desirous, or yearning or longing in the soul]: (O, Mṣb, K:) or i. q. مَشْوُوقٌ [q. v. voce شَائِقٌ, in two places]: (JK:) originally شَيْوُوقٌ, of the measure فَعِيلٌ. (O, TA.)

شَوَاقٌ [Very desirous; or desiring, or yearning or longing, in the soul, much]. (JK and Mṣb voce شَوَاقٌ.)

أَشْوَقٌ Tall; (IDrd, O, K;) applied to a man; but not of established authority: (IDrd, O:) pl. شَوْقٌ. (K.)

قِرْبَةٌ مَشْوُوقَةٌ see شَائِقٌ, in two places. — † A water-skin set up, leaned against a wall. (Ibn-Buzurj, O, K, TA.)

مُشْتَقٌ see شَيْقٌ. (so in the S,) or المَشْتَقِ, because مُشْتَقٌ is originally مَشْوُوقٌ, of the measure مَفْعَلٌ, (O,) is used by poetic license for مُشْتَقٌ, (S, O,) as Sb says; (S:) for the poet, requiring to make the last letter but one movent, makes it so by the original vowel. (O.)

شوك

1. شَاكَتْنِي الشُّوكَةُ (Aḥ, S, O, K, TA) aor.

تَشْوَكُنِي (Aḥ, S, O,) inf. n. شَوْكٌ, (TA,) The thorn entered into [or pierced me, or] my body or person. (Aḥ, S, O, K, TA) And شَاكَتْ أَصْبَعَهُ It (a thorn) entered into [or pierced] his finger. (TA.) And شَاكَتْنِي الشُّوكَةُ (K,) aor. as above, (TA,) The thorn hurt me, or wounded me; syn. أَصَابَتْنِي. (K, TA.) And شَاكَتْنِي الشُّوكُ, aor. (أَصَابَ), The thorns hurt, or wounded, my skin. (Mṣb.) [Hence,] † لَا يَشْوُوكُكَ مِنِّي شَوْكَةٌ † No harm, or hurt, shall ensue to thee from me. (TA.) — أَشْوَكُهُ, aor. شَوَّكُهُ, [I pierced him with a thorn;] I made a thorn to enter into his body or person; (S, O, K;) as also أَشْكَنُهُ, (K,) inf. n. إِشْكَاءٌ: (TA:) the former verb from Ks; (T, S, O;) as though he made it to be doubly trans. [meaning that شَوْكَةٌ is to be understood]. (Az, TA.) And مَا أَشَاكَهُ شَوْكَةٌ † [and مَا أَشَاكَهُ شَوْكَةٌ] as is meant by its being added] He did not hurt him with a thorn; (K, TA;) as expl. by IF: (TA:) and أَشْكَنُهُ I hurt him with thorns: (TA:) or بِالشُّوكِ † شَوَّكُهُ and بِهِ أَشْكَنُهُ I hurt him, or wounded him, with thorns, or the thorns. (Mṣb.) — Accord. to IAqr, (TA,) شَاكَ الشُّوكَةَ, (K, TA, [in the CK, erroneously, الشَّوْكَةَ]) aor. يَشَاكُهَا, (TA,) signifies خَالَكَهَا [app. meaning He pierced (lit. mixed or blended) himself with the thorn: unless شَوْكَةٌ be improperly used in this instance, by poetic license, as a coll. gen. n., as seems to be implied in the S and O by an explanation of a verse cited voce نَقَشَ, q. v., in which case the meaning is, he entered among the thorns]. (K, TA.) — [It is also said that] شَاكَ الشُّوكَةَ, aor. يَشَاكُهَا, inf. n. شَوْكٌ, signifies He (a man) extracted the thorn from his foot. (MA.) — يَشَاكُ, aor. شَاكَ, inf. n. شَوْكٌ, He (a man) was, or became, pierced by a thorn. (S, O.) — شَاكَ, (K,) or [first pers.] شَكْتُ, (S, O,) aor. يَشَاكُ, (K, and the like in the S and O,) inf. n. شَاكَهُ and شَيْكُهُ, (S, O, K,) He, (K,) or I, (S, O,) fell, or lighted, among thorns: (S, O, K: [whence, accord. to the S and O, the verse above referred to, voce نَقَشَ:]) and شَكْتُ الشُّوكَ, aor. أَشَاكُهُ, I fell, or lighted, among the thorns: (K:) accord. to IB, شَكْتُ, aor. أَشَاكَ, is originally شَوَّكْتُ. (TA.) — شَاكَتِ الشَّجَرَةُ, aor. شَاكَتْ, inf. n. شَوْكٌ; and شَاكَتْ; (Mṣb;) or شَوَّكْتُ, (K, TA,) inf. n. تَشْوِيكٌ; in some of the copies of the K, شَوَّكْتُ; (TA; [in the CK, شَوَّكْتُ;]) and أَشَوَّكْتُ; (K;) The tree was thorny, or prickly; abounded with thorns, or prickles: (Mṣb, K, TA:) [and] أَشَوَّكْتُ said of a palm-tree has the like signification. (S, O.) — [Hence,] † شَاكَ لَحْيَا الْبَعِيرِ † The two jaws of the camel put forth his canine teeth; (S, O;) as also شَوَّكْتُ, (S, O,) inf. n. تَشْوِيكٌ: (S:) or the phrase with the latter verb means The camel's canine teeth became long. (K.) — And شَاكَتْ الْجَارِيَةُ † The breast of the girl was ready to swell, or become protuberant or prominent; as also شَوَّكْتُ, inf. n. تَشْوِيكٌ; (S;) and, accord. to Z, شَوَّكْتُ, like

فَبَرِحَ (TA:) or تَذَبَّهَ † تَذَبَّهَ signifies † *her breast became pointed in its extremity*, (IDrd, O, K, TA,) and its protrusion appeared. (IDrd, O, TA.) — شَاكَ الرَّجُلُ, aor. يَشَاكُ, inf. n. شَوْكٌ, † *The man exhibited his شَوْكَةٌ* [i. e. *vehemence of might or strength, or of valour or prowess, &c.*], and his sharpness. (S, O, Mḡb, K, TA.) [And *The man was completely armed*; (as though meaning *he bristled with arms*;) for] the inf. n. شَوْكٌ signifies a man's *being completely armed*. (KL.) — And شَكَّ † *He was, or became, affected with the disease termed شَوْكَةٌ* [q. v.]. (K, TA.)

2. **شَوَّكَهُ بِالشَّوْكِ** : see 1, former half. — **شَوْكَ** **الشَّائِطَ** (S, K,) inf. n. **تَشْوِيكَ** (TA,) *He put thorns upon the wall.* (S, K.) — See also 1, latter half, in four places. — **شَوْكَ الزَّرْعُ** † *The seed-produce, or corn, became white, before its spreading* : (K:) or came forth [pointed,] without forking, or shooting forth into separate stalks, (**حَدَّدَ**), and became white, before its spreading; as also **أَشَوْكَ** : (TA:) [or began to come forth : see **مَشَوْكَ**.] — **شَوْكَ نَابِ الْبَغِيرِ** † *The canine tooth of the camel grew forth*. (TA.) — **شَوْكَ رِيْشِ** **الْفَرْخِ** (IDrd, O,) and **شَارِبِ الْغُلَامِ** (IDrd, O, K,) † *The feathers of the young bird, (IDrd, O,) and the mustache of the young man, became rough to the feel.* (IDrd, O, K, TA.) And **شَوْكَ الْفَرْخِ** † *The young bird put forth the heads of its feathers* : (S, K, TA:) in [some of the copies of] the S and A, **شَوْكَ الْفَرْخِ**, thus with ج, expl. by **أُثْبِتَ**. (TA.) And **شَوْكَ الرَّأْسِ بَعْدَ الْحَلْقِ** † *The head put forth its hair after the shaving.* (S, K, TA.)

4, as a trans. verb: see 1, former half, in four places: — as intrans.: see 1, latter half, in three places: and see also 2.

5. **تَشْوِكُ** The *having thorns*; expl. by **بَا خَارُ**
شَدَنُ. (KL.)

شَاكَ; and its fem., with ة: see شَائِكَة, in four places.

شَوْكٌ (Š, Mšb, K, &c.), of a tree, (Mšb,) or of a plant, (TA,) *Thorns, prickles, or spines*; (PŠ, TK;) the kind of thing that is slender [or pointed] and hard in the head; (TA;) well known: (Mšb, K:) n. un. with š. (Š, O, Mšb, K, TA.) [Hence the saying,] لَا يَشُوكُكَ مَتْنِي شَوْكُهُ see 1, near the beginning. [The شَوْكُ of the palm-tree are commonly called شَوْكُ السَّنْبَلِ. *The sharp prickles that compose the awn, or beard, of the ear of corn*. (AHn, TA in art. سنبلة.) — [For other significations of شَوْكُهُ, see this word below.]

شَوْك; and its fem., with ة: see شَائِك, in three places.

نَوَكَةٌ n. un. of نَوَكٌ [q. v.]. (§ &c.) [Hence various meanings here following; all of which seem to be tropical.] أَصَابَتْهُمْ نَوَكَةُ الْقَنَا [app. † *The point of the spear hit, hurt, or wounded, them*]. (TA. [There expl. only by the words وَهَى شِبْهُ الْأَيْتَةِ, i. e. وَهَى شِبْهُ الْإِسْنَةِ as though

relating to a pl. number.]) — جَاؤُوا بِالشُّوَكَهٖ (app. meaning of armed men). (TA.) — شَوْكَةُ الْعُتْرَبِ † *The sting of the scorpion*. (S, O, K.) — شَوْكَةُ الْحَاكِكِ † *The weaver's implement with which he makes the warp and the woof even*: (S, O, TA:) i. e., (TA,) الشَّوْكَةُ signifies الصَّيْمَةُ (O, K, in the CK الصَّيْمَةُ,) as having this meaning: — and also as meaning † *The spur of the cock*. (O, TA.) — And الشَّوْكَةُ, (Lth, O,) or شَوْكَةُ الْكَتَّانِ (K, TA,) † *A piece of clay*, (Lth, O, K, TA,) in a moist state, (K, TA,) made into a round form, and having its upper part pressed so that it becomes expanded, then (Lth, O, TA) prickles of the palm-tree are stuck into it, (Lth, O, K, TA,) and it dries; (K, TA;) used for clearing [or combing] flax therewith: (Lth, O, K, TA:) mentioned by Az: and also called الْكَتَّانُ † شَوَاكَةُ (TA.) — شَوْكَةُ also signifies † *A weapon, or weapons*; syn. سِلَاحٌ (K, TA, and Ham p. 526;) as in the phrase † فَلَانٌ ذُو شَوْكَةٍ [Such a one is a possessor of a weapon or weapons; though this admits of another rendering, as will be shown by what follows]: (TA:) or † *sharpness* thereof: (K, TA:) or † *the point, or edge*, in a weapon. (S, O.) — And † *Vehemence of might or strength, or of valour or prowess*, (S, O, Mṣb, K, TA,) in respect of fighting: (K, TA:) and † *vehemence of encounter*: and † *sharpness*: (TA:) and † *the infliction of havoc, or vehement slaughter or wounding*, syn. نَكَائَةٌ, [app. meaning effectiveness therein,] among the enemy: (K, TA:) and † *strength in weapons* [app. meaning in the use thereof]: (Mṣb:) and [simply] † *strength, or might*. (Ham p. 526.) One says, تَمَرَّ شَوْكَةً † [They have vehemence of might or strength, or of valour or prowess, in war]: and هُوَ ذُو شَوْكَةٍ فِي الْعَدُوِّ † [He has effectiveness in the infliction of havoc among the enemy]. (TA.) And it is said in a trad., هَلُمَّ إِلَى جِهَادٍ شَوْكَةً فِيهِ, † [Come to a war in the cause of religion wherein is no vehemence of might or strength, &c.]; meaning the pilgrimage. (TA.) — Also † *A certain disease*, (IDrd, O, K, TA,) well known; (K;) namely, plague, or pestilence; syn. طَاعُونٌ. (IDrd, O.) And † *A redness that arises* (A, O, K) upon the body (K) or upon the face, and part of the body, and is [said to be] allayed by means of charms, or spells: (O:) because the sting of the scorpion, which is thus called, when it strikes a man, mostly produces redness. (A, TA.) — [In one instance, in the CK, شَوْكَةُ is erroneously put for شَوْكَةً, as an epithet applied to a tree.]

ثَوْبًا, applied to a [garment such as is called] ثَوْبَةٌ, (S, O,) or to a [garment or dress such as is called] حُلَّةٌ, (A, O, K,) † *Rough to the feel, because new*: (AO, S, O, K, TA:) but Aṣ said, "I know not what it is." (O, L, TA.)

شَانِكْ : see شَاكٌ فِي السِّلَاحِ and شَاكِي السِّلَاحِ,
in three places.

شَوْكَةٌ: see شَوَاكَةُ الْكَمَانِ

شَوْبَكَةٌ, like جَبْنَةٌ [in measure], accord. to the K, *A certain species of camels*; and thus in the Moḥeet and the Moḥkam; but the correct word is that which here follows. (TA.)

إِبِلٌ شُوَيْبَةٌ, (S, O, TA,) thus [says Sgh] I have seen the latter word in a verse in the Deewán of Dhu-r-Rummeh in the handwriting of Skr, with a distinct sheddeh to the [latter] **ي**, but in the handwriting of El-Bujeyrimee without a sheddeh; (O, TA;) + *Camels whose canine teeth have grown forth*: (S,* O, TA:) some say that it is شُوَيْبَةٌ, with **ا**, and is for شُوَيْبَةٌ [q. v.], the **ق** being changed into **ك**. (O, TA.)

(O) شَاكٌ and شَوْكٌ and شَجَرٌ شَائِكٌ (S, O) and شَجَرَةٌ مُشَيِّكَةٌ (S, O; °) and شَجَرَةٌ شَائِكَةٌ (TA;) [or thorny; having many thorns; for] شَجَرَةٌ شَائِكَةٌ signifies a thorny tree, or a tree having many thorns, (S, O, K,) accord. to ISk; (S, O; °) as also شَجَرَةٌ شَوْكَةٌ [in the CK (erroneously) شَوْكَةٌ] and شَائِكَةٌ (K, TA) and مُشَوَّكَةٌ (S, O, K, ° TA.) And أَرْضٌ شَائِكَةٌ (S, O, K, ° TA.) A thorny land, or a land in which are many thorns: (K, TA;) and [in like manner] أَرْضٌ مُشَوَّكَةٌ (S, O, K) a thorny land, or a land abounding with thorns; (O;) a land in which are the [thorny trees called] قَتَادٌ and سَحَاةٌ and فَرَّاسٌ (S, O, K.) — شَائِكُ السَّلَاحِ (S, O, Mṣb, K) and شَاكٌ السَّلَاحِ (Fr, K, TA,) with ref. to the شَوْكٌ (TA,) [in the CK, erroneously, شَاكٌ] and شَوْكٌ السَّلَاحِ (K,) which is of the dial. of El-Yemen, (TA,) and شَاكِي السَّلَاحِ (Fr, S, O, Mṣb, K,) this last formed by transposition from the first, (S, O, Mṣb, TA,) or, as Fr says, شَاكِي السَّلَاحِ and شَاكٌ السَّلَاحِ are like هَارٌ جُرْبٌ هَارٌ and هَارٌ (TA,) † A man who exhibits his شَوْكَةٌ [i. e. vehemence of might or strength, or of valour or prowess, &c.], and his sharpness: (S, O, Mṣb;) or a man whose weapon is sharp, or whose weapons are sharp: (K, TA;) or شَاكِي السَّلَاحِ, as some explain it, a man whose spear-head and arrow-head and the like are sharp: (TA;) [or all may be rendered bristling with arms:] and accord. to AZ, one says شَائِكٌ and شَاكٌ (TA.)

مَشُون *Affected with the disease, (K, °TA,) or redness, (O, K, °) termed شَوْكَة; (O, K, TA;) applied to a man. (O.)*

مُشَوِّكٌ: see its fem. voce **شَائِكٌ**, in two places.

شَانُكَ : see its fem. voce مُشِيكَ

زَرْعٌ مُشَوِّقٌ *Seed-produce of which the first portion has come forth.* (A, TA. [See also 2.])

شول

1. **شَالَ**, [aor. **يَشُولُ**] (S, O, M_{gh}, K,) inf. n. **شَوْلٌ** (TK,) *It rose; or became raised, or elevated*; (S, O, M_{gh}, K;) *said, in this sense, of a camel's tail*; (S, O, K;) [and in like manner of a star; (see *Ḥam* p. 239;)] and **انْشَالَ** signifies the

same, (O, K,) said of a stone, (K,) and so انشالت said of a jar (جَرَّة); (S, O;) and likewise اشتال. (TA.)—[Hence,] شال الميزان The balance had one of its two scales higher than the other, (S, O, Mgh, TA,) by reason of its lightness. (Mgh.) Whence the saying, شال ميزان فلان, nor. يشول, inf. n. شَوْلَان, meaning † Such a one was overcome in contending with another for superiority in glory or the like. (TA.)—And شالت القربة, and شال الرق, The legs of the water-skin, and of the skin for wine &c., became raised, or elevated, on the occasion of its being filled, or inflated. (TA.)—And شال لبنها [meaning Her milk became drawn up, or withdrawn,] is said of a camel. (TA.)—One says also, شالت نعامته, meaning † He was, or became, flurried, agitated, or excited, (خَفَّ,) and angry, and then became calm. (K.) And شالت نعامتهم † Their might departed: (O, K;) or their abodes became clear of them, as though lightened of them, (خَفَّتْ) منازلتهم منبر, K, TA,) and they went away: (TA:) or their expression of opinion was, or became, discordant: (K:) or they died: and they became scattered, or dispersed; as though there remained not of them save a remnant; [see شَوْل;] الجماعة signifying الجماعة: (TA:) or they became irresolute, by reason of fear, and fled: (Mgh:) or they were frightened, and fled. (M in art. رَال.) [See also نَعَامَةٌ: and see a verse cited voce بِمًا] شلت به, and شلته; (Mgh;) and شلت بالجرة; (O, Mgh;) or شلته, for which one should not say شلت [which the vulgar say in the present day, making it trans. by itself]; (S, O;) and شلتها; (S;) or شلت بالجر, and شاله; (K,) inf. n. إشالة; (TA;) and شاوله; (K;) aor. of the first as above, inf. n. شَوْل; (S, O, Mgh;) I raised, (S, O, Mgh,) or he raised, (K,) it. (O, Mgh,) namely, a thing, (O,) or the jar, (S, O,) or the stone. (K.) And شالت بذنبها, (S, O, Mgh, K,) aor. as above, (S, O, K,) inf. n. شَوْل (O, Mgh, K) and شَوْلَان; (O, K;) and استالته; (S, Mgh, K,) inf. n. إشالة; and شالتة; (TA;) She (a camel) raised her tail, (S, O, Mgh, K, TA,) having become pregnant. (Mgh. [See شَائِل: and see also 2.]) And شالت بذنبها It (a scorpion) raised its tail. (TA.) And شال يده He raised his arm or hand; like شال بها. (Mgh.) And شال بضبعه He raised his بضع [generally expl. as meaning the upper half of the arm, from the elbow to the shoulder-blade]. (TA.)

2: شَوْلت, said of a she-camel, (S, O, K,) She became such as is termed شَائِلَة: (S, O, TA: [in one of my copies of the S, صار شَوْلَة is erroneously put for شَائِلَة:]) or her supplies of milk dried up; (K, TA; [but perhaps the right reading is خَفَّتْ, meaning became scanty; for SM adds,]) and became little in quantity. (TA.) And شولت الإبل The camels became in such a state that their bellies [were drawn up as

though they] reached their backs: (K, TA:) or became such as to have [only] a شَوْل [or small quantity remaining] of milk: like as one says, (O, TA,) شولت المزادة The مزادة [or leathern water-bag] had little water remaining in it: (O, K, TA:) one should not say شالت. (TA.)—[Hence, app.,] تشویل of the ذَكْر signifies Its being in a relaxed state on the occasion of جماعته. (O, K.) And شول said of a horse means, like رَفَضَ, He put forth his veretrum without being vigorously lustful. (TA in art. رَفَضَ.)—شول said of a غَرْب [or large bucket], Its water became little in quantity. (O, K.) Said of a she-camel's milk, It became deficient: (K, TA:) and it became withdrawn. (TA.) And said of water, It became little in quantity. (K.)—In the following saying, (S, TA,) of Abu-n-Nejm, (TA,)

حَتَّى إِذَا مَا الْعُشْرُ عَنْهَا شَوْلًا

the poet means, تَصَرَّمَ and ذَهَبَ [i. e. Until, when the coming to water on the tenth day after the next preceding period of abstinence ceased from her or them . . . referring to a camel or to camels]. (S, TA.)—شول في المزادة He left somewhat remaining (أَبْقَى شَوْلًا) of water in the مزادة [or leathern water-bag]. (K, TA.)

3: شاوله: see 1, latter half. — Also, and شاول به, and شاول به في الطعان, [inf. n. مُشَاوَلَة,] He contended with him in thrusting [with the spear]. (TA.) See also 6. — And شاول الفحل الفحل The stallion [camel] fought with, or combated, the stallion [camel]. (Ham p. 660.)

4: see 1, latter half, in five places.

6: تشاولوا They reached, or smote, one another, (تَنَاولَ بَعْضُهُمْ بَعْضًا) in fight, with the spears; and تشاولة has a similar signification [to تشاؤل,] as shown above by an explanation of its verb, 3]. (AZ, S, O.)

7: see 1, first sentence.

8: see 1, first sentence. — اشتال له † He opposed himself to him, and reviled him. (O, K, TA.)

10: see 1, near the end of the paragraph.

شَال A certain fish of the sea, or of great rivers (سَكَّةٌ بَحْرِيَّة): (TA:) [in Egypt this name is applied to a fish of the genus silurus, found in the Nile: it is well described by Somini, in p. 407 of the 4to Engl. ed. of his Travels in Upper and Lower Egypt.]—Also A certain kind of رَدَاءَ [here meaning sharf], made in Cashmere and Lahore, and brought for sale to other countries; [erroneously] said to be made of camels' fur; and so called because raised to the shoulders, if it be an Arabic word [which is not the case, for it is from the Pers. شَال, whence our word "shawl"]]: pl. شَائِلَات and شِيلَان. (TA.)

شَوْلَة: see شَائِلَة, voce شَائِل: — and شَوْلَة. — Also Somewhat remaining of water in the skin and in the bucket, (K,) and of milk in the udder: (TA:) and a small quantity of water (S, O, K, TA) in the bottom of the water-skin (S, O, TA)

and of the leathern water-bag: (TA:) [in the CK, المَالُ الْقَلِيلُ is erroneously put for المَاءُ الْقَلِيلُ:] pl. أَشْوَال. (S, O, K.) It is said in a prov.,

مَا ضَرَّ نَابًا شَوْلًا مُعَلَّقًا

(Meyd, TA,) i. e. Her small quantity of water [that is hung upon her does not harm an aged she-camel]: or نَابِي [my aged she-camel]: applied to the ease of carrying that which will not harm thee if it be with thee, and will be useful to thee if thou be in want of it: (Meyd:) or applied to him who is enjoined to take the prudent course and to supply himself with travelling-provision though he be going to such provision. (TA.)—And Light, active, or agile; syn. خَفِيف: (K:) so in the M. (TA.) [See also the next paragraph.]

شَوْل One that raises a thing. (TA. [See also شَائِل.]) — And A man light, active, or agile, (خَفِيف) in work, and in service, (S, O, K,) and in respect of what is wanted; and quick: (K:) thus in a verse of El-Aqshà: (O, TA:) [but accord. to the reading of AO of that verse, it is شَوْل, which has a similar, but intensive, meaning. (De Saey's Chrest. Ar., 2nd ed., ii. 484-5.) See also what next follows.]

شَوْل, like صُرَّ [in measure], One who aids, or assists, much or well; syn. نَصُر. (O, TA.) [See also what next precedes.]

شَوْل: see شَوْل.

شَوْلَة The part that it raises of the tail of the scorpion; (S, O, K;) and so شَوْل: (Ham p. 649:) or, accord. to Sh, its sting, with which it strikes. (TA.)—[Hence,] الشَوْلَة † Two bright stars, near together, [λ and ν,] (S, O,) in the end of the tail of Scorpio, (Kzw,) which are one of the Mansions of the Moon, (S, O, Kzw,) namely, the Nineteenth Mansion; (Kzw;) also called حَمَة العَقْرَب. (S, O.) [See مَنَازِلُ الْقَمَرِ, in art. نَزَلَ.] — And شَوْلَة is a proper name for The scorpion; (O, TA;) [and] so شَوْلَة. (K, TA.)—Also A foolish, or stupid, woman. (IAar, O, K.) شَوْلَة was the name of A certain foolish female slave, belonging to [the tribe of] 'Adwān, and she used to give advice to her masters, and it resulted in evil to them; whence the saying, أَنْتَ شَوْلَة النَّاصِحَة [Thou art Sharleh the giver of advice]. (S, O, K.)—Also the name of The mare of Zeyd-el-Fawāris Ed-Dubbee. (O, K.)

شَوْلِيَّة A certain plant, (AHn, O, K,) mentioned, but not described, by As; of the kind termed عَشْب, growing in plain, or soft, land, (AHn, O,) used as a medicament, (AHn, O, K,) and well known: (AHn, O:) [Sgh says,] I have seen it: it is dust-coloured, spreads upon the ground, has no thorns, and the cattle eagerly desire it: (O:) it is called (O, K) sometimes, (K,) by some of the people of El-Irāk, (O,) شَوِيل, like قَبِيط [in measure]. (O, K.)

شَوْل The tail of the scorpion. (TA. [So called

because often raised.]) — Also, (S, O, Mgh, K,) and sometimes it is called الشَّوَالُ, (Mgh,) *The month of the festival of the breaking of the fast*; (Mgh, K;*) *the month next after رَمَضَان*; (TA;*) *the first of the months of the pilgrimage*; (S, O;*) [the tenth month of the lunar year:] as some assert, (IDrd, O,) so called because [when first thus named] it coincided with the season when the she-camels [being seven or eight months gone with young] raised their tails: (IDrd, O, Mgh, TA;) [for the camels generally couple in winter:] or because of their milk becoming then withdrawn; such being the case with the camels in the time of vehement heat and of the coming to an end of the juicy fresh herbage: [see a table of the months voce زَمَن:] the Arabs used to regard the making of marriage-contracts in this month as of evil omen; and to say that the woman [then] married would resist him who married her, like as the she-camel resists the stallion and raises her tail; but the Prophet abolished their thus auguring, and he married 'Aishah in this month: (TA;) the pl. is شَوَالَاتُ and شَوَائِلُ (S, Mgh, K) and شَوَائِلُ, this last formed by rejecting the augmentative letter [in the second]. (TA.)

شَوِيلًا: see شَوِيلُ.

شَوَالَةٌ [not (as is implied in the K) *A certain bird*, (AHát, O, K,) a دُخْلَةٌ [n. un. of دُخْلٌ q. v.], of a dusky colour, which, when it alights upon a stone or a tree, moves up and down its tail like as does the camel; so called because it raises its tail; and in its belly and its hinder part is somewhat of redness. (AHát, O, TA.) — See also شَوْنَةٌ. — [Hence, as being likened to the scorpion, whence also the phrase عَقَابُهُ] إِنَّهُ تَدْبُ عَقَابُهُ *A woman went to calumniate*. (K.)

شَائِلٌ *A she-camel raising her tail*, (S, O, Mgh, K,) *having conceived*, (Mgh,) or *by reason of having conceived, and having no milk whatever*: (S, O, K;) or *a she-camel that has conceived, and raises her tail to the stallion as a sign of her having conceived, raising her head therewith, and elevating her nose*: (Az, TA;) the word is without ة because it is an epithet of peculiar application [to a female]: (Mgh;) or it is without ة anomalously; for the male also raises his tail: (ISd, TA;) the pl. is شَوَائِلُ (Az, S, O, Mgh, K) and شَوَائِلُ and شَوَائِلُ. (K.) Also, with ة, applied to a mare, as meaning *Raising the tail*. (TA.) — And شَائِلَةٌ, which is anomalously with ة because it is an epithet denoting an attribute not shared with the female by the male, (ISd, TA,) *A she-camel that has passed seven months*, (S, O, K,) or *eight*, (S, O,) *since the period of her bringing forth*, (S, O, K,) or *of her becoming pregnant*, (K,) and *whose milk has dried up*, (جَفَّ لَبَنُهَا, K,) and so in a copy of the S,) or *whose milk has become scanty*, (خَفَّ لَبَنُهَا, O, and so in another copy of the S,) and *her udder drained up*, (S, O,) *there remaining in her udder no more than a شَوُلُ, a third of the quantity of the contents thereof when her bringing forth was recent*: (TA;) she-camels in this case are termed

شَوُلٌ, (S, O, K,) an anomalous pl., (K,) [or rather a quasi-pl. n.,] expl. by some as applied to she-camels whose milk has become deficient, which is the case when their young are weaned at the period of the [auroral] rising of سَبِيلُ [or Canopus, a period which commenced, in Central Arabia, about the beginning of the era of the Flight, on the 4th of August, O. S.,] and they cease not to be thus termed until the stallion is sent among them; (TA;) the pl. pl. [or pl. of شَوُلٌ] is أَشْوَالُ; (K;) and شَوَائِلُ is a pl. of شَائِلَةٌ meaning [as expl. above, or] *a she-camel whose milk has become withdrawn*. (TA.) — شَائِلٌ is also applied to *Anything that is raised, or drawn up, or withdrawn*. (TA.)

شَوِيلًا *Initus*; syn. نَيْكٌ: said to be an Abyssinian word. (Ibn-'Abbád, O, K.)

مِشْوَلٌ *A small مِشْجَلُ [or reaping-hook: in the CK, erroneously, مِشْخَلُ]. (S, O, K, TA.)*

مُشِيلٌ act. part. n. of 4. See an ex. in a verse cited voce خَافِضٌ; cited also in the present art. in the S and O.

مِشْوَلَةٌ is said by Yz to signify *A certain thing with which one plays*. (O, TA.)

مِشْوَالٌ *A stone that is raised*. (Lh, K.)

شوه

شَاهَتِ الْوُجُوهُ and شَوِهَ, (K;) and شَوِهَ, (S, Mgh;) inf. n. شَوِهَ (S, K) and شَوِهَةٌ, (K,) or the latter is a simple subst.; (TA;) and شَوِهَ, (K,) inf. n. شَوِهَ; (TA;) *His face was*, (K,) and *the faces were*, (S, Mgh,) *foul, unseemly, or ugly*. (S, Mgh, K.) And شَوِهَ, (Mgh,) and شَوِهَتْ, (Mgh,) inf. n. شَوِهَ, (Mgh, Mgh,) *He*, (a man, Mgh,) and *she*, (a woman, Mgh,) *was, or became, foul, unseemly, or ugly*, (Mgh, Mgh,) *in face*, (Mgh,) or *in make*. (Mgh.) — شَوِهَ is also syn. with حَسَنَ [app. as an inf. n., of which the verb is شَوِهَ signifying *He was, or became, beautiful*: thus having two contr. meanings]. (TA.) — Also, (K,) as an inf. n., (TK,) *The neck's being long*, (K, TA,) and *high*, and *the head's overtopping*; whence شَوِهَ applied to a horse: (TA;) and *the neck's being short*: thus [again] having two contr. meanings: (K;) one says, [app. of a horse,] *شَوِهَتْ عُنُقُهُ* *His neck was long* [&c.]: and *his neck was short*: (TK;) or شَوِهَ said of the neck [of a horse] signifies the *being extended*: and said of the شِدْقُ [or side of the mouth], the *being wide*, (JK.) [It probably signifies any of the attributes denoted by the epithet أَشْوَهَ, q. v.] — Also, [and app. in this sense likewise an inf. n. of which the verb is شَوِهَ] *The being quick to smite with the [evil] eye*. (S.) — And one says, *شَوِهَ فَلَانٌ*, (K,) inf. n. شَوِهَ, (TA,) *He smote such a one with the [evil] eye*; (K, TA;) as also شَاهَهُ: (TA in art. شَاهَهُ) and in like manner, *مَالَهُ* [his cattle, or property]: (Lh, TA;) or شَوِهَ signifies the *smiting vehemently therewith*. (TA.) And لَزَّ شَوِهَةً عَلَى

Smite not thou me with an [evil] eye: (K;) or, accord. to Abu-l-Mekárím this means *say not, How eloquent art thou!* (Az, TA,) or *say not, How beautiful art thou!* (ISK, S,) and so *do not smite me with the [evil] eye, or with an [evil] eye*. (ISK, Az, S, TA.) شَوِهَ signifies *He practised artifice to smite people with the evil eye*. (JK.) And one says, *هُوَ يَشَوِهُ أَمْوَالَ النَّاسِ لِيُصِيبَهَا بِالْعَيْنِ*, i. e. *He raises his look towards the cattle, or possessions, of the people to smite them with the [evil] eye*. (TA.) [See also 1 in art. شَاهَهُ.] — Also, *He frightened, or terrified, such a one*. (Lh, K.) — And *He envied such a one*. (K.) — And شَاهَتْ نَفْسُهُ إِلَى كَذَا *His desire became raised towards such a thing*. (AA, K.)

2. شَوِهَ, (S, K,) inf. n. شَوِيَهُ, (TA,) *He (God) rendered foul, unseemly, or ugly, his face*: (S, K, TA;) and *it*, i. e. the conformation of the face. (TA, from a verse of El-Hotai-ah.) And شَوِهَتْ الْوُجُوهُ *I rendered foul, unseemly, or ugly, the faces*. (Mgh.) — And شَوِهَ اللَّهُ حُلُوقَكُمْ *God rendered, or may God render, wide your throats, or fauces*. (TA.) — لَا تُشَوِهْ عَلَى: see 1, latter half. — شَوِهَ بِيَدِهِ *He (a man) made a sign with his arm, or hand*. (JK.)

4. شَاهَهُ: see 1.

5. شَوِهَ *He became altered in countenance to him, so as to be not known by him*, (syn. تَنَكَّرَ, S, K,) and *assumed various appearances*. (S.) — See also 1, in two places, near the end. — شَوِهَ شَاةً *He hunted a شَاةً* [app. here meaning a wild bull, as seems to be indicated by the context in the S]. (S, K.)

شَاةً: see the next paragraph.

شَاةٌ, (S, Mgh, K, &c.,) originally شَاهَةٌ, (S, Mgh, TA,) *A sheep, or goat*; [each and either, but more commonly the former; see an instance voce غَنَمٌ;] i. e. *one of what are termed غَنَمٌ*; (S, Mgh, K;) applied to the male and to the female; (S, Mgh, K;) so that one says of the male, هَذَا شَاةٌ, (Mgh,) which is said by Kh to be like the phrase هَذَا رَحِمَةٌ مِنْ رَبِّي; (Sb, TA;) and of the female, شَاةٌ أَنْثَى and شَاةٌ ذَكَرٌ; and هَذِهِ شَاةٌ; and it may be [one] of sheep, and of goats, and of gazelles or antelopes, and of the bovine kind [app. of the wild bovine kind i. e. of bovine antelopes], and of ostriches, and of wild asses; (K;) it is applied to a wild bull by Tarafah, in his saying,

كَسَامِعَتِي شَاةٌ بِحَوْمَلٍ مُفْرَدٍ
(S) i. e. *Like the two ears of a wild bull, in Hornal, solitary*; the poet likening thereto the ears of a she-camel in respect of sharpness and erectness; (EM p. 76;) and likewise by Leberd, and by El-Farezdaq: (IB, TA;) and it is also applied to *a wild cow*; (though said in the K in art. شَوِي to signify the wild bull, specially the male;) and hence, as being likened thereto, *a woman*; (K, TA;) thus by El-Ashshà; and thus also by Antarab, in his saying,

يَا شَاةَ مَا قَنَصَ لَبَنٌ حَلَّتْ لَهُ
حَرَمَتْ عَلَى وَلِيِّهَا لَمْ تَحْرِمِ

(TA) *O شاة* [i. e. wild cow] of the chase (ما being redundant) for him to whom she is lawful: she has become forbidden to me, and would that she were not forbidden: (EM p. 246:) pl. *شَاهٍ*, (S, Mgh, K,) originally *شَاه*, (K,) used when they are many in number, (S,) [but this is properly termed a coll. gen. n.,] and *شَاهٍ*, (S, Mgh, Mgh, K,) with *ه*, which is used of a number from three to ten [inclusive], for more than which it is with *ت* [meaning *ه*, i. e. *شَاه*, agreeably with a general rule], (S,) and *شَوَاهٍ*, [the original of *شَاهٍ*,] (K,) and *شَوَى*, (S, K, TA, [in the CK, erroneously, *شَوَى*], which is pl. of *شَاه*, (S, TA,) or rather a quasi-pl. n., originally *شَوِيَه*, the *ه* being changed into *ي* like as it is in *ذِي* for *ذِه*, (TA,) and *أَشَوَاهُ*, (K,) and *شَيْه*, (so in copies of the K, [in the TA said to be like *عَنْب*, which is a mistake, (perhaps for *عَيْن*), for it is there said to be a quasi-pl. n., which could not be said if it were *شَيْه*],) and *شَيْه*, (CK, [but this, which is another quasi-pl. n., is not in my MS. copy of the K nor in the TA,]) and *شَيْه*, (K,) originally *شَبِيَه*, but this, also, is a quasi-pl. n., (TA,) and *شَيْه* also is syn. with *شَاه*: (IAqr, K in art. *شوى*;) it has not a pl. formed with *ت* and *ت*, [i. e. it has not for a pl. *شَاهَات*], whether it be used as a gen. n. or as a proper name: (TA:) the dim. is *شَوِيَه*. (S, Mgh.) The sing. is also used in the sense of the pl., in the saying *فَلَانٌ كَثِيرُ الشَّاةِ وَالْبَعِيرِ* [Such a one is possessor of a large number of sheep or goats, and of camels], because the article *ال* denotes the genus. (S.) And it is said in a trad. *فَأَمَرَ لَهَا بِشَاهٍ غَنَمٍ* [And he ordered that sheep or goats should be given to her]: *شَاه* being prefixed to *غَنَم*, governing it in the gen. case, for the sake of distinction; because the Arabs [sometimes] call an animal of the wild bovine kind *شاة*. (IAth, TA.) — *الشَّاةُ* is also the name of † *Certain small stars* (K in art. *شوى*) between *الفرجة* [or *الفرجة*], thus in the work of Kzaw, in his descr. of Cepheus, and there said to be *the star in the breast of Cepheus*, and *الجَدْيُ* [i. e. the pole-star]; (TA in that art. ;) [the same that are described by Kzaw as *certain small stars, called by the Arabs الأَغْنَامُ*, between the legs of Cepheus and the star *الجَدْيُ*.]

شَاهٍ, and *شَاهِي* *البَصَرِ*: see *شَاهٍ*.

شَوَه an inf. n., of *شَوَه*. (Mgh, Mgh, TA. [See 1, in several places.]) — Also a subst. meaning *Unluckiness, or inauspiciousness, of a woman.* (TA.)

شَاه and *شَيْه* and *شَيْه*: see *شَاه*.

شَوَهَة *Remoteness*: (K, TA:) and so *شَوَهَة*: one says, in dispraise, *شَوَهَة لَهُ وَبَوَهَة* [i. e. *شَوَهَة لَهُ*, lit. *Remoteness to him! meaning may God alienate him or estrange him, from good, or prosperity! or, curse him!*]. (TA.)

شَوَى, originally *شَوِيَه*: see *شَاه*.

شَوِيَه dim. of *شَاه*, q. v. (S, Mgh.)

شَاهٍ *Envyng*: pl. *شَوَه*: (As, Lh, TA:) or the latter signifies persons practising artifice to smite men with the [evil] eye. (JK.) — And *البَصَرِ* *شَاهٍ*, (JK, S, K,) and *البَصَرِ* *شَاهٍ*, (JK, K,) and *شَاهِي* *البَصَرِ*, (JK, TA, and S and K in art. *شوى*;) the last formed by transposition from the first, (S in art. *شوى*;) A *hian sharp of sight*. (JK, S, K.)

شَاهِي: } see the next paragraph.
شَاهِي: }

شَاهِي and *شَاهِي* A man possessing *شَاه* [meaning sheep or goats or both]: (K:) the former is the rel. n. of *شَاه*; and the latter, that of *شَاه*: but used as a proper name of a man, it is *شَاهِي*, and, if you will, *شَاهِي*. (S, TA.)

شَيْه: see the next paragraph: — and see *شَاه*.

أَشَوَه, applied to a man, (Mgh,) *Foul, unseemly, or ugly*, (JK, Mgh, K,) in *face*, (JK, K,) or in *aspect*, (Mgh,) and, as also *شَيْه*, of which the pl. is *شَوَاهٍ*, in *make*: (JK:) fem. *شَوَاهِي*: (JK, Mgh, Mgh:) and pl. *شَوَه*. (Mgh.) Any created thing *incongruous in its several parts*; as also *شَوَه*. (TA.) And the fem., A woman *frowning, or morose, in face*; (K, TA:) *foul, unseemly, or ugly, in make*: (TA:) and also *beautiful, goodly, or comely*; (K, TA:) that excites admiration and approval by her beauty: (TA:) thus having two contr. meanings. (K, TA.) Also, the fem., *Unlucky, or inauspicious*. (K.) — And the masc. applied to a man, (Lth, S, TA,) and the fem. applied to a woman, (Lth, TA,) *That smites quickly with the [evil] eye*: (Lth, S, TA:) or *that smites people effectually with his, and her, [evil] eye*. (TA.) And *أَشَوَهَ الْعَيْنَ* *Having an evil eye*. (Fr, TA in art. *شزر*.) — The fem. is also applied to a mare, (JK, T, S, K,) as an epithet of commendation, but not the masc. to a horse, meaning, it is said, *Wide in the شِدْقَانِ* [or *two sides of the mouth*]: (S:) or *long in the head, and wide in the nostrils*: (JK:) or *tall, and such as excites admiration and approval by her beauty or excellence*: (K, TA:) or *exceedingly wide in the شِدْقَانِ* [or *two sides of the mouth*] and the nostrils: (K, TA:) or, as some say, *wide in the mouth*: (TA:) and *small in the mouth*: thus having two contr. meanings: (K, TA:) or *sharp-sighted*: (T, TA:) or *sharp in spirit*: (TA:) see also 1. — Also, the masc., *Proud, and self-conceited*. (K.) — And *خُطْبَةٌ شَوَاهِي* [An oration from the pulpit] in which a blessing is not invoked on the Prophet. (TA.)

أَرْضُ مَشَاهَةٍ A land in which are *شَاه*; (A'Obeyd, S, K;) like as one says *أَرْضُ مَاهِلَةٍ*: (A'Obeyd, S:) or in which are many thereof. (K.)

مُشَوَه *Rendered foul, unseemly, or ugly, in face, by God*: (TA:) or *foul, &c., in shape*. (K.) See also *أَشَوَه*, second sentence. — And *Bad in intellect*. (TA.)

شوى

1. *شَوَى* *اللَّحْمَ*, (aor. *شَوَى*, TA,) inf. n. *شَوَى*, (S, MA, Mgh, K,) *He roasted, broiled, or fried, the flesh-meat*; (MA, KL, PS;) and *شَوَاهُ* signifies the same; as also *أَشَوَاهُ*; (Mgh, TA;) or this last, (TA,) or *أَشَوَى* [alone], (S, MA,) signifies *he prepared, or prepared for himself*, (S, MA, TA,) *شَوَاهُ*, (S, TA, TA,) or *roasted, broiled, or fried, flesh-meat*. (MA.) — And *شَوَى* *الْمَاءَ*, (IAqr, K,) aor. as above, (TA,) *He heated the water*. (IAqr, K.) — [And accord. to Freytag, *شَوَى* signifies also *He cut off from* (من) *roasted flesh-meat*: but for this he has named no authority.] — See also 4.

2: see 4. — Also *شَوَاهُ لَحْمًا* *He gave him flesh-meat* [app. in an unrestricted sense]. (TA.)

3. *يُشَاوِي*, for *يُشَاوِي*: see 3 in art. *شَاو*.

4. *أَشَوَاهُمُ*: see 1. — *أَشَوَاهُمُ*, (S, Mgh, K;) and *شَوَاهُمُ*, inf. n. *شَوَاهِي*; (K;) *He fed them with شَوَاهُ* [i. e. roasted, or broiled, or fried, flesh-meat]. (S, Mgh, K.) And (both verbs with their complements) *He gave them flesh-meat that they might roast, or broil, or fry, thereof*. (AZ, K.) — And *أَشَوَى* † *He left a portion remaining of his supper*: (S, K, TA:) or *he left some roasted, or broiled, or fried, flesh-meat of his supper*. (A, TA.) — And *أَشَوَى الْقَمْحَ* *The wheat became fit to be rubbed with the hauls and to be roasted*. (ISd, K.) — And *أَشَوَى السَّعْفَ* † *The palm-branches became yellow on the occasion of their drying up*; (K, TA;) as though a roasting afflicted them. (TA.) — Also *He got, or acquired, the worse, or viler, sort of cattle*. (K.) — *أَشَوَاهُ* said of a shooter or easter, *He hit* (S, Mgh, K) *his شَوَى*, (K,) i. e. [one or more of his] extremities, (TA,) not a [vital] place where a wound would occasion death; (S, Mgh, K;) and so *شَوَاهُ*, as in the Tekmilah: in the K, erroneously, *شَوَاهُ*. (TA.) — [Hence, *He missed it*, i. e. the object of his aim. See *مَشَوَى*: and see also Ham p. 91.] — [Hence, also, app.] *He says that شَوَى is allowable in the sense of أَشَقَطَ* † [He dropped, left out, omitted, &c., anything]; like *أَشَوَى* [q. v.]. (TA in art. *شوى*.) — In the saying *مَا أَغْيَاهُ وَأَشْيَاهُ* (S, K, [in some copies of the K *أَشْيَاهُ*]) and so in *أَشْيَاهُ وَأَشَوَاهُ* (S, K, TA,) the latter verb is an imitative sequent to the former [added only for the purpose of corroboration]. (S, K, TA.)

7. *أَشَوَى* *اللَّحْمَ* *The flesh-meat became roasted, broiled, or fried*; (MA;) quasi-pass. of *شَوَى* *اللَّحْمَ*; (S, M, Mgh, K;) as also *أَشَوَى*; (M, K;) [or] the latter in this sense is not allowable. (S, Mgh.)

8: see 1. — [Hence,] *أَشَوَيْتَهَا*, referring to a she-camel, † *I journeyed upon her until the heat of the middays of summer emaciated her and she became as though she were burnt*. (Ham p. 783.) — See also 7.

شَاه: see what next follows: and see more in art. *شوه*.

شوى *i. q.* شاة [q. v. in art. شوه]; as also شوى (IAfr, K); the latter is like غنى [الشوى in the CK as syn. with الشاة being a mistranscription,] and is said by IAth to be a quasi-pl. n., or [what lexicographers term] a pl., of شاة [n. un. of شاة]. (TA.)

شوى is originally شوى. (ISd, TA.) One says, جَاءَ بِالْعِي وَالْيَتَّى (S, K,) using the latter noun as an imitative sequent to the former [for the purpose of corroboration: see art. عى]. (TA.)

شوى is pl. of شواة: [or rather the former is a coll. gen. n. of which the latter is the n. un.:] the latter signifies *The skin of the head*: (S, TA:) so [accord. to some] in the Kur lxx. 16: (TA:) or *the exterior of the skin of the head, in which grows the hair*: (Abou-Sufwân, TA in art. بشر:) and some say, *the exterior of all, or of any part, of the skin*: (TA in the present art.): and the former signifies *the arms or hands and the legs or feet, or the fore and hind legs*, (S, K,) and (K) *the extremities* (Msb, K) collectively, (K,) and *the head of a human being*, (S,) or *the قحف of the head* [i. e. the bone above the brain, or a separate portion of the skull, or a distinct bone of the skull], (K,) but of a horse the legs, not the head, because one says عَيْلُ الشَّوَى [i. e. thick in the legs], for this cannot relate to the head of the horse, (S,) and *any part that is not a [vital] place* [i. e. where a wound causes death] (S, Msb, K) such [for instance] as the legs. (Msb.) ثَابِتَةُ الشَّوَى means *A woman having cracked, or chapped, feet*. (S and K in art. ثلب.) — It is also a subst. [app. meaning a quasi-inf. n.] from أَشَوَاهُ [q. v.] as said of a shooter or caster: (TA:) [and hence] the saying (S, TA) of the Hudhalee, (S, [accord. to the TA, Khâlid Ibn-Zuheyr,])

- فَإِنَّ مِنَ الْقَوْلِ الَّتِي لَا شَوَى لَهَا
- إِذَا زَلَّ عَنْ ظَهْرِ اللِّسَانِ أَتْلَاهُ

means † [And, or for] verily of speech is that sentence (كَلِمَةٌ, a word understood,) which does not hit a place where a wound will not occasion death, [i. e. which does not miss its object, when its escaping from the upper surface of the tongue is quick,] but which kills. (S, TA.) And شوى is used [app. in like manner, as a quasi-inf. n.] in the case of anything that has missed an object of aim, though there be to it [really] no place where a wound would occasion death nor anything that is [properly] termed شوى [as meaning a place where a wound will not occasion death]. (TA.) And [hence] it signifies † *A mistake*; syn. خَطَا. (TA.) — Also † *A thing*, (S,) or *an affair*, (K,) that is paltry, mean, despicable, or of no account or weight or worth: (S, K, TA:) in this sense, from the same word as signifying the “extremities” [of an animal]. (IAth, TA.) Hence, in a trad. of Mujâhid, كُلُّ مَا أَصَابَ الصَّائِرَ شَوَى [Everything that befalls the faster is a matter of no account, except absence of mind]; i. e. nothing that befalls the faster annuls his fast except الغيبة, for this does annul it. (TA.) — And † *The worse, or viler, sort of cattle*, (S, K,

TA,) of camels, and of sheep or goats; and the small, or young, thereof. (TA.) [See also شَوَايَةٌ.] — And † *A remainder, or remaining portion*. (TA.) [See, again, شَوَايَةٌ.] — Also *i. q.* إِبْقَاءُ † [The making, or causing, or suffering, to remain; or, perhaps, to continue in life, and if it mean thus, it may be from the same word in a sense expl. above, for the animal that one hits in a part that is not vital is suffered to continue in life]. (TA.)

شَوَايَةٌ: see what next follows.

شَوَايَةٌ *Roasted, broiled, or fried, flesh-meat*; (S, MA, Msb, K, KL;) as also شَوَايَةٌ; (Ks, Sgh, K;) but the former is more usual and more chaste: (TA:) a subst. from الشَّوَى *the flesh*: and شَوَايَةٌ [as its n. un.] signifies *a piece thereof*. (S.)

شَوَى (K) and مَشَوَى (Msb) [*Roasted, broiled, or fried*], the latter originally مَشَوَى. (Msb.) [In the K the former is said to be like شَوَايَةٌ; but it has the signification of the latter, i. e., of a pass. part. n.] — See also شَيْءٌ. — Ks says, (S,) in the phrase عَيْى شَيْى, and so in عَيْى شَوَى (S, K,) some say (S) the latter word is an imitative sequent to the former [i. e. a corroborative: see art. عى]. (S, K.)

شَوَايَةٌ: see شَوَايَةٌ.

شَوَايَةٌ } see the next paragraph.
شَوَايَةٌ }

شَوَايَةٌ *What is cut off from, or of, flesh-meat*: (K, TA:) or *what the slaughterer cuts off from, or of, the extremities of a sheep or goat*. (TA.) — *A small thing* [or portion] of that which is large; as a piece, or detached portion, of a sheep, or goat: one says, مَا بَقِيَ مِنَ الشَّاةِ إِلَّا شَوَايَةٌ [There remained not of the sheep, or goat, save a piece]. (S.) — Also, (S, K,) and شَوَايَةٌ and شَوَايَةٌ (K,) *A قُرْص [or round cake, or small round cake,] of bread*. (S, K.) — And, all the three, *A remaining portion of people, or of cattle, that have perished*; as also شَوَايَةٌ; (K;) or this last, *a remaining portion of people that have perished*: (S:) pl. (of the last, S) شَوَايَا. (S, K.) [See also شَوَى.] — And † *The bad, or vile, sort*, (K, TA,) or *worse, or viler, sort*, (TA,) of camels, and of sheep, or goats: (K, TA:) in this sense written by ISd with kesr and with fet-h. (TA.) [See, again, شَوَى.] — [And accord. to Freytag, as meaning *Cooked milk cast upon a hot stone, so that only a small portion remains*.]

شَوَايَةٌ: see the next preceding paragraph.

شَوَايَةٌ *A seller of roasted, broiled, or fried, flesh-meat*. (KL.)

شَوَانٌ [mentioned in this art. as though originally شَوَانٌ] *i. q.* دَمُ الْأَخْوَيْنِ [The red, resinous, inspissated juice called dragon's blood: see art. دمو]. (S, K.) — And *Far-seeing*. (S, K.)

شَاوَى *A possessor of شاة* [meaning sheep or goats or both]. (S, K. [In the CK without teshdeed. Mentioned also in art. شوه, q. v.]) — سَعَفَةٌ شَاوِيَّةٌ (with teshdeed to the ش, TA, [but in the CK without teshdeed,]) † *A palm-branch that has become yellow in drying up*. (K. [See 4.])

شَوَايَةٌ (S, K, [in some copies of the K شَوَايَةٌ, but]) like مَوَايَةٌ (S,) *A swift she-camel*. (S, K.)

أَشَاوَى a pl. pl. of شَوَى, q. v.

مَشَوَى, like مَهْدَى (K, TA, [in the CK, مَشَوَى, like مَهْدَى, erroneously, as is proved by a verse cited as an ex. in the TA, pass. part. n. of 4,]) applied to a portion of a living serpent, (TA,) *That has been missed by the stone* [cast at it]. (K, TA.)

مَشَوَى (K in art. صول) *A frying-pan*. (TK in that art.)

مَشَوَى: see مَشَوَى.

مَشَوَى [*A place of roasting, broiling, or frying, flesh-meat*]. (S in art. طبخ.)

شوى

أَشَاهُ an imitative sequent to أَعْيَاهُ in the phrase مَا أَعْيَاهُ وَأَشَاهُ: see 4 in art. شوى.

شَيْءٌ, syn. with شاة: see art. شوى.

شَيْءٌ and يَا شَيْءٌ مَا لِي: see شَيْءٌ, in art. شىء.

شَيْءٌ an imitative sequent to عَيْى: see art. شوى.

شَوَى an imitative sequent to عَيْى: see شَوَى.

شَوَانٌ: see art. شوى.

شىء

1. شَيْءٌ (Msb,) [originally شَيْءٌ,] like خَافَهُ [which is originally خَوَفَهُ] (MF,) first pers. شَيْءٌ (S, K,) aor. يَشَاوُهُ (Msb,) [and by poetic license يَشَاهُ, without ء,] first pers. أَشَاوُهُ (S, K,) inf. n. شَوَى (Msb, K) and مَشَيْتُهُ (S, K,) or this is a simple subst., (Msb,) and مَشَاءَةٌ and مَشَائَةٌ (K,) [or these two also are simple substs.,] *He, and I, willed, wished, or desired, it*; syn. أَرَادَهُ (Msb) and أَرَدْتُهُ (S, K:) most of the scholastic theologians make no difference between الشَيْءَةُ and الإرادة, though they are [said to be] originally different; for the former, in the proper language, signifies *the causing to be or exist*, syn. الإِبْجَادُ; and the latter, *the willing, wishing, or desiring*; syn. الطَّلَبُ. (TA.) A Jew objected, to the Prophet, his people's saying مَا شَاءَ اللَّهُ وَشِئْتُ [What God hath willed and I have willed], as implying the association of another being with God: therefore the Prophet ordered them to say مَا شَاءَ اللَّهُ ثُمَّ شِئْتُ [What God hath willed, then I have willed]. (TA.) مَا شَاءَ اللَّهُ as signifying *What hath God willed!* is used to express admiration. And as signifying *What God willed* it is a phrase often used to denote a vague, generally a great or considerable, but sometimes

a small, number or quantity or time: See De Saey's *Relation de l'Égypte par Abdallatif*, pp. 246 and 394 &c.] = See also 1 in art. شوا.

2. شَبَّاهُ عَلَى الْأَمْرِ [in some copies of the K (erroneously) شَبَّاهُ] *I incited him, or made him, to do the thing, or affair.* (As, S, L, K, TA.) = And شَبَّاهُ اللَّهُ وَجْهَهُ (K, TA,) and خَلَقَهُ (TA,) *God rendered, or may God render, foul, unseemly, or ugly, his face,* (K, TA,) and *his make.* (TA.)

4. أَشَاءَهُ إِلَيْهِ *He, or it, compelled him, constrained him, or necessitated him, to have recourse, or betake himself, to it; syn. أَتَجَّاهُ; (S, K;) a dial. var. of أَجَّاهُ; (S;) of the dial. of Temeem.* (TA.) Temeem say, شَرَّمَا يَشْيُوكَ إِلَى مَخَّةٍ عَرُوبٍ, meaning يَجْيُوكَ [q. v., i. e. *It is an evil thing that compels thee to have recourse to the marrow of a huck.*] (S.)

5. تَشَّاهُ *His anger became appeased:* (K:) said of a man. (TA.)

شَيْءٌ [A thing; anything; something; somewhat;] a word of well-known meaning: (K:) [sometimes, in poetry, written and pronounced شَيْءٌ: see an ex. in a verse cited voce صَوَابَةٌ: see also the last sentence but one of this paragraph:] الشَّيْءُ properly signifies *what may be known, and that whereof a thing may be predicated:* (Mgh, KT:) accord. to Sb, it denotes existence, and is a name for *anything that has been made to have being, whether an accident, or attribute, or a substance, and such that it may be known, and that a thing may be predicated thereof:* (KT:) MF says that it is app. an inf. n. used in the sense of a pass. part. n., meaning *what is willed, and meant, or intended,* [in which sense مَشِيئَةٌ (pl. مَشَائِدُ) is often used,] *without restriction to its actuality or possibility of being, so that it applies to that which necessarily is, and that which may be, and that which cannot be;* accord. to the opinion adopted by the author of the Ksh: [or, as an inf. n. in the sense of a pass. part. n., it may be expl., agreeably with what is said to be the proper meaning of the verb, as signifying *what is caused to be or exist;* accordingly,] Er-Rúghib says that it denotes *whatever is caused to be or exist, whether sensibly, as material substances, or ideally, as sayings;* and Bd and others expressly assert that it signifies peculiarly *what is caused to be or exist;* but Sb says that it is the most general of general terms; and some of the scholastic theologians apply it to *what is non-existent;* such, however, are overcome in their argument by its not being found to have been thus used by the Arabs, and by such passages as كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ [Everything is subject to perish except Himself (Kur xxviii. last verse)] and وَإِنْ مِنْ شَيْءٍ إِلَّا يَنْسِجُ بِحَمْدِهِ [And there is not anything but it glorifies Him with praising (Kur xvii. 46)], for what is non-existent cannot be described as perishing nor imagined to glorify God: (TA:) the pl. is أَشْيَاءُ, (S, Mgh, K, &c.) imperfectly decl., (Mgh, TA,) or rather this is a quasi-pl. n., (Sb, TA,) respecting

the formation of which there is much difference of opinion [as will be shown hereafter], (Msb, TA,) and أَشْيَاوَاتُ, (S, K,) a pl. pl. [i. e. pl. of أَشْيَاءُ], (MF, TA,) and أَشَاوَاتُ, [a contraction of that next preceding,] (K,) and أَشَاوِي, (S, K,) with fet-h to the و, (MF, TA,) and it is also mentioned as with kesr, (TA,) [and is written in both of my copies of the S أَشَاوِي, though if with kesr it should be either أَشَاوٍ or أَشَاوِي, but أَشَاوِي only is meant by J, as is shown by what here follows,] originally أَشَائِي, with three س, not أَشَائِي as J says, [or rather as the word is written in copies of the S, for J may have held it to be أَشَائِي or أَشَائِي, as he says that the ء was changed into ي, thus occasioning the combination of three س, so that he held its secondary form to be أَشَائِي, as will presently be shown,] because the first ي is radical, not augmentative, (IB, K,) the medial ي of the three being suppressed, and the final one changed into و, (S,) and another form of pl. is أَشَائِيَا, (S, Msb, K,) with the ي preserved, not changed into و [as it is in أَشَاوِي], (TA,) [likewise] a pl. of أَشْيَاءُ, (Msb,) and أَشَائِيَا also is mentioned, (K,) as formed [from أَشْيَاءُ] by the change of ء into ي and adding ا, (TA,) and أَشَاوُهُ, which is strange, (Lh, K,) as there is no ء in أَشْيَاءُ, (Lh,) or in شَيْءٌ: (K:) with respect to the first of these forms, [the quasi-pl. n.] أَشْيَاءُ, the most probable opinion is that of Kh: (Msb, TA:) accord. to him, (S, Msb, K,) it is originally of the measure أَفْعَلَاءُ, (S, K,*) in lieu of أَفْعَالُ, (K,) and therefore imperfectly decl., (S,) [i. e.] it is originally شَيْئَاءُ, (Msb,) and the two hemzachs combined in the latter portion being found difficult of pronunciation, the former of them is transposed to the beginning of the word, so that it becomes of the measure أَفْعَلَاءُ, (S, Msb,) as is shown by its having for its pls. أَشَائِيَا and أَشْيَاوَاتُ: (S:) accord. to Akh, it is [originally] of the measure أَفْعَلَاءُ; (S, K;) but if it were thus a broken pl., [not a quasi-pl. n.,] its dim. would not be أَشْيَاءُ, as it is, but شَيْئَاتُ: (S:) accord. to Ks, it is of the measure أَفْعَالُ, and made imperfectly decl. because of frequency of usage, being likened to أَفْعَلَاءُ; but were it so, أَشْيَاءُ and أَشْيَاءُ would be imperfectly decl.: (S, K:) accord. to Fr, شَيْءٌ is originally شَيْئٌ, and therefore has a pl. of the measure أَفْعَلَاءُ, afterwards contracted to أَفْعَلَاءُ; but were it so, it would not have for its pl. أَشَاوِي. (S. [Much more respecting this pl. is added in the TA, but it is comparatively unprofitable.]) The dim. of شَيْءٌ is شَيْئٌ and شَيْئِي; (S, K, TA, but only the former in some copies of the K, the word being written in other copies: شَيْئِي;) not شَوِي, or شَوِي; (the former accord. to my two copies of the S and accord. to the copies of the K followed in the TA, in which it is said to be with teshdeed to the ي, and the latter accord. to the CK and my MS. copy of the K;) or this is a dial. var. of weak authority, (K,) used by post-classical poets in their verses. (MF, TA.) — When a man says to thee, “What dost thou desire?” thou answerest, لَا شَيْءَ [Nothing]: and when he says, “Why didst thou that?” thou answerest, لِأَنْ شَيْءَ [For nothing]: and when he says, “What is thine affair?” thou answerest, لَا شَيْءَ [Nothing]: it is with tenween in every one of these cases. (As, AIIát, TA.) [When one says لَا شَيْءَ, he means thereby *There is nothing.*] — شَيْءٌ لَيْسَ بِشَيْءٍ means [It is nought, of no account or weight; it is not worthy of notice, or not worth anything;] it is not a good thing; or it is not a thing to be regarded. (W p. 27.) — لَيْسَ مِنَ الْأَمْرِ شَيْءٌ is a phrase of frequent occurrence, meaning *He has no concern with the affair;* see two exs. in the first paragraph of art. حوص. — حُسْبَانَةٌ فِيهِ شَيْءٌ مِنَ الطُّولِ occurs in the TA voce حُسْبَانَةٌ, meaning *In it is somewhat, or some degree, of length; i. e. it is somewhat long;* and is used in the present day in this sense. — In the phrase شَيْءٌ هُوَ أَحْسَنُ مِنْكَ شَيْءًا, the last word is for شَيْءٌ [i. e. *He is better than thou in something; meaning he is somewhat better than thou.*] (IJ, L.) — مَا أَغْفَلَهُ عَنْكَ شَيْءٌ is a phrase of the Arabs [app. lit. signifying *How unmindful of thee is he as to anything!*] mentioned by Sb as meaning دَعِ الشَّكَّ عَنْكَ [Dismiss doubt from thee (respecting him as to anything)]: IJ says that شَيْءٌ is here put in the accus. case as an inf. n., as though the saying were مَا أَغْفَلَهُ عَنْكَ غَفُولًا, because the verb of wonder does not require to be corroborated by the inf. n. [proper to it]: (L, TA:) [or it is a specificative:] IF says that it is a phrase of dubious meaning; and that the most probable explanation of it is this; that مَا is here lit. interrogative, but in meaning denotative of wonder; and that شَيْءٌ is governed in the accus. case by some other word, or phrase, as though the saying were *dismiss a thing by which he is not occupied in mind, and dismiss doubt as to his being occupied in mind by it.* (TA in art. مَا.) — شَيْءٌ شَيْءٌ فَتَيْتَ means *Thing by thing, part by part, bit by bit, piecemeal, inch by inch, drop by drop, little and little in succession, by little and little, by degrees, or gradually.* — أَتَى شَيْءٌ [meaning *What thing?*] is, by the alleviation of the ي [in أَتَى] and the suppression of the ء [in شَيْءٌ], made into one word, أَتَيْتُ: so says El-Farábee: (Msb:) or, [as is commonly the case in the present day,] by reason of frequency of usage, it is contracted into أَتَيْتُ. (TA in art. جرم, as on the authority of Ks.) — شَيْءٌ in the Kur lx. 11 may mean *Any one* (Bd, Jel) or *more.* (Jel.) — [It is also applied to + The penis of a man; as in the explanation of a phrase mentioned voce ذَنْبٌ; like as its syn. هَنْ is to the same and (more commonly) to the “vulva” of a woman.] — In algebra, it signifies [A square root;] a number that is multiplied into itself; which in arithmetic [and in algebra also] is called جذر [i. e. جَذْرُ]; and in geometry, ضلع [i. e. ضَلْعُ or ضِلْعُ]; (“Diet. of the Techn. Terms used in the Sciences of the Musalmans,” p. 202;) an unknown number that is multiplied into itself.

(Idem, p. 730.) — It is also said, on the authority of Lth, to signify *Water*: and he cites as an ex.,

• تَرَى رَحْبَهُ بِالشَّيْءِ فِي وَسْطِ قَفْرَةٍ •

[Thou seest, or wilt see, his company of riders at the water in the midst of a desert]: but AM says, I know not الشَّيْءِ in the sense of "water," nor know I what it is. (TA.) — يَا شَيْءُ is an expression of regret, (El-Ahmar, Ks, TA,) or of wonder, (K, TA,) [or of both,] meaning [Oh! or] O my wonder! (Ks, Lh, TA.) One says, يَا شَيْءُ مَا لِي, (El-Ahmar, Ks, Lh, K,) and يَا شَيْءُ مَا لِي يَا هَئِذَا, (Ks, TA,) and مَا يَا هَئِذَا, (Lh, K,) or يَا هَئِذَا مَا لِي, (El-Ahmar, Ks, TA,) neither of these two with مَا, (Ks, TA,) [meaning Oh! or O my wonder! What has happened to me?] in all of these, (Ks, TA,) مَا being in the place of a noun in the nom. case. (Ks, Lh, TA.) — Some also say, يَا شَيْءُ and يَا هَئِذَا, and some add مَا, saying, يَا هَئِذَا مَا لِي and يَا هَئِذَا مَا لِي, meaning How good, or beautiful, is this! (Ks, TA.)

شَاءَ [Will, wish, or desire,] a subst. from شَاءَ, (Lh, K,) [and] so is مَشِيئَةٌ [which is mentioned in the K as an inf. n.]. (Mgh.) One says, كُلُّ شَيْءٍ بِشِيئَةِ اللَّهِ, (S, K,) i. e. بِمَشِيئَتِهِ [Everything is by the will of God]. (S.)

شَيْءٌ: see شَوَى: شَوَى and شَيْءٌ and شَيْءٌ in the middle of the paragraph.

شَوَى: see شَوَى: شَوَى and شَيْءٌ and شَيْءٌ in the middle of the paragraph.

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شيب

1. شَيْبٌ, aor. يَشِيبُ, inf. n. شَيْبٌ and شَيْبَةٌ (Mgh, TA) and مَشِيبٌ, (TA,) *He became white-haired, or hoary.* (Mgh, TA.) And شَابَ شَيْبٌ, (S,) and رَأْسَهَا, (Mgh, TA,) inf. n. شَيْبٌ and شَيْبَةٌ, (S,) *His head, and her head, became white, or hoary.* (S, Mgh, TA.) — [Hence,] شَابَتْ رُؤُوسُ الْأَكَامِرِ † [The heads, or summits, of the hills became white, or hoary]. (A.) — And شَابَ الرَّأْسُ *It whitened the head*: so expl. by ISK as used in the following saying, (S,) ascribed by J to 'Adee, but it is of 'Abeed Ibn-El-Abras: (IB, TA:)

• تَضَبُّوْا وَأَنْتَى لَكَ التَّصَابِي •
• وَالرَّأْسُ قَدْ شَابَهُ الْحَبِيبُ •

[Thou inclinest to silly and youthful conduct: but whence cometh to thee the inclining to such con-

duct when hoariness, or the entering upon the period of hoariness, hath whitened the head?]. (S, IB, TA.) [See also 2.]

2. شَيْبُ الْحَزْنِ, (Ks, S, A,) and شَيْبَةُ الْحَزْنِ, (Ks, S, Mgh, K,) which last is a strange phrase, as it exhibits together two means by which a verb is rendered trans., [namely, the doubling of the medial radical letter of the verb and the introduction of the prep. بِ,] (TA,) *Grief rendered him white-headed, or hoary-headed*; (Ks, S, A, Mgh, K;) as also † شَابَهُ, (A,) and † شَابَ شَيْبٌ, (Ks, S, Mgh, K.)

4. شَابَ, said of a man, *He had children that had become white-headed, or hoary.* (S, TA.) — See also the next preceding paragraph, in two places.

شَيْبُ The hair (K, TA) itself: sometimes it is thus called: (TA:) [but app. only when white, or hoary; in which sense it is often used; as in the TA in arts. خَضَبٌ and صَبَغٌ &c.:] or (K, TA, in the CK "and") *whiteness of the hair, or hoariness*; (A, K, TA;) as also † مَشِيبٌ: (K, TA:) both signify the same [and are thus used as simple substs. and are also inf. ns.]: (S:) or the former has the latter of the two significations given above; (Aq, S, Mgh, Mgh;) and is little and much [whiteness of the hair]: one says, *Whiteness of the hair, or hoariness, came upon him*: (TA:) but † مَشِيبٌ signifies a man's entering upon the period of whiteness of the hair, or hoariness: (Aq, S, Mgh:) see an ex. of this latter in the first paragraph. In the phrase in the Kur [xix. 3], وَأَشْتَعَلَ الرَّأْسُ نَيْبًا, (S,) meaning *And whiteness of the hair of the head hath spread therein like as the radiance of fire spreads in firewood*, (Jel,) [or *the head has become glistening with whiteness of the hair, or hoariness*,] شَيْبٌ is in the accus. case as a specificative: or, accord. to Akh, as an inf. n., as though it were said *وَشَابَ الرَّأْسُ شَيْبًا*. (S, TA.)

شَيْبٌ, of a whip, a genuine Arabic word of well-known meaning; (S;) The *thong* (K, TA) at the upper extremity (TA) of a whip: (K, TA:) there are two of such thongs, called شَيْبَان. (TA.) — Also *A word imitative of the sounds made by the lips of camels* (S, K) in drinking. (S.) — And pl. of أَشْيَبُ [q. v.]. (S, K, &c.)

شَيْبٌ a pl. of which the sing. is doubted: see أَشْيَبُ.

شَيْبَةٌ an inf. n. of 1 [q. v.]. (S, Mgh.) — And accord. to El-Khafajee, *A white, or hoary, beard*: but MF says that this is a conventional post-classical meaning. (TA.) — [Also, in the present day, applied to *A species of artemisia*; (Forskål's Flor. Egypt. Arab., p. lxxiii., no. 439;) the *artemisia arborescens* of Linn.: (Delile's Flor. Egypt. Illustr., no. 799:) — and *Lichen*; (Forskål ubi supra;) the *lichen prunastri* of Linn. (Delile, ib., no. 976†.) And *شَيْبَةُ الْجَبَلِ* *Lichen scyphifer*. (Forskål, p. lxxviii., no. 559.)]

شَيْبَانٌ: see أَشْيَبُ; near the end of the paragraph: — and see also the paragraph here following.

شَيْبَانٌ and مَلْحَانٌ, (S, A,) thus in a verse of El-Kumeyt, as related by Ibn-Selemeh, with kesr to the ش and م, (S,) or the former word is written † شَيْبَانٌ, and sometimes شَيْبَانٌ, and the latter is as above, (K,) and sometimes مَلْحَانٌ, (TA,) † *The two months of winter*; (A, TA;) [as though meaning *the second of the Six Seasons*, commencing two months after the autumnal equinox; (see the former of the two tables in p. 1254;)] i. q. شَهْرًا قِيَاحَ, (S, A, K, TA,) which are the two coldest months; (S, K, TA;) so called because of the earth's being then white with snow and hoar frost; (S, TA;) *falling at the period of the [auroral] rising of the Scorpion and the Vulture*, (التَّسْرُ and العَقْرَبُ,) [by which latter is meant *التَّسْرُ الْوَاقِعُ*, i. e. the star α of Lyra,] said by him who knows not to be the two Kánoons [i. e. كَانُونُ الْإَوَّلِ and كَانُونُ الْآخِرِ, corresponding to December and January O.S.]: (TA:) [it appears that they nearly agree with the two Kánoons; for El-Kazwenee and others say that *الْقَلْبُ* (i. e. the heart of the Scorpion, which is the 18th of the Mansions of the Moon,) and *التَّسْرُ الْوَاقِعُ* rise together, and their auroral rising in Central Arabia, about the commencement of the era of the Flight, accord. to my calculation, (see *مَنَازِلُ الْقَمَرِ* in art. نَزَلَ,) was on the 25th of November O.S.: see also مَلْحَانٌ, and قِيَاحَ: it is also said that شَيْبَانٌ [used alone] is a name of [the month] كَانُونُ الْإَوَّلِ, because of the whiteness of the earth by reason of the hoar-frost and snow. (Mgh.)]

شَيْبَانٌ and شَيْبَانَةٌ [the former erroneously written by Golius شَيْبَانٌ]: see شَوْبٌ, in art. شَوْبٌ.

أَشْيَبُ: see شَوْبٌ.

شَائِبٌ [Being, or becoming, white-haired, or hoary]: see أَشْيَبُ. — شَيْبٌ شَائِبٌ is a phrase like شَيْبٌ شَاعِرٌ, (S,) or like شَيْبٌ شَاعِرٌ: it means *Intense whiteness of the hair*. (TA.)

أَشْيَبُ White-haired, white-headed, or hoary: (S, A, Mgh, Mgh, K:) [it is said to be] anomalous in form; (S, Mgh, Mgh;) for an epithet of this measure is only formed [by rule] from a verb of the measure فَعْلٌ, aor. يَفْعُلُ, (S, TA;) and it is a condition of the formation of such an epithet that it must denote a defect or the like, or a colour: but أَشْيَبُ signifies *white-headed, or hoary-headed*; [so that it does denote a colour;] and El-Khafajee says that it is reckoned among epithets denoting defects, or blemishes, like أَغْمَى and أَعْرَجَ: (MF, TA:) it is said in the K that it has no فَعْلَةٌ, i. e., (TA,) the epithet شَيْبَانٌ is not applied to a woman; (Mgh, TA;) شَابَ رَأْسَهَا being used in its stead; (TA;) though one says شَابَ رَأْسَهَا, (Mgh, TA:) [but see Har p. 418, where شَيْبَانٌ is mentioned, applied to a woman, as meaning *aged*, and *white, or hoary, in the head*: and see شَيْبَانٌ in art. شَوْبٌ:] the pl. is شَيْبٌ; (S, A, Mgh, Mgh, K;) with which is syn. شَيْبٌ; (TA, as from the K; [but not found by me in the copies of the K to

which I have had access;]) and شَيْب (K, TA:) this last is said by IM to be allowable in poetry, عَلَى الشَّامِ [here meaning as though it were a word composed of sound letters]; and this is the assertion of the lexicologists [in general]: ISd thinks it to be pl. of شَائِب [q. v.], like as بَزْل is of بَزْل; or pl. of شَيْب [which app. means very white or hoary in the head], accord. to the dial. of the people of El-Hijáz, who say دَجَاجَةٌ دَجَاجٌ بَيْضٌ and دَجَاجٌ بَيْضٌ. (TA.) — [Hence,] one says, رَأَيْتُ الْجِبَالَ شَيْبًا I saw the mountains white with snow and hoar frost. (A, TA.) And شَيْب [used alone] signifies † Mountains upon which snow falls, and which are white, or hoary, therewith. (S, L:) or mountains white with snow or with dust: and, some say, white clouds: sing. أَشْيَب. (L, TA.) And, applied to truffles (كَمَاة), † White and large: (TA:) or simply white. (Id. voce تَعَايَشَب.) — يَوْمٌ أَشْيَبٌ † A day in which are cold and clouds and صُرَادٌ [correctly صُرَادٌ, meaning thin clouds, or cold and humid clouds, in which is no water]; as also يَوْمٌ شَيْبَانٌ. (K.) — لَيْلَةٌ شَيْبَاءٌ, (K,) or لَيْلَةٌ شَيْبَاءٌ, (TA,) and لَيْلَةٌ شَيْبَاءٌ, (TA voce حُرُورُ) † The last night of the [lunar] month: (K, TA:) its first night is called لَيْلَةٌ شَيْبَاءٌ and حُرَّةٌ. (K voce حُرُورُ) لَيْلَةٌ شَيْبَاءٌ and لَيْلَةٌ شَيْبَاءٌ: see in art. شَوْب.

شَيْب: see شَيْب, in two places.

شَيْخ

1. شَاخ: see 4. — [Also, accord. to Freytag, on the authority of the "Kitáb el-Addád," He was brave, or bold: thus having two contr. significations. — Another meaning assigned to it by him, in common with شَائِخ and أَشَاح, as on the authority of the K, i. e. "Diligens fuit," is a mistake.]

2. شَيْخَهُ, (O,) inf. n. تَشْيِخُ (K,) He cautioned him; or made him to fear, or be in fear. (O, K.) — And He removed him, or it, far away. (O.) — And شَيْخَ, (O, TA,) inf. n. as above, (K,) He looked at his adversary, or antagonist, and straitened him, or treated him with hardness or harshness: (O, K, TA:) from IAsr. (TA.)

3: see the next paragraph, in two places. — Also He fought. (T, K.)

4. أَشَاح, (S, A, K,) inf. n. إِشَاحَةٌ, (IAAsr, TA,) He was cautious, or in fear, (S, A, K,) مِنْهُ [of it], (A, TA,) i. e. a thing, or an affair, (TA,) and عَلَى حَاجَتِهِ [for the thing that he wanted]; (K;) as also شَائِخَ, (S, A, K,) inf. n. مُشَاحَةٌ, (S, A, K,) and شَائِخَ: (K:) or he was cautious and in fear, endeavouring to repel death. (L.) — But in the dial. of Hudheyl, (S,) He strove, laboured, toiled, or exerted himself, فِي أَمْرِ [in an affair]; and so شَائِخَ. (S, A.) — And He continued journeying, or going on. (O.) — أَشَاحَ بَوَجْهِهِ He turned

away his face, (S, A, TA,) from a [person or] thing, or from the heat of fire, or a hot odour, and from something hurtful: (TA:) or he exerted himself in aversion or turning away. (IAAsr, TA.) One says, كَلَّمْتُهُ فَأَشَاحَ بَوَجْهِهِ I spoke to him, and he turned away his face. (A.) — أَشَاحَ also signifies He advanced, or came forward; syn. أَقْبَلَ. (Fr, O, TA.) [Thus it has two contr. meanings. See also the part. n., مُشِخٌ.] — And He defended what was behind his back. (IAth, TA.) [See, again, the part. n.] — أَشَاحَ بَذْنِيهِ, said of a horse, He let his tail hang down loosely. (Lth, S.) F, in the K, following Az and Sgh, says that this is a mistranscription of the verb, for إِسَاح; but his assertion requires proof. (MF.) [See the latter verb, in art. سَبَح.] — أَشَاحَتِ الْأَرْضُ The land produced the plant called شَيْخ. (AHn, O, K.)

شَيْخٌ Cautious, or fearing; (A, K;) as also شَائِخَ, (A, TA,) and مُشِخٌ: (As, O:) or this last, cautious, or fearing, and at the same time striving, labouring, toiling, or exerting himself: (Az, TA:) or all signify prudent; discreet; or having, or using, precaution, or good judgment; (Ham p. 281;) and so شَيْخَانٌ. (Id. p. 43.) — In the dial. of Hudheyl, (S, O,) Striving, labouring, toiling, or exerting himself, (S, A, O, K,) in affairs; (S, O, K;) and so شَائِخَ, (A, K,) and مُشِخٌ: (As, O, K:) pl. of the first [and app. of the second also] شَيْخَانٌ. (S, O.) — Also [The artemisia Judaica; and absinthium Ponticum; species of wormwood;] a certain plant, (AHn, S, A, O, K,) well known, (AHn, O, K,) of several species, (AHn, O,) of some [species] whereof brooms are made, (L,) [and which is also used for fumigation,] the leaves of which are [of the kind called] هَدَب; (AHn, O, L;) it has a sweet odour, but its taste is bitter; is pasture for horses and camels; and the places of its growth are the plains and the meadows: (AHn, O, L:) pl. شَيْخَانٌ. (Fr, O, L.) — Accord. to the K, [probably on the authority of Lth,] it signifies also A [garment of the kind called] بُرْد, of El-Yemen: but Az says that there is no kind of garment so called: the correct word is شَيْخ, with [the unpointed] س [and with fet-h]. (TA.)

شَيْخَانٌ [and probably with tenween also]: see شَيْخ. — Also Very jealous; (S, O, K;) because such is cautious for his wives, or women under covert, or household or family; (S, O;) and so شَائِخَ. (K.) — Also, (O, K,) and شَيْخَانٌ, (As, O, K,) Tall: (O, K:) or goodly in tallness. (L.) — And the former, That makes, or utters, a low sound in running; [so I render يَتَمَشَّ عَدْوًا in the K and TA; in the O and in my MS. copy of the K, يَتَمَشَّ; but the former I think the right reading; app. by reason of quickness, or swiftness; for it is added,] quickness, or swiftness, is meant thereby: (O, TA:) mentioned by Az, on the authority of Khálid Ibn-Jembel. (TA.) [In this sense it seems to be with tenween: for] شَيْخَانَةٌ [is its fern. and] means A quick, or swift,

she-camel. (S, O.) — Also A horse strong in spirit; syn. شَدِيدُ النَّفْسِ; (O, K, TA; in the CK, النَّفْسِ [i. e. in breath];) and so شَيْخَانٌ: thus expl. by Skr. (O.)

شَيْخَانٌ: see the next preceding paragraph, in two places.

شَيْخٌ Mutual caution or fear. (And The act of striving, labouring, toiling, or exerting oneself, in anything. (K.) [But in both of these senses it seems to be an inf. n. of ش, q. v.] — Also (K) Drought, dearth, scarcity. (O, K.)

شَائِخَ: see شَيْخ, in two places: — and see also شَيْخَانٌ.

مُشِخٌ: see شَيْخ, in two places. It is also expl. as meaning Striving, labouring, toiling, or exerting himself, and persevering in his work: (A:) and striving &c., and hastening, or going quickly. (TA.) — Also Advancing, or coming forward, to one. (Fr, O, K.) — And Defending what is behind one's back. (Fr, O, K.)

مُشَيِّعٌ is expl. as meaning Striped; applied to a garment: but Az says that there is no such word, so applied: the correct word is مُشَيِّعٌ, with [the unpointed] س. (TA.)

مُشِيحِي: } see the following paragraph.
مُشِيحَاءَ
مُشِيحَوِي:

مُشِيحَاءَ (S, O, K) and مُشِيحَوِي (O, K) A state of haste: (S, O, K:) or a state of confusion: (K:) the latter meaning mentioned in the L: (TA:) you say, فَرَفِي مُشِيحَاءَ مِنْ أَمْرِهِمْ (S, O, K) and فِي مُشِيحَوِي مِنْ أَمْرِهِمْ (O, K) They are in a state of haste in respect of their affair: (S, O, K:) or in a state of confusion in their affair: (L, K:) as having the latter meaning, Ibn-Málik says that it is مُشِيحَاءَ, with ج and medd, of the measure مُفَعَلَاءَ, not مُفَعَلَاءَ; but this requires consideration: Ibn-Umm-Málik and others, following AHei, say that الْقَوْمُ فِي مُشِيحَاءَ means the people, or party, are in a state of striving, labour, toil, or exertion, and determination, or resolution, in respect of their affair. (TA.) — مُشِيحَاءَ also signifies A land that produces the plant called شَيْخ; (S, O, K;) and so مُشِيحَوِي: (O, K:) or it signifies many plants of the kind so called: thus in the T, on the authority of As and A'Obeyd, and so says AHn, as is stated [in the O and] in the R; (TA;) AHn saying further that it is like مُشِيحَاءَ meaning a company of شُيُوخَ [or elderly men], and مَعْيُورَاءَ meaning a herd of عُيُورَ [or asses], &c.; (O;) [so that it is a quasi-pl. n.]; but this is disallowed by El-Mufaddal Ibn-Selemeh. (TA.)

شَيْخ

1. شَاخ, (S, A, Mqb, K,) aor. يَشِيخُ, (S, Mqb, K,) inf. n. شَيْخَ, with fet-h to the ي, (S, K,) and

4. اِشَادَةٌ: see 2. — Hence, (L,) اِشَادَةٌ signifies † The raising the voice in saying a thing (Lth, S, L, K) [of any kind, or] such as one's companion dislikes; like تَنْدِيدٌ. (Lth, L.) See also 1. You say, اِشَادَ صَوْتَهُ and بَصَوْتِهِ † He raised his voice. (A.) And اِشَادَ بِهِ † He proclaimed it, or cried it, raising his voice; namely, a stray, or any other thing: (As, L:) † he made it known; (AA, S, A,

ك;*) namely, a stray. (S, K.) And **اِشَادَ بِذِكْرِهِ** † *He raised his good fame, by praising him; raised a good report of him*: (S, A, L:) and *he raised his ill fame, by dispraising him; raised an evil report of him*: and **اِشَادَهُ** and **اِشَادَهُ** *he raised his notoriety or fame*. (L.) And **اِشَادَ عَلَيْهِ** † *He published against him something disliked, disapproved, or odious*: one says, **اِشَادَ عَلَيْهِ قَبِيحًا**, and **بِقَبِيحٍ** † [*He published against him something bad, evil, abominable, or foul*]. (A.) — And **اِشَادَةٌ** also signifies † *The act of destroying*: (K, TA:) from the same word as syn. with **تَشْدِيدٌ**. (TA.)

5: see 1, in two places.

شَيْدٌ, a Pers. word, [or rather of Pers. origin, from **شَيْدَا**], *Possessed; or mad, or insane: or intoxicated*. (TA.)

شَيْدٌ *Anything with which a wall is plastered*, (S, A, K,) consisting of *gypsum and the like*; (A, K;) J says, of *gypsum* or **بَلَاطٌ**; but this last word is a mistake, [probably originated by an early transcriber of the S,] for **مِلَاطٌ**, i. e. *mud, or clay*: (K:) or [peculiarly] *gypsum*. (Msb.) — Az says that some of the Arabs sometimes call thus *A حصن* [i. e. *fortress, fort, or fortified place*]. (TA.)

مَشِيدٌ *Plastered with شيد*; and so, as some say, **مَشِيدٌ**: (T:) or *built with gypsum*: (Msb:) or *made with شيد*, (S, A, K,) i. e. *gypsum*; and so, some say, **مَشِيدٌ**: (A:) or the latter signifies *raised high, or made lofty*; (A'Obeyd, S, A, K;) and so the former, applied to a palace, (A,) or building: (TA:) the former has this meaning in the Kur xxii. 44: (Jel:) J says in the S, Ks says, **مَشِيدٌ** is applied to a sing., from the saying in the Kur, [ubi supra], **وَقَصْرٍ مَشِيدٍ**; and **مَشِيدٌ**, to a pl., from the saying in the same, [iv. 80], **فِي بُرُوجٍ مَشِيدَةٍ**: but this is a mistake: what Ks says is that **مَشِيدَةٌ**, with ة and teshdeed, is a pl. [i. e. a lexicological, not a grammatical, pl.] of **مَشِيدٌ**: (IB, K:*) or the saying of Ks [if as quoted in the S] may be expl. accord. to the opinion of those who hold that **مَشِيدٌ** and **مَشِيدٌ** both signify *plastered with شيد*, on the supposition that the Arabs did not use **مَشِيدَةٌ** as applied to a pl., but only to a sing.: (Az, L:) [for] Fr says that the pass. part. n. of the unaugmented verb only is used when applied to a sing. and not denoting repetition, or muchness; but either this or the pass. part. n. of the verb of the measure **فَعَّلَ** may be used when applied to a sing. and denoting repetition, or muchness, and when applied to a pl.: thus you say **كَبَشٌ مَذْبُوحٌ** ["a slaughtered ram"]; but not **مَذْبُوحٌ**; but you may say **ثَوْبٌ مَحْرَقٌ** [as meaning "a garment in which holes have been repeatedly made," or "in which many holes have been made," or "much pierced with holes," as well as **ثَوْبٌ مَخْرُوقٌ** meaning "a garment in which a hole has been made," or "in

which holes have been made,"] and **كَبَاشٌ مَذْبُوحَةٌ** ["slaughtered rams"]: and hence you may say **قَصْرٌ مَشِيدٌ**; because **تَشِيدٌ** denotes building, and the act of building is repeated, and a building becomes high by degrees. (L.)

مَشِيدٌ: see the next preceding paragraph, in four places.

شير

6. **تَشَايِر**: see 6 in art. شور.

شِيرٌ: n. un. with ة: pl. of the latter **شِيرَاتٌ** and dim. **شِيرَةٌ** and **شِيرَةٌ**: see **شَجَرٌ**.

شِيَارٌ: }
شِيرٌ: } see art. شور.

شيز

شِيزِيٌّ and **شِيزِيٌّ** *A kind of black wood, of which bowls (قَصَاعٌ) are made*: (S, K:) or the latter is *a certain black wood of which combs and bowls (جَفَانٌ) are made*: (Mgh:) or *ebony*: or **سَاسِرٌ** [a certain wood of which bows or arrows are made]: (AA, K:) or *walnut-wood*: (Aq, Ed-Deenāwarec [AHn], Mgh, K:) Aq says of the **شِيزِيٌّ**, by the name of which the Arabs call *bowls (قَصَاعٌ and جَفَانٌ) and the sheaves of pulleys*, that it is *walnut-wood*, but it becomes blackened by grease, and therefore is thus called, and it is not **شِيزِيٌّ**: so says AHn: and he adds, the case is as he has described it; for the **شِيزِيٌّ** does not become thick so as that bowls may be carved from it: (Sgh, TA:) of this latter, only combs and the like are made; and it is black: it is also said, in the T, that *bowls made from the walnut-tree are called شِيزِيٌّ*. (TA.)

شِيزِيٌّ: see the preceding paragraph.

شيش

4. **اِشَاشَتِ النَّخْلَةُ** *The palm-tree produced dates such as are termed شيش*. (O, K.)

شِيشٌ and **شِيشَةٌ** *A sort of dates which do not organize and compact stones*; (Fr, O, K;) or, if they do so, they do not become hard; and when they dry, they become such as are termed **حَشَفٌ**, not sweet: (O, K:) dial. vars. of **شِيشٌ** and **شِيشَةٌ**: (S:) accord. to AHn, (TA,) of Persian origin. (O, TA.)

شِيشَةٌ: see the next preceding paragraph.

شيص

2: see the next paragraph.

4. **اِشَاشَتِ النَّخْلَةُ** *The palm-tree was not fecundated by the flowers, or pollen, of the male tree*: (A, K:) or *its dates dried up*: and it bore dates such as are termed **شِيشٌ**: (Msb:) or it became bad, and its dates became such as are termed **شِيشٌ**: (TA;) as also **شِيشَتْ**. (Kr, TA.)

5. **تَشِيشَ التَّمَرُ** *The dates became such as are termed شِيشٌ*. (S.)

شِيشٌ *Dates of which the stones do not become hard*; as also **شِيشَةٌ**: (S, A, K;) which is only the case when the palm-tree has not been fecundated by the flowers, or pollen, of the male tree: (S:) and sometimes, *having no stones*: (Fr, TA:) or *bad dates*: (A:) or *the worst of dates*: (IF, Msb, K;) as also **شِيشٌ** the latter word: (Msb:) or *the worst of dates when full-grown but unripe*: (Lth, TA:) called in the dial. of Belhārith Ibn-Kaṣab, **شِيشٌ**; and by the people of El-Medeeneh, **شِيشٌ**: (El-Umawee, TA:) and said by some to be a Persian word, arabicized: (TA:) n. un. with ة; (A, Msb, K;) i. e., **شِيشَةٌ** and **شِيشَةٌ**. (A, Msb.)

شِيشَةٌ: n. un. with ة: see **شِيشٌ**, in two places.

شيط

1. **شَاطٌ**, (S, Msb, K,) aor. **يَشِيطُ**, (Msb, K,) inf. n. **شِيطٌ** and **شِيطَةٌ** (K) and **شِيطُوطَةٌ**, (Lth, K,) *It (a thing, Msb, TA, or, as some say, particularly, olive-oil, and rob, TA) burned, or became burnt*: (Msb, K, TA;) as also **تَشِيطٌ**, (K,) said of flesh-meat: (TA:) or both, said of flesh-meat, signify *its upper part became burnt by the contact of fire*: (Lth, TA:) the latter is also said of wool; and the former likewise, of wool, and of hair: (TA:) the former also signifies *it was near to becoming burnt*: (TA:) and, said of clarified butter, and of olive-oil, (S, K,) *it became cooked so much that it burned*: (S;) because, in that case, it perishes; (O;) [which implies that a signification hereafter to be mentioned is held to be the primary one;] or *became thick*; or *became cooked so much that it almost perished*. (K.) You say also, **شَاطَتِ الْقِدْرُ** *The cooking-pot burned, and had something sticking in it*: (S:) or *had something burnt sticking in the bottom of it*. (O, K.) — **شَاطٌ**, (S, K,) aor. as above, (S,) also signifies *He (a man) perished, or died*. (S, K.) [The art. in the S commences with this signification, which, as remarked above, seems to be regarded by some as the primary one.] — Also *He burned with anger*. (TA in art. شَطَن.) — And *It was, or became, null, void, of no account, or of no force*. (Msb, TA.) — *His (a man's) blood*, (S,) or *it, (his blood)*, (Mgh, Msb, K,) *went* (S, Mgh, Msb, K) *for nothing, unretaliated, and uncompensated by a mulet*; *it was, or became, of no account*. (S, Mgh, Msb.) — And *It (anything) went away; passed away*. (TA.) — **شَاطَتِ الْجَزُورُ** † *The slaughtered camel became dispensed*; syn. **تَنَفَّقَتْ**; (S, K, TA;) *there remained not of it any portion that was not divided and given*: (Aq, S:) and **شَاطَ لَحْمُ الْجَزُورِ** *The flesh of the slaughtered camel went away divided and distributed, nothing thereof remaining*. (A, TA.) — **شَاطٌ** also signifies † *He hastened* (S, K, TA) in an affair. (K, TA.) — **شَاطَ الدِّمَاءُ** † *He mixed the bloods*; as though he shed, or poured forth, the blood of the slayer upon that of the slain. (S, K, TA.) A poet, (S,) namely, El-Mutalemmis, (TA,) uses the expression **لَوْ شَاطَ دِمَاؤُنَا** [If our bloods were

mixed]; (S, TA;) accord. to one relation; but accord. to another, the verb is with **س**. (TA.) — **شَاطَ بِدَمِهِ**: see 4.

3: see the next paragraph, in five places.

4. **اِشَاطَهُ**, (Msb, K,) inf. n. **اِشَاطَةٌ**, (Msb,) *He burned it, or made it to burn*; (Msb, K;) namely, a thing, (Msb,) as, for instance, olive-oil; (TA;) as also **شَيْطَهُ**, (K,) inf. n. **تَشْيِيطٌ**. (TA.) **شَيْطَ** *The latter also signifies He burned its wool, namely, that of a sheep, in order to cleanse it; and so شَوَّطَهُ*: (S, TA:) and each of these, *he (a cook) set it on fire, namely the foot of a bull or cow, or of a sheep or goat, and the head, so that what was upon it, of hair, or wool, became burnt*. (TA.) You say also, **شَاطَ الْقَدْرَ** *He made the cooking-pot to burn, and to have something sticking in it*. (S.) And **شَيْطَ الْقَدْرَ** *He made the cooking-pot to boil*; as also **شَوَّطَهَا**. (El-Kilābee.) And **شَيْطَ اللَّحْمَ** *He cooked thoroughly the flesh-meat*; as also **شَوَّطَهُ**: (Ibn-'Abbād:) or *he smoked it, or made it smoky, and did not thoroughly cook it*; (S;) and so the latter. (TA in art. **شَوَّطَ**.) And **شَيْطَ الضَّيْعِ النَّبْتِ**; and **شَيْطَ الدَّوَاءِ الْجَرْحِ**; *The year of drought burned the herbage; and the medicine, the wound*. (A, TA:) [See also **شَوَّطَ**.] — Also, (K,) inf. n. as above, (S,) *He destroyed him, or it*. (S, K.) — **اِشَاطَ دَمَهُ**, (S, Mgh, Msb, K,) and **بَدَمَهُ**, (S, K,) *He (the Sultān, Mgh, Msb) made his blood to go for nothing, unretaliated, and uncompensated by a mulct; made it to be of no account*: (Mgh, Msb, K, TA:) or the latter, (TA,) or both, (K,) *he laboured to destroy him, or to kill him*: (K, TA:) or both, *he exposed him to slaughter*: (S, K:) or, accord. to IAmB, you say, **بَدَمَهُ** **شَاطَ**, meaning *he exposed him to destruction*. (TA.) You say also, **اِشَاطَ دَمَ الْجَزُورِ** *He shed the blood of the camel that was to be slaughtered*. (Aḡ, K.) — **اِشَاطَ اللَّحْمَ**; *He distributed the flesh*, (K, TA,) i. e. the flesh of a slaughtered camel: (TA:) or **اِشَاطَ الْجَزُورِ** *he dispensed the last remaining portion of the slaughtered camel, after all beside had been distributed*. (S, TA.) Also **† He cut up, or cut in pieces, the flesh of the slaughtered camel before the distribution**. (ISh.)

5: see 1, first sentence.

10. **اِسْتَشَاطَ** *He became inflamed by anger; against him*: (K, TA:) or *he became as though he were inflamed in his anger*; accord. to Aḡ, from **مَشَاطَ** as applied to a she-camel: (S, TA:) [or] *he burned, and became inflamed, by vehement anger*. (TA.) — **† He (a man, TA) became brisk, or sharp**; (K, TA;) *he burned*; (TA;) *by reason of the thing, or affair*. (K, TA.) — **† It (a pigeon) flew briskly**. (K, TA.) — **† He sought to be slain in war or fight**. (TA.) — **† He became at the point of destruction**. (TA.) — **† He (a camel) became fat**: (S, TA:) [as though he desired, or demanded, that he should be slaughtered, and that his flesh should be distributed:] or *fatness spread in him*. (TA.)

شَيْطَانٌ [i. e. **شَيْطَانٌ** or **شَيْطَانٌ**, accord. to dif-

ferent authorities, as shown below, *A devil*; and with the article **ال**, *the devil, Satan*;] is, accord. to some, from **شَاطَ**, (Msb, K, TA,) as signifying “it was, or became, null, void, of no account;” and the like: (Msb, TA:) or “he perished:” (K, TA:) or “he went away:” or “it burned,” or “became burnt:” two reasons given for this derivation are, that among the names of the devil are **الْمَذْعَبُ** and **الْبَاطِلُ**: and another is this; that several read, in the Kur xxvi. 210, **الشَّيَاطُونُ** [instead of **الشَّيَاطِينُ**]: but some say that it is from **شَطَنَ**, signifying “he became distant,” or “remote:” Sb gives both of these derivations: respecting the former of which, it should be observed that if from **شَاطَ** as signifying “it burned,” or “became burnt,” it is proper; but if from the same in any of the other senses mentioned above, it is tropical: and if belonging to this art., it is imperfectly decl., being of the measure **فَعْلَانُ**: (S in art. **شَطَنَ**, in which see it:) [but in the Kur-ān it is always perfectly decl.: and SM says that] it is perfectly decl., unless used as a proper name; in the latter case being imperfectly decl. (TA.)

شَيْطَا *The smell of a piece of cotton burning, or burnt*. (S, K.) = See also **مَشَاطَ**.

شَاطَ and **شَاطَ**, like **هَانَرَ** and **هَارَ**, [the latter being formed by transposition from the former, **شَاطَ** and **شَاطَ** being for **شَاطِي** and **هَاطِي**,] *Flesh-meat [&c.] burning, or being burnt*. (TA.)

تَشْيِيطُ *Flesh-meat roasted, (K,) or made good, and roasted, (TA,) for a company of men*: (K:) a subst., like **تَمِينٌ**. (K, TA.) [In the CK, for **وَاسِرَ كَالْتَمِينِ**, we find **كَالتَمِينِ**.]

مَشَاطٌ *† A she-camel that quickly becomes fat*: (Aḡ, S, A, K:) applied also to a he-camel: (TA:) pl. **مَشَاطِي**; (S, K;) in some of the copies of the S, **مَشَاطِ**: and you say also **إِبِلٌ شَيْطَا** [app. a mistake for **مَشَاطِ**, which is fem., like **إِبِلٌ**, as well as masc.]: AA says that **مَشَاطِ**, [or **مَشَاطِي**,] applied to camels, signifies *assigned for slaughter*; from **شَاطَ** said of a person's blood. (TA.)

مُسْتَشِيطٌ *† A fat camel*. (K.) [See 10.] — **† Laughing exceedingly**; (K;) *laughing vehemently, like one exerting himself in his laughing*. (ISh.)

شيع

1. **شَوَّعَ**, aor. **يَشِيعُ**, (S, O, Msb, K,) inf. n. **شَوَّعٌ** (O, Msb, K) and **شَوَّعَةٌ** (S, O, K) and **شَيْعٌ** (K) and **شَيْعَانٌ** and **مَشَاعٌ**, (O, K, the last, in the CK, **مَشَاعَةٌ**), said of information, an announcement, a piece of news, or a narrative, or story, (TA,) or of a thing, (O, Msb,) *It became spread, published, divulged, revealed, made known, or disclosed*; (S, O, K, TA;) or *it became apparent, or manifest*; (Msb, TA;) **فِي النَّاسِ** [among the people]; so as to reach every one, becoming equally known by the people, not known by some

exclusively of others. (TA.) — [Hence, app.,] **شَاعَ**, aor. as above, said of a thing, signifies also *† It became scattered, or dispersed*; like **شَعَّ**. (TA in art. **شَعَّ**.) You say, **شَاعَ اللَّبَنُ فِي الْمَاءِ**, (Msb,) or **شَاعَتِ قَطْرَةُ مِنَ اللَّبَنِ فِي الْمَاءِ**, and **شَيْعَتِ**, (TA,) *† The milk, (Msb,) or the drop of milk, (TA,) became dispersed in the water*, (Msb, TA,) and *mixed*: (Msb:) and **شَيْعَ فِيهِ** likewise signifies *it became dispersed in it*. (TA.) And **شَيْعَانٌ** and **شَيْعٌ** and **شَاعَ الشَّيْبُ**, inf. n. **شَيْعٌ** and **مَشِيعٌ**, *† Whiteness of the hair, or hoariness, appeared, and became scattered*: and **شَاعَ فِيهِ الشَّيْبُ**, inf. n. as above, *† Whiteness of the hair, or hoariness, spread upon him*; as also **تَشِيعُهُ** [or **تَشِيعَ فِيهِ**, agreeably with what has been said above]. (TA.) And **شَاعَ الصَّدْعُ فِي الزُّجَاجَةِ** *† The crack spread, and became dispersed, in the glass, or glass vessel*. (Th, TA.) And **شَاعَتِ الْإِبِلُ** *† The camels became scattered, or dispersed; or they scattered, or dispersed, themselves*. (TA.) = As trans. by means of **ب**: see 4, in two places. = [It is also trans. by itself.] **شَاعَكُمْ السَّلَامُ** is like the saying **عَلَيْكُمْ السَّلَامُ** [Safety, or peace, &c., be, or light and abide, on you]; (S, O, K;) but is only said by a man to his companions when he desires to quit them: (S, O:) or it means [may safety, &c.,] follow you: (O, K:) or, not quit you: (K:) whence, (TA,) one says also **شَاعَكَ الْخَيْرُ** *may prosperity not quit thee*; and in like manner Lebeed says of praise (**حَمْدٌ**): (O, TA:) [and J says that] **شَاعَهُ**, inf. n. **شَيْعٌ**, signifies *he, or it, followed him*: (S:) **شَاعَكُمْ السَّلَامُ**, (Yoo, O, K,) aor. **يَشَاعُكُمْ**, inf. n. **شَيْعٌ**, (Yoo, O,) means [may safety, &c.,] fill you: (Yoo, O, K:) [app. from what next follows.] — One says also **شِيعَتِ الْإِنَاءُ**, (K, TA,) aor. **أَشِيعُهُ**, inf. n. **شَيْعٌ**, (TA,) *I filled the vessel*. (K, TA.)

2. **شَاعَ فِيهِ**: see 1. = **شَاعَ** said of a pastor, *He blew in the reed-pipe [called شَيْعٌ, by means of which the camels are called together]*. (Lth, K, TA.) — **شَاعَ بِالْإِبِلِ** *He (a pastor) called to the camels, whereupon they followed one another*; (Msb;) in [some of] the copies of the K, i. q. **أَشَاعَ**, [in the CK **أَشَابَهَا**] but correctly **بَهَا**, (TA,) which means *he called to the camels*, (K in another part of the art., and TA,) *when some of them remained, or lagged, behind*: (TA:) and [in like manner] **يُأَيِّلُهُ** **شَاعَ**, (S, K,) inf. n. **شَيْعَةٌ** and **شَيْعَانٌ**, (S,) *he (a pastor, S) shouted and called to his camels, (S, K,) when some of them remained, or lagged, behind*: (S:) or **شَاعَ شَيْعَ إِبِلِهِ** *he (a pastor) called out among his camels, whereupon they went along, following one another*: (Mgh:) and **شَاعَ الْغَنَمَ** *he urged on the sheep, or goats, (K, TA,) because of their lagging behind, (TA,) in order that they might follow the others*. (K, TA.) [The last two phrases are app. from the second of the explanations here following.] — **تَشِيعُهُ**, inf. n. **شَيْعٌ**,

also signifies *He sent, or sent on, him, or it.* (TA.) — And *He made him, or it, to follow.* (TA.) — [And *He made it to be followed by another thing.*] One says, شَيْعَتْ رَمَضَانَ بِسِتٍّ مِنْ شَوَالٍ [or rather بِسِتَّةٍ] † *I made [the fasting of] Ramadān to be followed by [the fasting of] six [days] of Shawwāl; expl. by أَتْبَعْتُهُ بِهَا [a well-known phrase, of frequent occurrence, but one which I have not found in any of the lexicons, except in explanations; the approved phrase used in its stead being أَتْبَعْتُهُ أَبَاهَا, lit. meaning "I made them to follow it;" this being virtually the same as "I made it to be followed by them"]:* (Msb.) [and in like manner, the elliptical phrase] شَيْعَ رَمَضَانَ, (K,) or شَيْعَ شَوَّالٍ, (O, TA,) means *He fasted after Ramadān, or the month of Ramadān, six days;* (O, K, TA;) i. e. أَتْبَعَهُ بِهَا. (TA.) — شَيْعَتْهُ عِنْدَ رَحِيلِهِ (Lth,* S, O, Msb, K*) *I went forth with him (Lth, O, Msb, K) on the occasion of his departure, (O, Msb,) namely, a guest, (Msb,) in order to bid him farewell, and to conduct him to his place of alighting, [app. meaning, to his first place of alighting,] (Lth, O, K,) or to show honour, or courtesy, to him; and I bade him farewell:* (Msb.) or شَيْعَ الضَّيْفِ signifies *he followed the guest [app. on the occasion of his departure, in order to bid him farewell, &c.]:* (Mgh.) or شَيْعَهُ عِنْدَ رَحِيلِهِ *he went forth with him on the occasion of his departure, desiring to cheer him by his company to some place: and شَيْعَهُ signifies the same.* (TA.) — [شَيْعَهُ sometimes signifies *He followed him, not coming up with him, but always going behind him.* See المَشِيْعَةُ, voce شَيْعَ. — [And *He followed, or imitated, him; conformed, agreed, or complied, with him; like شَيْعَهُ.* See 3, in three places. — شَيْعَ فَلَانًا † *He encouraged such a one, and emboldened him, (O, K, TA,) and strengthened him.* (TA.) One says, شَيْعَ فَلَانٌ شَيْعَهُ † *Such a one strengthens him to do that.* (TA.) And شَيْعَ هَذَا بِهَذَا † *He strengthened this with this.* (TA.) — شَيْعَ النَّارِ † *He threw, or put, firewood upon the fire to make it blaze or flame, burn up, or burn brightly or fiercely.* (ISK, S, K, TA.) — And شَيْعَهُ بِالنَّارِ † *He burned him, or it, with fire.* (S, K, TA.) Of anything that has been burned, one says, شَيْعَ. (TA.)

3. شَيْعَ primarily signifies *The following another, or conforming with him, in, or as to, an affair, and an opinion; as also شَيْعَ; [an inf. n. of شَيْعَ, like the former;] and so too signifies شَيْعَ [if not a mistranscription for شَيْعَ, which I rather think it to be, agreeably with what follows]: and the agreeing, or complying, with him, or obeying him.* (TA.) You say, شَيْعَ عَلَى أَمْرٍ (Msb) (Lth, O, Msb, K,) inf. n. مَشَايِعَ [and شَيْعَ, *He followed him, or conformed with him, [&c.] in, or as to, an affair:* (Lth, O, Msb.) or *he did so, and strengthened him; and likewise شَيْعَ عَلَى رَأْيٍ in, or as to, an opinion; as also شَيْعَ عَلَيْهِ, referring to an opinion [and an*

affair]. (TA.) And مَا تَشَايِعُنِي رَجُلِي وَلَا سَاقِي *My leg does not conform with [my wish] nor aid me to walk, nor does my shank.* (TA.) And شَيْعَتْهُ نَفْسُهُ عَلَى ذَلِكَ *His soul conformed [or complied] with him, [i. e. with his wish,] and encouraged him, to do that; as also شَيْعَتْهُ. (L, TA.) — Also (O, K) He befriended him, or was friendly to him; syn. وَالَّاهُ, (S, O, K,) from الْوَلَّى. (S.) — شَيْعَهُ عِنْدَ رَحِيلِهِ see 2, in the latter part of the paragraph. — شَيْعَ بِأَيْدِيهِ see 2, near the beginning. [Hence, app.,] one says also, شَيْعَ بِهِمُ الدَّبِيلُ فَأَبْصَرُوا الْهَدَى *The guide called to them [and they saw the right direction].* (TA.) — شَيْعَ الشَّيْءِ occurs in a trad., as some relate it, and is expl. as there meaning بِكَثْرَةِ الْجَمَاعِ: but AA says that it is a mistranscription for الشَّيْءِ, with س and ب; or that it may be from شَاعَ signifying "a wife." (IAth, TA.)*

4. اشاعَ الْخَبْرَ, (S, O,) or الشَّيْءَ, (Msb, K,) or rather الشَّرَّ, as in the L; (TA;) and اشاعَ بِهِ, (O,* K;) as also شَاعَ بِهِ, first pers. شَيْعَتْ بِهِ, (Msb, K;) *He spread, published, divulged, revealed, made known, or disclosed, (S, O, K,) and (K) made apparent or manifest, (Msb, K,) the information, announcement, news, narrative, or story, (S, O,) or the thing, (Msb, K,) or the secret.* (L, TA.) And اشاعَ دُخْرَ الشَّيْءِ *He made the mention, or fame, of the thing to fly [abroad, or to spread].* (TA.) — أَشَعَّتْ الْمَالُ بَيْنَ الْقَوْمِ † *I dispersed, or distributed, the property among the people, or party; and الْقَدْرُ فِي الْحَيِّ the [contents of] the cooking-pot among the tribe.* (A'Obeid, TA.) [See also its pass. part. n.] — اشاعتَ بَيَوتُهَا † *She (a camel) ejected her urine, (S, K,) scattering it, (K,) and stopped it; (S, K; expl. in the K in two places;) but this is only when the stallion has leaped her, and is only said in relation to camels; and اشاعتَ بِبَيَوتِهَا signifies the same: and in like manner اشاعَ is said of a he-camel. (TA.) — أَشَاعَكُمْ اللَّهُ السَّلَامَ, (S, O,) or بِالسَّلَامِ, (K,) or both, (TA,) as also شَاعَكُمْ اللَّهُ, (K,) *May God make safety, or peace, &c., [to light and abide upon you, or] to accompany and follow you.* (S, O, K. [See also 1, latter half.]) — اشاعَ بِالْإِبِلِ see 2. — [اشاعتَ is also expl. in the TA as meaning خَرَجَتْ: but I suspect a mistranscription or an omission in this case.]*

5: see 1, in two places. — شَيْعَ said of a man, (S, O,) *He asserted himself to hold the tenets of the شَيْعَةِ [q. v.]:* (S, O, K, KL, TA:) or *he became a شَيْعِي: a verb similar to تَحَنَّفَ and تَشَفَّعَ. (TA.) — [Accord. to Golius, it is expl. in the KL as meaning He left a portion of a thing undistributed: but this explanation is not in my copy of that work.] — شَيْعَ فِي الشَّيْءِ *He strove, or laboured, or he distressed himself, or he courted death, (استَهْلَكَ) in his love of the thing.* (TA.) — شَيْعَهُ الْغَضَبُ *Anger excited him to**

lightness, levity, or unsteadiness; or 'flurried, or disquieted, him. (TA.) — See also 3, first sentence.

6. شَيْعَ الْإِبِلِ: see 1. — شَيْعُوا is from شَيْعَ, (S, O,) and signifies *They became شَيْعَ [i. e. separate parties, &c., pl. of شَيْعَةٍ, q. v.].* (TA.) — And *They went, or went along, together.* (KL.) — [See also the part. n., voce شَيْعَ.]

8. اشاعتَ بِبَيَوتِهَا, said of a she-camel: see 4. — [See also the part. n., voce شَيْعَ.]

شَاعَ, originally شَانَعَ: see the latter word. — Also *The urine of the she-camel, that becomes scattered when the stallion leaps her.* (As, O, K.) And, (As, O, [accord. to the K "or,"]) *The urine of the he-camel when he is excited by lust.* (As, O, K.)

شَيْعَ A space [of time]. (S, O, K.) One says, شَيْعَ أَقَامَ فَلَانٌ شَهْرًا أَوْ شَيْعَهُ (S, O) i. e. *Such a one remained, or stayed, a month or the space thereof: or nearly the space thereof.* (TA.) — One says also, شَيْعَ أَتَيْكَ غَدًا أَوْ شَيْعَهُ *I will come to thee to-morrow or after it:* (S, O, K:) or *to-morrow or the day after it.* (L, TA.) — And هَذَا شَيْعَ هَذَا *This is he that was born next after this; like شَوْعَ:* (S, O, K, all in art. شَوْعَ:) or *this is the like of this.* (A'Obeid, O and K in the present art.) — شَيْعَ signifies also *A follower: and a friend, or a comrade, or an assistant.* (KL.) — And *A lion's whelp:* (Lth, IDrd, S, O, K:) or *when he has attained to taking prey; so in the L: and some say the lion [himself].* (TA.) — See also شَانَعَ.

شَيْعَ نِسَاءً *One who follows after women, and mixes, associates, or converses, with them.* (K,* TA.)

شَاعَتْ A wife: because she follows, or conforms with, [the wishes of] her husband. (Sh, O, K, TA.) — See also شَانَعَ.

شَيْعَةُ A certain tree, (O, K,) below the stature of a man, having knotted, or jointed, rods, and small, dark-red blossoms, smaller than the jasmine: (O:) *the bees feed upon it; (O, K;) and men eat its tender extremities, being rendered healthy, or sound, thereby; (يَتَصَحَّحُونَ بِهِ) and it has a hot quality in the mouth; and is sweet in odour: (O:) clothes become sweet-scented by adhering to it, (O, K,* TA,) i. e. to its blossom, agreeably with what is said in the "Book of Plants," not to the tree, to which the pronoun refers in the O and K; (TA;) and its honey is clear, (O, K,) very clear, and is well known: it is a pasture; and grows in the plains, and near to seed-produce, (O.)*

شَيْعَةُ A separate, or distinct, party, or sect, (O, K, TA,) of men: this is the primary signification: so called from their agreeing together, and following one another: or, accord. to some, the ي is originally و, and it is from قَوْمَهُ, which means "he collected his people or party:"

شيقة *A mountain*: (IAqr, S:) or the *highest part of a mountain*: (Skr, O, K:) or a *part that is even*, (Lth, O, K,) and *small in breadth*, in the *face of a mountain, resembling a wall*, (في لُبِّ جَبَلٍ) (Lth, O,) that cannot be ascended: (Lth, O, K:*) or the *most difficult place in a mountain*. (S, O, K.) A poet says, cited as using it in the last sense,

شَقْوَاءُ تَوَطَّنَ بَيْنَ الشِّيقِ وَالْبَيْقِ

[An eagle dwelling between the most difficult place in a mountain and the highest part thereof]. (S, O.) See also a verse of Abou-Dhu-eyb cited voce خَافَةٌ, in art. خوف. — A long, or tall, mountain; (جَبَلٌ طَوِيلٌ) (K:) thus accord. to some in the verse of Abou-Dhu-eyb. (TA.) — And accord. to some, it signifies in that verse (TA) A narrow cleft in a mountain: or in the head thereof: or a cleft between two rocks. (K, TA.) — A side; syn. جَانِبٌ. (Skr, O, K.) One says, شَيْقًا مِنْ الشِّيقِ إِلَى الشِّيقِ It became filled from side to side. (TA.) — The head [or glans] of the penis. (IAqr, O, K.) — The hair of a horse's tail: n. un. with ة. (IAqr, O, K.) — A species of fish. (IAqr, O, K.) — The aquatic bird [or rather birds] called بُرْك [pl. of بَرْكَة, q. v.]: (K:) n. un. with ة. (TA. [In the K, شَيْقَة is mentioned in another place as meaning a certain aquatic bird: and in the O as meaning a species of aquatic birds.]) — And accord. to Ibn-'Abbād, i. q. كِتَابٌ [A writing, or book, &c.]. (O.) — See also art. شوق.

شَيْقًا : } see art. شوق.
شَيْقٌ : }

شيل

1. شِيل is a bad [or vulgar] dial. var. of شَوْل: one says, شِلْتُ بِهِ, [and now, more commonly, شِلْتُهُ, like شَلْتُهُ, meaning I raised it; and, as now used, I lifted it; and hence, I removed it, or took it away; and I carried it; and I loaded it, namely, luggage upon a beast &c.]; aor. أَشِيلُ, inf. n. شَيْلٌ and مُشِيلٌ, the latter [in measure] like مُقْعَدٌ. (TA.)

شَيْالَةٌ The occupation of the شَيْال, i. e. porter, or carrier of burdens. (TA.)

شَيْلٌ and شَيْلٌ pls. of شَائِلٌ. (K in art. شَوْل, in which see the singular.)

شَيْالٌ, from شِلْتُ بِهِ [expl. above], A porter, or carrier of burdens. (TA.)

فَرَسٌ مُشَيْالٌ الخَلْقُ A horse incongruous, unsound, faulty, or weak, in make: (AO, O and TA in the present art.:) mentioned in the L in art. شَوْل. (TA.)

شمر

1. شَمَرُ الشَّيْءِ فِي الشَّيْءِ. (K,) [aor. يَشْمُرُ], inf. n. شَمِرٌ, (TA,) He hid, or concealed, the thing in the thing: (K, TA:) and he inserted the thing in

the thing. (TA.) [Hence,] شَامَرٌ سَيْفُهُ, (K,) first pers. شَمَرْتُ, (S,) aor. as above, (K,) inf. n. شَمِرٌ, (TA,) He sheathed his sword; (S, K:) and [in like manner] شَامَرْتُ نَبْلَهُ [He put his arrows into the quiver]: (TA:) and the former signifies also He drew his sword: thus having two contr. meanings: (S, K:) A'Obeid doubted of the latter meaning; and Sh knew it not; but the verb is said to have this meaning in a verse of El-Farezdaq. (TA.) It is said in a trad. of Abou-Bekr that a complaint was made to him against Khálid Ibn-El-Welced, and he said, لَا أَشْمُرُ سَيْفًا, i. e. I will not sheath a sword [which God has drawn against the believers in a plurality of gods]. (TA.) [Hence also,] one says, شَامَرُ أَبَا عَمِيْرٍ, (K, TA) i. e. [He sheathed] the دُكْرُ; (TA;) meaning † he attained his desire of the virgin. (K, TA.) — And شَامَرُ الشَّيْءِ فِي الشَّيْءِ He struck the mare with his shank to make her run: (K:) or he impressed (lit. inserted) his leg [or shank] in the belly of the mare, striking her [with it]. (Abou-Málik, TA.) — شَمَرْتُ مَخَابِلَ الشَّيْءِ I directed my look towards the indications, or symptoms, of the thing, waiting, or watching, for it. (S.) — And [hence, or the reverse may be the case,] شَمَرْتُ الْبَرْقَ, (S, Māb, K,*) aor. and inf. n. as above, (Māb, TA,) I looked at, (S, K,*) or watched, or observed, (Māb,) the lightning, (Māb, K,) or the cloud thereof, to see where it would rain, (S,) or to see where it would pour, or bring rain, (Māb,) or to see whither it tended and where it would rain: (K:) this is done only when it flickers and disappears without delay: and [it is said, but, in my opinion, fancifully, and with little reason, that] the drawing and sheathing of a sword are likened to lightning flickering and disappearing. (TA.) [Hence the phrase, شَمَرْتُ بَرْقَ فُلَانٍ † I looked hoping for the benefits of such a one: mentioned by Freytag on the authority of Meyd: and the like is said in Har p. 319.] — And شَامَرُ السَّحَابِ He looked at the clouds from afar: and [in like manner,] النَّارُ the fire. (TA.) It is said in a prov.,

لَا تَشْمِرُ الْغَيْثَ فَقَدْ أَوْدَى النَّقْدَ

i. e. [Look not thou hoping for rain, for] the lambs have perished: addressed to him who mourns for that which has past. (Meyd.) And one says, فُلَانٌ مُوسِرٌ وَلَا أَشْمُرُهُ مِنْ فَقْرٍ [Such a one is wealthy, and I do not look at him in hope by reason of poverty]; meaning that he is independent of him. (Z, TA.) — [Hence also,] شَمَرْتُ شَيْئًا مِنْ شَيْئَيْنِ Compute thou, or estimate, or consider, (K, TA,) and look, or see, (TA,) what [relation, or difference,] is between them two. (K, TA. [In the CK, شَمَرُ is erroneously put for شَمِرُ; and قَدَرُهُ, in the explanation, for قَدَرَةُ.]) — شَمَرُ also signifies It (a thing, TA) entered, or was inserted into a thing; (K, TA;) quasi-pass. of the same verb in the latter of the two senses expl. in the first sentence of this art.; (TA;) and so انشامر, (S, K, TA,) and اشامر, and اشامر, and

تشمر, and شمر. (K, TA.) — Also, (K,) aor. as above, (TA,) inf. n. شَمِرٌ and شَمِرٌ, He made a valid charge, or assault, or attack, in war, or battle. (K.) — Also, (K,) aor. as above, (TA,) He (a man) had a black رَمَّةٌ [app. meaning spot, or mole, i. e. شَامَة], apparent in his skin. (K.) And شَمِرٌ, inf. n. شَمِرٌ, [perhaps a mistranscription for شَمَرٌ,] He was marked with a شَامَة [or mole]: or, as some say, [the pass. part. n.] مَشْمُومٌ [signifying “marked with a شَامَة”] has no verb: and AZ says that شَمِرٌ, signifying the having upon him a شَامَة, has no known verb: (TA:) or شَمِرٌ is an inf. n. signifying the having upon him شَامٌ [i. e. moles]. (Ham p. 361.) — شَامَرُ فُلَانًا, (K,) aor. as above, (TA,) He soiled the legs, or feet, of such a one with dust, or earth: (K, TA:) in [some of] the copies of the K, and in my MS copy of the K, غَبَرُ جُلَّتِيهِ بِالشَّيَامِ; but correctly, [as in the CK] غَبَرُ; and accord. to the M, from الشَّيَامِ, [meaning that the verb is derived from this word,] i. e. التُّرَابِ. (TA.)

2: see 1, in the latter half. — شَمَرُ يَدَيْهِ فِي رَأْسِهِ, or ثَوْبِهِ, He seized his head, or his garment, fighting him. (K.)

4: see 1, in the latter half.

5: see 1, in the latter half. — تَشْمِيرُ الضَّرَامِ The hindling of fire entered it; namely, a wood; as used in a verse of Sá'idih: or, as some relate it, تَشْمِيرُ الْحَرِيقِ الْقَصَبِ The fire entered, and mixed with, the reeds, or canes. (TA.) — And تَشْمِيرُ الشَّيْبِ Hoariness came upon him, (K, TA,) and became intermixed upon him: or, accord. to IAqr, became abundant upon him, and spread; (TA;) as also تَسْمِيرُهُ. (IAqr, M and TA in art. سَمِر.) — تَشْمِيرُ أَبِيهِ He resembled his father in شِمَة i. e. nature, or natural disposition. (IAqr, K, TA.)

7. انشامر: see 1, in the latter half. — Also He (a man) became one who was looked at. (S, K.)

8: see 1, in the latter half.

شَامَرٌ: see شَامَة, in three places. — The country of الشَّامَ [i. e. Syria] has been mentioned in art. الشَّامُ [as originally الشَّامَرُ].

شَمِرٌ A certain species of fish. (S, K,*) — Also pl. of أَشْمِرٌ [q. v.]. (S, TA.) — And pl., in one sense, of شَيْامٌ [q. v.]. (K.)

شَمِرٌ: see 1, near the end. — Also Any land, or ground, in which one has not yet dug, remaining in its [original] hard state, (Abou-Sa'eed, K, TA,) so that the digging therein is more difficult [than elsewhere] to the digger. (Abou-Sa'eed, TA.)

شَامَة A mole, syn. خَالٌ, (S, Māb, TA,) upon the person; (Māb;) [i. e.] a pimple inclining to blackness, upon the person; (Mgh;) or a [natural] mark differing from the colour of the person upon which it is: (K, TA:) its medial radical letter is originally ي: (S, TA:) and it is

also with *s*, i. e. شَامَةٌ: (IAth, TA:) pl. شَامَرٌ, (S, Mṣb, K,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] شَامَاتٌ. (Mṣb, K.) [So that ye may be as though ye were a mole amid the people], occurring in a trad., means [that ye may] be in the goodliest garb or guise, appearing like the شَامَة, at which one looks exclusively of the rest of the person. (IAth, TA.) And one says, صَارُوا شَامًا, meaning † They became scattered [in the countries] like the شَام [or moles] upon the person. (TA.) — Also A black mark upon the person, [an explanation which seems to apply, like the former in the K, to a mole, though given as differing therefrom,] and upon the ground: pl. [or coll. gen. n.] شَامَرٌ. (K.) — It is also [A mark, or spot,] upon a mare, upon a place that is disapproved, and sometimes upon her ذَوَائِر [which means what are termed feathers, pl. of ذَائِرَة, q. v.]. (ISh, TA.) — And A spot (نُتْقَة) [upon the face] of the moon. (K.) — And † A black she-camel: (IAqr, S, K, TA:) accord. to Nifāweyh, شَامَةٌ, with *s*; but ISd says, I know not the reason of this, unless it be extr., like الخَاتَمُ and العَالِمُ. (TA.) One says, مَا لَهُ شَامَةٌ وَلَا زَهْرَاءُ, meaning, † He has not a black she-camel nor a white one. (S, K, TA.)

شِبْهَة Nature; natural, native, or innate, disposition, temper, or other quality or property; (S, Mṣb, K;) as also شِبْهَة, (K,) which is an extr. dial. var.: (TA:) pl. شِبْهَاتٌ. (Mṣb.) = Also Dust, or earth, dug from the ground; (As, S, K;) and so شِبْهَاتٌ. (S, as on the authority of As; but only in one of my two copies of the S.)

شِيَامٌ Soft, or plain, land; (AA, K, TA:) of which the earth is soft, or uncompact. (TA.) — See also the paragraph here following, in two places.

شِيَامٌ Dust, or earth, (K, TA,) in a general sense; (TA;) as also شِيَامٌ: (K:) see also شِبْهَة: [or,] accord. to Kh, a hollow dug in the ground: or, as some say, land of which the earth is soft, or uncompact. (S, TA.) — And A [covert such as is termed] كِنَاس: so called because of the wild animal's entering (لِإِنْشِيَامِ الْوَحْشِ) i. e. دُخُولِهِ into it. (As, S, TA.) — Also The rat, or mouse; syn. قَارٌ: (IAqr, K, TA:) but written by Aboo-Amr Ez-Zāhid شِيَامٌ, and said by him to be the جُرَذُ [generally meaning a large field-rat]: (TA:) pl. شِيرٌ. (K.)

قَوْمٌ شِيرٌ A people, or party, in a state of security: occurring in a trad.: and it is said that شِيرٌ is an Abyssinian word: but, as some relate the trad., it is شِيرٌ [q. v., voce سَائِرٌ, of which it is said to be pl.]. (TA.)

أَشِيرٌ A man (S, Mṣb) having a شَامَة [or mole] upon his person; (AZ, S, Mgh, Mṣb, K;*) and

شِيرٌ (S, K) and مَشِيرٌ (K) and مَشِيرٌ (S, K) signify the same [or rather marked with a mole]: (S, K;) or أَشِيرٌ signifies having upon him شَام [or moles]: (Ham p. 361:) fem. شِيمَاءُ: (TA:) and pl. شِيرٌ. (S, TA.) — And A beast, (Lth, AO, TA,) and anything, (Lth, TA,) having upon him, or it, a [mark such as is termed] شَامَة, (Lth, AO, TA,) or [marks such as are termed] شَامَرٌ. (AO, TA.) — And شِيرٌ الْإِبِلِ † Such as are black, of camels: sing., masc. and fem., as above: (TA:) occurring in this sense in a verse of Aboo-Dhucyb, as related by AA: but as heard by As, in this verse, شَوْمَهَا, and thought by him to be a pl. [originally شِيرٌ] of أَشِيرٌ. (S.) See also أَشَامَرٌ (in art. شَامَرٌ), last sentence.

مَشِيرٌ: see the next preceding paragraph. — And see مَشِيرٌ, in art. شَامَرٌ.

أَشِيرٌ: see أَشِيرٌ: — and see also the paragraph here next following.

مَشِيمَة The غُرْسُ: (S, TA;) i. e. (TA) the place of, (K, TA,) or [membrane that encloses, or forms the] covering of, (Mṣb,) the fetus (Mṣb, K, TA) of a human being: (Mṣb: [see غُرْسُ:]) originally مَشِيمَة: (S, Mṣb:) pl. مَشَائِرٌ (S, K) and [coll. gen. n.] مَشِيرٌ. (IB, K.) [See also سَكَى.]

أَشِيرٌ: see أَشِيرٌ.

شين

1. شَانَهُ, aor. يَشِينُهُ, (S, Mṣb, K, &c.,) inf. n. شَيْنٌ, (S, Mṣb, TA,) He, or it, disgraced him, or dishonoured him; rendered him ugly or unseemly, disfigured him, or blemished him; (MA, PS;) i. q. عَابَهُ; (Mṣb, TA;) contr. of زَانَهُ; (S, K;) [and شَيْنُهُ, inf. n. تَشْيِينٌ, signifies the same, (the verb alone rendered by Freytag, on the authority of Meyd, "dehonestavit," like as the contr. زَيْنُهُ signifies the same as زَانَهُ.) — The saying of Lebeed,

• بَشِينَ صَحَاحَ الْبَيْدِ كُلَّ عَشِيَةٍ
• بَعُوجَ السَّرَاةِ عِنْدَ بَابِ مُحَجَّبٍ

[They deface what is unmarred of the deserts, every evening, with the crooked things (i. e. the bows) of the wood of the tree called سَرَاة, at a veiled door, (referring to a company of men, and therefore the verb is sing.,)] means that they vie, one with another, in glorying, or boasting, and make marks, or lines, with their bows, upon the ground, as though they disfigured it (شَانُوْهَا) with those marks, or lines. (S.)

2: see 1. — شَيْنٌ شَيْنًا حَسَنًا (T, TA) or حَسَنَةً (K) He made, (Th, TA,) or wrote, (K,) a beautiful ش. (Th, K, TA.)

شَيْنٌ is the contr. of زَيْنٌ: (S, Mṣb;) and مَشَائِرٌ [in the CK مَشَائِرٌ] is an anomalous pl.

thereof: (TA:) the latter signifies *Disgraces* or *dishonours*, i. e. things, or qualities, that cause to be disgraced or dishonoured; things that render ugly or unseemly, that disfigure, or that blemish; syn. مَغَائِبُ, (S, K, TA,) and مَغَائِبُ; (S, TA;) on the authority of Fr.: (TA:) [شَانَةٌ, also, signifies the same; and its pl. is شَوَائِنُ:] one says هَذِهِ شَانَةٌ مِنَ الشَوَائِنِ [This is one of the things that disgrace or dishonour, &c.]. (TA.) — [It is also used as epithet, like as is its contr. زَيْنُ:] one says, وَجْهُهُ شَيْنٌ, i. e. His face is ugly, or unseemly; for ذُو شَيْنٍ; mentioned by Az. (TA.)

شَيْنٌ One of the letters of the alphabet, (S, K,) [i. e. the name of that letter; (see art. ش.)] of the letters termed مَهْمُوزَةٌ [expl. in art. ش], with somewhat of التَّغْيِيرُ and التَّغْيِيزُ [app. meaning that kind of utterance which is undertoned, and muffled, exactly like our "sh"], its place of utterance being the شَجَرُ, i. e. the place of the opening of the mouth, (K, TA,) near the place of utterance of ج: masc. [as meaning a حَرْفٌ, or letter], and fem. [as meaning a كَلِمَة, or word]: pl. شَيْنَاتٌ and شَيْنَاتٌ [a mistranscription for شَيْنَاتٌ]. (TA.) — Also, thus with kesr, A man having many وَقَاع [i. e. patches in his garment, pl. of رُقْعَة]. (Kh, TA.) — And A long مَرْكَب [app. meaning ship or boat]. (TA.)

فَعْلٌ شَانٌ [An action that disgraces or dishonours, &c.]. (TA.)

شَيْنٌ [a subst. from شَانٌ]: see شَيْنٌ.

مَشِينٌ Disgraced, or dishonoured; rendered ugly or unseemly, disfigured, or blemished; pass. part. n. of 1. (Mṣb.)

مَشَائِرٌ an anomalous pl. of شَيْنٌ, q. v. (TA.)

شيه

1. شَاهَهُ, aor. يَشِيْهُهُ, (K,) inf. n. شِيْهَةٌ, (TA,) i. q. عَابَهُ, (Ibn-Buzurj, K, TA, [in the CK, erroneously عَابَهُ,] i. e. He smote him with the [evil] eye. (TA.) [See also 1 in art. شَوْه.]

شِيْهَةٌ and شِيْهَةٌ: see شَاةٌ (of which they are quasi-pl. ns.) in art. شَوْه.

شِيَاهٌ: see شَاةٌ (of which it is a pl.) in art. شَوْه.

شِيْوَةٌ That smites vehemently with the [evil] eye. (Ibn-Buzurj, K, TA. [In the CK, عِيَوُبٌ is erroneously put for شِيْوَةٌ.])

شِيْهَةٌ: see شَاةٌ (of which it is a quasi-pl. n.) in art. شَوْه.

أَشِيْهَةٌ [More, and most, wont to smite with the evil eye]. One says, هُوَ مِنْ أَشِيْهِ النَّاسِ [He is of the most wont, of men, to smite with the evil eye: this meaning being indicated by the context]. (Ibn-Buzurj, K, TA.)

ص

The fourteenth letter of the alphabet; called **صَادُ**. It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed **أُسْلِيَّةٌ**, as also **ز** and **س**, because proceeding from the tip of the tongue; (TA;) and is one of the letters termed **مُسْتَعْلِيَّةٌ**, which are obstacles to **إِمَالَةٌ**: (M in art. **صود**.) it is not conjoined with **س**, nor with **ز**, [nor, as some say, with **ج**, (see **إِجَاصٌ**)] in any Arabic word. (TA. [See also art. **صود**].) It is a radical, and a substitute; not an augmentative. (M in art. **صود**.) It is sometimes substituted for **س**; and, as MF observes, what Ibn-Umm-Kásim says appears to mean that this substitution is allowable unrestrictedly; but Ibn-Málik, in the *Tes-heel*, makes it subject to conditions, saying that it is allowable accord. to a certain dial. when the **س** is followed by **غ** or **خ** or **ق** or **ط**, even when separated therefrom by a letter or by two letters: MF says that the dial. above mentioned is that of Benu-l-'Ambar, accord. to Sb and others; who give as exs. **صَغَبٌ** for **سَغَبٌ**, and **صَخَرٌ** for **سَخَرٌ**, and **صَقَبٌ** for **سَقَبٌ**, and **صَطَعٌ** for **سَطَعٌ**. (TA.) — [As a numeral, **ص** denotes *Ninety*.]

صَابُ

1. **صُوبَ رَأْسُهُ** *His head abounded with* **صُوبٌ** [or *nits*]; (S, M, K;) as also **أَصَابُ**. (S, K.) — **صُوبَ مِنَ الشَّرَابِ**, (M, K,) aor. **صَابَ**, (K,) inf. n. **صَابٌ**, (M,) *He was, or became, satisfied, and filled, with drink*: (M, K:) or **صُوبَ** [alone] *he drank much water*. (S.)

4: see the preceding paragraph.

صُوبَةٌ *A granary, or granaries, (أَنْبَارٌ) of wheat (طَعَامٌ)*. (K.) — And *A place where dates are dried*: so in the dial. of the people of El-Felj. (TA in art. **حضر**.)

صُوبٌ: see the next paragraph, in three places.

صُوبَانَةٌ, (S, K,) vulgarly pronounced **صُوبَانَةٌ**, without **ن**, (MF, TA,) *A nit*; i. e. *an egg of a louse*; (S, K;) and *an egg of a flea*; (K;) but accord. to some, not applied to the latter unless tropically: (MF, TA:) accord. to IDrst, *a young louse*: (TA:) or the *eggs of the flea and of the louse*; as also **صُوبٌ**: (M:) [or,] accord. to the

S and K, **صُوبَانٌ** and **صُوبَانٌ**, (TA,) the latter of which is vulgarly pronounced **صُوبَانٌ**, without **ن**, (MF, TA,) are pls. of **صُوبَانَةٌ**; but the former of them is a coll. gen. n., of which **صُوبَانَةٌ** is the n. un.: (TA:) Yaakooob has erroneously asserted that one should not say **صُوبَانٌ**. (M, TA.) — **صُوبَانٌ** is also sometimes applied to **† The small pieces of gold that are taken forth from the dust, or earth, of the mine**. (IDrst, TA.) In the following verse, cited by IAqr,

• يَا رَبِّ أَوْجِدْنِي صُوبَانًا ۖ حَيًّا •
• نَمَا أَرَى الطَّيَّارَ يُغْنِي شَيْئًا •

the poet means, [*O my Lord,*] *cause me to find gold like* **صُوبَانٌ** [or *nits*], *whole, or sound, not broken into minute parts*; [*for I see not the* **طَّيَّارٌ** *to stand in any stead*; **شَيْئًا** being for **شَيْئًا**]; by the **طَّيَّار** meaning the *minutest pieces of gold that the wind blows away*. (M, L, TA.) — And [the pl.] **صُوبَانٌ** signifies [also] **† Hoar-frost formed into grains like small pearls**. (A'Obeyd, L, TA.) [And drops of fine rain are said to be likened to **صُوبَانٌ**: see Ham p. 796. See also **صَبِي** (in art. **صبو**), last sentence.]

مُصَابٌ *A man who drinks much water*: (S:) or *who satisfies and fills himself with drink*. (K.)

صَاكٌ

1. **صَاكٌ**, aor. **صَاكَ**, (AZ, S, O, K,) inf. n. **صَاكٌ**, (AZ, S, O,) *He (a man, AZ, S, O) sweated so that there arose from him a fetid odour*, (AZ, S, O, K,) *from* **ذَقَرٌ** [app. as meaning *stench of the arm-pit*], or *otherwise*. (AZ, S, O.) — And, said of blood, *It congealed*. (O, K.) — And **صَاكَ بِهِ** *It (a thing, TA) stuck, or clave, to him*. (K, TA.) Hence, accord. to the 'Eyn, **صَاكٌ**, used in this sense in a verse of El-Aqshà: (TA:) or this belongs to art. **صيك**, (S and O in that art.,) agreeably with the opinion of ISd. (TA in that art.)

3. **ظَلَّ يُصَاتِنِي مِّنْذُ الْيَوْمِ** *He has continued vying with me, or contending with me for superiority, or striving to surpass me, in strength, or power, or force, (يُصَاتِنِي) all this day*. (O, K, TA.) [And so **يُصَاتِنِي**, mentioned in the TA in art. **صوك**; but app. belonging to art. **صيك**.]

صَبِيكٌ *A strong man*. (O, K.)

صَاكَةٌ *The odour, (K, TA,) i. e. altered odour, (TA,) of a piece of wood when it has become moist*. (K, TA.) [And probably *The altered colour and odour of rain-water trickling from trees*: see what follows.]

صَائِكٌ, applied to rain trickling from trees, [app. a possessive epithet, meaning **صَاكَةٌ**], *Altered in colour and odour*. (TA in art. **حلب**.)

صَايَ

1. **صَايَ**, (S, M, K,) aor. **يَصِي**, (M,) like **يَصِي** aor. **يَصِي**, (S, [in one of my copies of the S **يَصِي**, which is wrong, or, accord. to the TA, both are correct, and in the K the pret. is said to be like **يَصِي**, which implies that the aor. is like **يَصِي**],) inf. n. **صَيْ** (S, M, K) and **صَيْ** (Ks, M, K, TA) and **صَيْ** (Ks, K, TA,) said of a young bird and the like, (S, K,) of a bird and of a young bird (M) and of a rat or mouse (S, M) and of a jerboa (S) and of a cat and of a dog (M) and of a pig and of an elephant, (S, M,) *It uttered a cry, or sound*; (S, M, K;) as also **تَصَايَ**: (M, K:) and accord. to Fr, one says also of the scorpion, **تَصِي** and **تَصِي**. (S.) It is said in a prov., **تَلْدَغُ الْعَقْرَبُ وَتَصِي** or **تَصِي**, (As, S, Meyd,) this latter verb being formed by transposition, (Meyd,) i. e. *The scorpion stings while uttering a cry*; (S, Meyd;) the **و** being a denotative of state: (As, S:) applied to him who does wrong in the guise of him who complains of wrongdoing. (Meyd.) And one says also, **جَاءَ بِمَا صَاءَ وَصَمَتَ**, (S, K,) and **بِمَا صَايَ وَصَمَتَ**, (IAqr, S, TA,) **صَاءَ** being formed by transposition from **صَايَ**, (S,) *He brought what was vocal and what was mute*; (S, K;) *such as slaves and beasts, and clothes and silver*; (As, TA;) or *sheep or goats, and camels, and gold and silver*; (IAqr, TA;) meaning *he brought much property*: and this is likewise a prov. (S.)

4. **أَصَاتَيْتُهُ** *I made it (i. e. a young bird &c.) to utter a cry, or sound*. (M, K. [See 1.])

6: see the first paragraph above.

صَيْ, of the measure **فَعِيلٌ**, (TA, [originally an inf. n., written in a copy of the M **صَيْ**, but the

former is evidently the right,) The bitch: so called because of her cry. (TA.)

صَب

1. **صَبَّ**, (S, M, Mṣb, K, &c.,) aor. **صَبَّ**, inf. n. **صَبٌّ**, (M, Mṣb,) *He poured out, or forth* (S, M, Mṣb, K) water (S, M, Mṣb) and the like. (M.) One says, **صَبَّتْ لِفَلَانٍ مَاءً فِي الْقَدَحِ لِيَشْرَبَهُ** [*I poured out for such a one water into the drinking-cup that he might drink it*]. (TA. [See also 8.]) — Hence [+ *He paid down a price, or sum of money*]: it is said in a trad., **إِنْ أَحَبَّ أَهْلَكَ أَنْ أَصْبَ لَهْمُ ثَمَنِكَ صَبَّةً وَاحِدَةً**, meaning [+ *If thy family like that I should pay down to them thy price*] at once, or at one time. (L, TA.) — And **صَبَّ الْحَبْلُ فِي الْبُئْرِ** [+ *He lowered, or let down, the rope into the well*] on the occasion of drawing water. (M in art. تَل.) — And **لَمْ يَصْبِ رَأْسُهُ** [+ *He did not bend down his head*]: occurring in a trad. relating to prayer. (T, TA.) — And **صَبَّ**

رَجُلًا فَلَانَ فِي الْقَيْدِ [+ *The legs of such a one were [put into the shackles, or] shackled*]. (Z, L, TA.) — And **صَبَّ دِرْعَهُ** [+ *He put on, or clad himself with, his coat of mail*]: (A, TA.) and **صَبَّتْهَا عَلَيْهِ** [+ *I put it on him*]. (A.) — And **صَبَّ عَلَيْهِ نَفْسُهُ** [+ *He threw himself upon him*]. (A.) — And **صَبَّ إِلَى الْخَيْرِ** [+ *He pours forth to me wealth*]. (A, TA.) — And **صَبَّ اللَّهُ عَلَيْهِمْ سَوْطًا** [+ *God poured upon them a portion, or a share, or vehemence, or severity, of punishment; or*] *God punished them*. (A, TA.) [See also **سَوْطًا**.] And **صَبَّ اللَّهُ عَلَيْهِ صَاعِقَةً** [+ *God poured upon him a thunderbolt, or a destructive punishment, &c.*]. (A, TA.) See also another ex. voce **صَبَّ**. — And **صَبَّ**, (K, TA,) in the pass. form, **صُوبَ**, said of a man, and of a thing, (TA,) [+ *He, or it, was annihilated, caused to pass away, or done away with*]. (K, TA. [See also R. Q. 2.]) = See also 7, with which it is syn. in the first of the senses assigned to the latter below. — [Hence, app.,]

صَبَّ فِي الْوَادِي [+ *He descended into the valley*]. (M, K.) And **انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي**, occurring in a trad., means [+ *His feet descended [into the interior, or bottom, of the valley]:*] (TA:) or **انْصَبَّتْ قَدَمَاهُ فِي الْوَادِي** means [+ *his feet rested in the valley*]; from **انْصَبَّ** said of water. (Mṣb.) — And **صَبَّتِ الْحَيَّةُ عَلَى الْمَلْدُوجِ**, (S, TA,) or **انْصَبَّتْ**, (A,) [+ *The serpent darted down upon the person bitten by it*], said of the serpent when it has raised itself desiring to bite. (Ez-Zuhree, S, TA.) And **انْصَبَّ الْبَايَزِيُّ عَلَى الصَّيْدِ** [+ *The hawk, or falcon, stooped upon the prey, or quarry*]. (A, TA.) And **صَبَّ ذُؤَالَةُ عَلَى غَنَمٍ فَلَانَ** (A, TA.) [+ *The wolf [rushed upon or] made havoc among the sheep, or goats, of such a one*]. (TA.) = **صَبَّ**, (IAqr, A, TA,) sec. pers. **صَبَّتْ**, (S, M, K,) aor. **يَصْبُ**, (IAqr, TA,) inf. n. **صَبَاةً**, (IAqr, S, M, A, K, TA,) *He (a man) was, or became, affected with excessive love, or with attachment, or*

admiring love, (IAqr, S, TA,) and *desire*: (S:) or *with desire*: (M, A, K:) or *with tenderness of desire*, (S, M, A, K,) and *ardour thereof*: (S:) or *with tenderness of love*. (M, K.) One says, **صَبَّتْ إِلَيْهِ** [*I was, or became, affected with excessive love, &c., for him*]. (M, A, TA.) And **صَبَّ إِلَيْهَا** and **صَبَّ بِهَا** *He was, or became, affected with desire, or vehement desire, &c., of, or for, her*. (MA.) — Lh mentions, among what is said by the women of the Arabs of the desert on the occasion of fascinating by means of charms, **أُرِقُّ فَأُرِقُّ إِلَيْهِ** [as though meaning *May he be sleepless by reason of love, and I will be sleepless for him*]: but I incline to think that the explanation has been corrupted by a copyist from **رَقَّ فَأُرِقُّ إِلَيْهِ**, or **لَهُ**, meaning *may he be tender-hearted to me, and I will be tender-hearted to him*. (M, L, TA.)

4. **أَصْبُوا** *They (a company of men, TA) took their way down a declivity, or declivous place*. (M, K, TA.)

5: see 7, in four places. — And see also what here follows.

6. **نَصَابَتِ الْمَاءُ** *I drank what remained of the water* (S, A, K) in a vessel: (S, A:) [or] you say, **نَصَابَ الصَّبَاةُ** and **نَصَابَ الصَّبَاةِ** and **نَصَابَ الصَّبَاةِ** [*he drank what remained of the water, or of the milk, in a vessel*]; (M, L;) all signifying the same. (L, TA.) — And [hence,] **نَصَابَ فَلَانُ الْمَيْعَةِ** [lit. *Such a one drank the remains of life after such a one*], meaning [+ *such a one outlived such a one*]: (A, TA.) and **نَصَابَتَهُمْ** [+ *I outlived them all except one*]. (TA.) Esh-Shemmakh says, (M,) or El-Akhṭal, (TA,) **لَقَوْمٌ نَصَابَتِ الْمَيْعَةِ بَعْدَهُمْ** and **أَعَزَّ عَلَيَّ مِنْ عَفَاؤِ تَغْيَرًا**

[*Verily the loss of a people whom I have outlived is more severe to me than abundant and long hair that has become altered in colour*]: he means, the loss of those with whom I was in a state of ease and plenty is more severe to me than my hair's becoming white: (M:) Az says, he likens what remained of his life to the remains of beverage that he was sipping up. (TA.)

7. **انْصَبَّ** *It (water, S, M, and the like, M) poured out or forth, or became poured out or forth*; (S, M, A, K;) as also **صَبَّ**, (M, Mṣb, K,) aor. **صَبَّ**, (Mṣb, TA,) inf. n. **صَبْبٌ**; (Mṣb;) and **تَصَبَّبَ**, (M, K,) which is of a form rarely occurring as that of a quasi-pass. of an unaugmented triliteral verb, being generally that of the quasi-pass. of a verb of the form **فَعَّلَ**; (MF, TA;) [but this app. denotes its doing so repeatedly; and abundantly, like **تَدَقَّقَ**, q. v.;] and **اصْطَبَّ**. (K.) One says, **الْمَاءُ يَنْصَبُ مِنَ الْجَبَلِ**, (TA,) and **يَنْصَبُ مِنَ الْجَبَلِ**, (S, TA,) *The water descends, little by little, from the mountain*. (S, TA.) And **تَصَبَّبَ الْعَرَقُ** [*The sweat flowed*], and **تَصَبَّبَ الدَّمُ** [*the blood*]. (A.) And **عَرَقًا** and **تَصَبَّبَ**

[which may be rendered *I flowed with sweat*] is a phrase of the Arabs, meaning **تَصَبَّبَ عَرَقِي** [*my sweat flowed*]: thus the act is literally ascribed to the speaker, and what is essentially the agent becomes a specificative: it is not allowable to say **عَرَقًا تَصَبَّبْتُ**; for, as it is not allowable to put the agent before the verb, so it is not allowable to put the specificative, when it is virtually the agent, before the verb. (IJ, M.) — One says also, **انْصَبَّ الْكُؤُزُ** [*The mug had its contents poured out or forth*]. (TA in art. دَفَق.) — See also 1, in three places. — **انْصَبَّ النَّاسُ عَلَى الْمَاءِ** [generally implies descent, but] means [+ *The people collected together, or assembled, at the water*]. (Mṣb.) — [And **انْصَبَّ** is often said of a place, or the ground, &c., meaning [+ *It sloped downwards*]. — Har (p. 125) uses the phrase **تَنْصَبُ إِلَى اللَّهْوِ**, meaning (as there expl.) [+ *Thou inclinest to diversion, or sport*].]

8. **اصْطَبَّ الْمَاءُ** is expl. by Sb as signifying *He took for himself the water*; agreeably with general analogy: (M:) [but it is more properly rendered *he poured out for himself the water*]: one says, **اصْطَبَّتْ لِنَفْسِي مَاءً مِنَ الْقِرْبَةِ لِأَشْرَبَهُ** [*I poured out for myself water from the skin that I might drink it*]: and **اصْطَبَّتْ لِنَفْسِي قَدَحًا** [*I poured out for myself a cup*]. (TA.) — See also 6. — And see 7.

R. Q. 1. **صَبَّهَ** [+ *He annihilated it, caused it to pass away, or did away with it*]; (M, K;) namely, a thing. (M.) — And [+ *He dispersed it, or scattered it*]: (K:) he (a man) dispersed, or scattered, it, namely, an army, or property or wealth. (AA, K.)

R. Q. 2. **تَصَبَّبَ** [+ *It was, or became, annihilated, caused to pass away, or done away with*]; (S, M, K;) it passed, or went, away; said of a thing. (S, M. [See also **صَبَّ**.]) — [+ *It (the night, M, A, K, and the day, AZ, TA, and the heat, A) passed, or went, away, (AZ, M, A, K,) except a small portion, (AZ, M, TA,) or for the most part. (A, K.)*] — [+ *It (what was in a water-skin, or milk-skin,) became little in quantity. (Fr, TA.)*] — [+ *It (a company of men) became dispersed, or scattered. (M, TA.)*] — [+ *He (a man) was, or became, very bold, or daring, and very adverse, or repugnant, (M, K, TA,) against us. (TA.)*] — And, said of a day, *It was, or became, intensely hot. (M, K, TA.)*

صَبَّ is an inf. n. [and is] used [as an epithet] in the sense of the measure **فَاعِلٌ**, or of the measure **مَفْعُولٌ**: (TA:) [thus it is used as an epithet] applied to water, [meaning *Pouring out or forth, or poured out or forth*], like as are **سَكَبٌ** and **غَوَرٌ**: (S, TA: [see also **صَابٌ** and **صَبْبٌ**].) and hence, in 'Alce's description of Abou-Bekr, when he died, **كُنْتُ عَلَى الْكَافِرِينَ** [+ *Thou wast, against, or upon, the unbelievers, a punishment pouring forth, or poured forth*]. (TA.) — And [hence, app.,] one says, **ضَرْبَةً ضَرْبًا صَبًّا**, meaning [+ *He smote him with the edge of the sword [as though with a smiting pouring down, or poured down]*]; as also

ضَرْبَةً. (IAqr, L, TA.) — One says also, ضَرْبَةً, (TA,) or أَخَذَ مَائَةً فَصَبَّ, (A,) meaning, † [He smote him with a hundred blows, or he took a hundred,] and less than that, i. e. ذَلِكْ, (TA,) contr. of فَصَاعِدًا; (A;) or and more [than that], or above [that], i. e. لِيَكْ فَصَاعِدًا, (A, TA,) i. e. مَا فَوْقَ ذَلِكَ. (TA.) — And صَبَّ عَلَيْهِ الْبَلَاءُ, (TA.) — And صَبَّ مِنْ صَبٍّ, meaning † [Trial, or affliction, was poured upon him] from above. (A, TA.) — Also, applied to a man, Affected with excessive love, or with attachment, or admiring love, (IAqr, S, A, TA,) and desire: (S:) or with desire: (M, A, K:) or with tenderness of desire, (S, M, A, K,) and ardour thereof: (S: [see صَبَّ:]) or with tenderness of love. (M, K.) One says, هُوَ صَبَّ بِهَا, (and صَبَّ إِلَيْهَا) (see صَبَّ) He is affected with excessive love of her; &c.: (A:) fem. صَبَّةٌ; (M, K:) dual masc. صَبَانٍ, pl. masc. صَبُونٌ; dual. fem. صَبَتَانِ, pl. fem. صَبَاتٌ: thus accord. to those who hold حَذَرَ and رَجُلٌ فَمَرٌ to be similar to رَجُلٌ صَبٍّ, originally صَبَّ: (TA:) [hence it appears that some hold صَبَّ to be originally an inf. n., and therefore use it as an epithet in its original form, without regard to gender or number: but] accord. to Sb, صَبَّ is [originally] of the measure فَعْلٌ, because you say صَبَبْتُ صَبَابَةً, like as you say قَتَعْتُ قَنَاعَةً. (M.) See also 1, last sentence.

صَبَّ: see صَبَّةٌ. — Accord. to AO, it may also be pl. of صَبَّ or of صَابٌ: but Az says that, accord. to others, it is not pl. of either of these two words; their pl. being صَبَبٌ: (L, TA:) it is said in a trad., (S, L, TA,) respecting conflicts and factions, or seditions, (L, TA,) لَتَعُودَنَّ فِيهَا أَسَاوِدٌ: (S, L, TA:) here by أَسَاوِدٌ are meant “[great and noxious] serpents:” (L, TA:) and صَبَّ, accord. to Ez-Zuhree, is from الصَّبُّ “the act of pouring out or forth”; for the serpent, he says, when it desires to bite, raises itself, and then darts down (lit. pours down) upon him that is bitten: (S, L, TA:) [as though the meaning were, Ye will be, therein, like great and noxious serpents, one portion of you uniting the necks of another portion:] Ez-Zuhree says that صَبَّ is pl. of صَبَّ, and originally صَبَّ; like as رَجُلٌ صَبٍّ is originally صَبَّ; and so says IAmb: but IAqr is related to have said that صَبَّ means companies, pl. of سَوَادٌ; and صَبَّ, pouring, one upon another, with slaughter: and some say that it is صَبَّ, in measure like حَبْلِي; and it is said to be from صَبَّ, [for الدُّنْيَا صَبَّ,] aor. يَصْبُو, meaning “he inclined to the things of the present world;” and thus to be like غَرَى, pl. of غَارَى: [see صَابٌ, in art. صَبَّ:] IAqr used also to say that it is originally صَبَّ, with ., [pl. of صَابِي,] from صَبَّ عَلَيْهِ “he came, or came forth, upon him unexpectedly.” (L, TA.)

صَبَّةٌ A quantity of wheat or food, &c., that is

poured out or forth (M, K) together, or collectedly; (M;) also (M, K) sometimes (M) termed صَبَّ. (M, K.) See also 1, near the beginning. — And A سُفْرَةٌ [or piece of skin in which the traveller puts his food; or the thing upon which one eats]; (M, K;) so called because the food is poured into it, or upon it: (M:) or a thing like the سُفْرَةُ: (M, K:) and صَبَّةٌ, with ن, signifies the same. (M.) — See also صَبَابَةٌ, with which it is syn. — Also A company of men: (M, Msb, K:) [app. tropical; but it is said that] this is the primary meaning, and it is used in relation to camels, and sheep or goats, and the like, tropically. (TA.) — † A detached number of horses, (S, M, A, Msb, K,) and of camels, (A, K,) and of sheep or goats, (A, Msb, K,) and of dirhems, or pieces of money: (A:) or from ten to forty: (A, K:) or from twenty to thirty and forty of camels and of sheep or goats: or less than a hundred (M, A, K) of camels: (M, K:) or of camels i. q. صَوْمَةٌ: (S:) and from ten to forty of goats: (AZ, S:) or a flock of sheep or a herd of goats, as being likened to a company of men: (TA:) or from twenty to forty of sheep and of goats; or peculiarly of goats: or about fifty: or from sixty to seventy: and of camels about five or six: (IAth, TA:) and a collection of dirhems, or pieces of money, and of wheat, or food, &c.: and a piece of a thing: (Msb:) [or] a small quantity or portion of wealth or property. (M, K.) — And † A part, or portion, of the night: so in the saying, مَضَتْ صَبَّةٌ مِنَ اللَّيْلِ, † [A part, or portion, of the night passed]. (S.)

صَبَبٌ The descent, (تَصَوَّبٌ, M, L, TA, in the K erroneously written تَصَبَّبٌ, TA,) of a river, or rivulet, or channel of water, or of a road, down a declivity. (M, L, K, TA.) — And A declivity, declivous place, or ground sloping down; (M, A, K, TA;) and (TA) so صَبَبٌ, of which the pl. is أَصْبَابٌ; (S, TA;) so too صَبَّ and صَبَّ, with fet-h and with damm; (TA;) [i. e.] صَبَّ signifies that down which you descend, or have descended, (مَا أَنْصَبْتُ فِيهِ,) and its pl. is صَبَبٌ [like عَمْدٌ pl. of عَمُودٌ]; (M, TA;) [and so صَبَّ]; or, as some say, صَبَّ, with fet-h, is a name for the water, &c., that is poured out upon a man, like طَبُورٌ and غَسُولٌ; and صَبَّ, with damm, is pl. of صَبَّ: but AZ mentions his having heard the Arabs apply صَبَّ to a declivity, or declivous place; and says that its pl. is صَبَبٌ: (TA:) and الصَّبَبُ مِنَ الرَّمْلِ signifies what has poured out or forth or down, of sand: (M, K:) and the pl. of صَبَّ is أَصْبَابٌ. (M, K.)

صَبَابٌ: see صَبَابَةٌ.

صَبَّ [app. syn. with صَابٌ as part. n. of the intrans. verb صَبَّ, signifying Pouring out or forth or down; or like the latter but having an intensive meaning]: see صَبَّ, in two places. — See also صَبَبٌ, in four places.

صَبَّ: see صَبَّ, in three places.

صَبَّ [Poured out or forth: (see also صَبَّ, صَبَّ,

first sentence:) or, as an epithet in which the quality of a subst. predominates,] water poured out or forth; syn. † مَاءٌ مَصْبُوبٌ. (M, K.) — And (M, K) some say (M) Blood: (S, M, K:) and sweat; (K;) as in the saying,

هَوَاجِرُ تَحْتَلِبُ الصَّبِيَا

[Vehement midday-heats that draw forth the sweat]: (TA:) [or what is poured forth of sweat and of blood; for] one says, جَرَى صَبَبٌ الْعَرَقِ, and of the blood, ran, or flowed]. (A.) — And (M, K) some say (M) The expressed juice of عَنْدَمٌ [or dragon's blood]. (M, K.) — And (M, K) some say (M) A certain red dye. (M, K.) — And (K) The juice of the leaves of sesame: (S, M, K:) A'Obeid (so in a copy of the S, or Aboon'Obeideh accord. to the TA,) says, it is the juice of the leaves of sesame, or of some other plant, which was described to me in Egypt, the colour of which juice is red tinged with blackness: and some say, it is the expressed juice of the leaves of the حِنَّة [q. v.]. (S, TA.) — And عَصْفَرٌ [i. e. Safflower]: (K:) or purified عَصْفَرٌ. (S.) — And A kind of tree [or plant] resembling سَنَاب [or rue], (M, K,) with which the hair is dyed. (M.) — And Sesua, (M, K,) with which beards are dyed, as with حِنَّة. (M.) — And A certain thing [or plant] resembling the وَسْمَةُ [or وَسْمَةُ, q. v.], (M, K, TA,) with which beards are dyed. (TA.) — Also Hoar-frost. (AA, K.) AA cites, as descriptive of the sky,

وَلَيْسَ بِهَا إِلَّا صَبًا وَصَبِيًا

[And there is not in it aught save east wind and its hoar-frost]. (TA.) — And Good, or excellent, honey. (K.) — Also, (K,) or صَبَبٌ سَيْفٍ, (TA,) The extremity of a sword: (K, TA:) or the extremity next the سَيْلَان [q. v.] thereof: or, as some say, its سَيْلَان absolutely. (TA.) — See also صَبَبٌ.

صَبَابَةٌ [is an inf. n., mentioned as such in the latter part of the first paragraph, and, when used as a simple subst.,] signifies [Excessive love, or attachment, or admiring love: (see its verb:) or] desire: (M, A, K:) or tenderness of desire, (S, M, A, K,) and ardour thereof: (S:) or tenderness of love. (M, K.)

صَبَّةٌ and صَبَّةٌ A portion, (S, M, Msb, K,) or a small quantity, (Fr, A, and A'Obeid in explanation of the former,) of water, (Fr, S, M, Msb, K,) and of milk, (M, K,) or of wine, or beverage, (A'Obeid,) remaining (A'Obeid, S, M, Msb, K) in a vessel. (A'Obeid, S, M, Msb.)

صَبَابَتِي تُرَوِّى وَلَيْسَتْ غِيَلًا

My remaining portion of water in the vessel &c. satisfies thirst, though it is not water running [copiously] upon the surface of the earth, is a prov., applied to him who makes use of that which is bestowed though it be not much. (Meyd, TA.) In the following verse, cited by IAqr,

وَلَيْلٌ هَدَيْتُ بِهِ فَيْتَةً

سَقُوا بِصَبَابٍ الْكَرَى الْأَعْيِدَ

† [During many a night have I guided in the right way young men infused with the remains of drowsiness that made them to bend their necks from side to side], **صَابَ** may be put for **صَابَ**; or it may be pl. of the latter, [or rather a coll. gen. n. of which **صَابَ** is the n. un.,] like as **شَعِيرَ** is of **شَعِيرَة**: the poet uses this word metaphorically, in relation to drowsiness, like as he has used the word **سُقُوا**. (M, L, TA.) One says also **لَمْ أَدْرِكْ إِلَّا صَابَةَ** and **إِلَّا صَابَاتٍ مِنَ الْعَيْشِ** [I did not attain, or obtain, of life, save a small remainder and small remains]. (A, TA.)

صَبَّ: see **صَبَّوْبٌ**: and see also **صَبَّ**.

صَبَّصَ, (M, K,) applied to a camel, (M,) Thick, or big, and strong; as also **صَبَّاصٌ**, (M, K, TA, in the CK **صَبَّاصٌ**) so applied; (M;) and **صَبَّابٌ**, (K,) likewise so applied. (TA.)

صَبَّابٌ: see what next precedes. — Also, applied to a [journey such as is termed] **قَرْبٌ**, Hard, or severe: (M, TA:) and, applied to a [journey such as is termed] **خَمْسٌ**, i. q. **بَصَابٌ** (Aq, S, K) and **خَفْصَابٌ**, i. e., in which is no delay, or intermission, nor any flagging. (Aq, TA.) — And **الصَّبَابُ** also signifies What remains of the thing: or what is poured out from it; (K, TA;) i. e., from the thing; by which is here said to be meant the water-skin or milk-skin. (TA.)

صَبَّاصٌ: see **صَبَّصَ**.

الْأَصْبُ [app. a dial. var. of **الْأَصْمَرُ**], an epithet applied to the month **رَجَبٌ**: (TA in art. **حَرَمٌ**;) see **مُحَرَّمٌ**.

مَصَّبٌ A place where water, or the like, pours out or forth, from a river into another river or into the sea &c., or from a tank or a gutter &c., and from high ground into a valley (see **ضَاجِعَةٌ**); and a sink, or sink-hole: pl. **مَصَابٌ** (occurring in the S and K in art. **رَفَقٌ**, &c.).

[**مَصْبَابٌ**, accord. to Reiske, signifies A ship: so says Freytag: but for this I find no authority.]

مَصْبُوبٌ: see **صَبَّيْتُ**, first sentence.

صَبَا

1. **صَبَا**, (S, M, K,) aor. ʿ, (M, K,) inf. n. **صَبْوٌ**, (S, M, K, [in the last of which it is implied that this verb in all its senses except the last has **صَبَّ** also for an inf. n., and likewise **صَبُو** as a syn. form, but this I do not find authorized by any other lexicon,]) said of the tush (S, M, K) of a camel (S, M) and of a cloven-hoofed animal and of a solid-hoofed animal, (M,) and said of a cloven hoof, (K, [but this, I doubt not, is a mistake, for in the place of **الظِّلْفُ** and **النَّابُ**, the reading in the K, I find in the M **الظِّلْفُ** **صَبَا** **نَابُ** **الظِّلْفُ** and the like in the L,]) It grew forth; (M, K;) or its point, or extremity, grew

forth: (S:) and accord. to the K, it appears that **صَبَا** signifies the same; but this is not the case. (TA.) And **صَبَاتٌ** said of the **ثَنِيَّةٌ** [i. e. a central incisor] of a boy, It grew forth. (S.) — Also, said of a star, (M, K,) and of the moon, (M,) It rose; and so **صَبَا**: (M, K;) or **تَصَبَّأَ النُّجُومُ** the stars come forth from their places of rising: (AO, S;) or **صَبَاتِ النُّجُومُ** the stars appeared: (TA:) and **صَبَا** **النَّجْمُ** the Pleiades [antonomastically called **النَّجْمُ**] rose. (S.) — [Hence,] **صَبَا** **مِنْ دِينِهِ إِلَى دِينٍ آخَرَ**, (S, M, K,) or **صَبَا**, (AO, S, Msh,*) aor. ʿ, (M, Msh, K,) inf. n. **صَبْوٌ** (S, M, K) and **صَبَّ**; and **صَبَّو**, (M, K,) aor. ʿ, (TA,) inf. n. **صَبْوَةٌ**; (CK [but not in the TA nor in my MS. copy of the K];) + He departed from his religion to another religion; (S, M, Msh, K;) like as the stars come forth from their place of rising. (AO, S.) And **صَبَا**, (S,) or **صَبَا فِي دِينِهِ**, aor. ʿ, inf. n. **صَبْوٌ**, (T, TA,) He was, or became, a **صَابِيٌّ** [or Sabian]. (T, S, TA. [See **صَابِيٌّ**, below.]) — And **صَبَا عَلَيْهِمُ**, (S, M,) aor. ʿ, (S,) inf. n. **صَبَّ** and **صَبْوٌ**, He came forth upon them; (S, M;) as also **صَبَا**: (M;) and accord. to IʿAq, **صَبَا عَلَيْهِ** he came forth, or went forth, upon him, or against him: and he inclined against him with enmity: (TA:) or he came, or came forth, upon him unexpectedly: whence, he says, the word **صَبَا** in the saying of the Prophet, **لَتَعُوذُنَّ فِيهَا أَسَاوِدُ صَبَا** [which see in art. **رَصَبٌ**] the said word being of the measure **فَعْلًا**, [originally **صَبَا**,] and the ʿ being suppressed: (L in art. **صَب**;) and **صَبَا** signifies he came upon them suddenly, not having knowledge of their place. (K.) — One says also, **صَبَا عَلَيْهِمُ الْعَدُوُّ**, (M, K,) aor. ʿ, inf. n. **صَبَّ**; (M;) as also **صَبَّعَ**; (TA;) He guided to them (M, K) the enemy: (K:) mentioned by IʿAq, from AZ. (TA.) — And **قَدِمَ** **إِلَيْهِ طَعَامٌ فَمَا صَبَا وَلَا أَصْبَا** Food was presented to him, and he did not put (M, K*) his hand (M) or his finger (**أَصْبَعَهُ** K) into it, or upon it: (M, K: [see also **صَبَّعَ**:]) mentioned by IʿAq. (M.) And **صَبَا فِي الطَّعَامِ**, aor. ʿ, He [app. a camel] put his head into the food: as also **صَبَّعَ**. (O in art. **صَبَّعَ**.) And **صَبَاتَ فِيهَا رَأْسَهَا** [or **فِيهِ**, She put her head into it]; like **صَبَّغَتْ**. (TA in that art.)

4: see the preceding paragraph, in six places.

صَابِيٌّ [part. n. of **صَبَا**: and as such signifying] One who departs from his religion to another religion. (Msh.) The Arabs used to call the Prophet **الصَّابِي** [for **الصَّابِي**], because he departed from the religion of Kureysh to El-Islám; and him who entered the religion of El-Islám, **مَصْبُوبٌ**, changing the ʿ to و; and the Muslims [collectively], **الصَّابِيَة**, as though pl. of **الصَّابِي**, without ʿ, like **غَزَاةٌ** and **قَضَاةٌ** pls. of **قَاضٍ** and **غَازٍ**. (TA.) And [the pl.] **الصَّابِيُونُ** in the Kur [v. 73, &c.,] is said by Zj to mean Those who depart from one religion to another. (TA.) — Then this appella-

tion, **صَابِيٌّ**, was applied to [Any individual of] a certain sect of the unbelievers, [the Sabians,] said to worship the stars secretly, and openly to profess themselves to belong to the Christians: they are called **الصَّابِيَة** and **الصَّابِيُونُ**: and they assert that they are of the religion of **Ṣābi** the son of **Sheyṭh** [or **Seth**] the son of Adam: their appellation may also be pronounced **الصَّابِيُونُ**, and thus **Nāfi'** read it [in the Kur]: (Msh:) or the **صَابِيُونُ** are a certain class of the people who possess revealed scripture: (S:) or a people whose religion resembles that of the Christians, except that their **kibleh** is towards the place whence blows the [south, or southerly, wind called] **جَنُوبٌ**: (Lth, T, TA:) [or] whose **kibleh** is from [or this may mean some point of] the place whence blows the [north, or northerly, wind called] **شِمَالٌ** at midday: (M, K:) or, accord. to some, their **kibleh** is the **Kaqbeh**: (MF:) and they assert that they are of the religion of Noah, (Lth, T, M, K,) lyingly: (Lth, T, M:) in the R it is said that they are thus called in relation to **Ṣābi** the son of **Lámak** [or **Lamech**], the brother of Noah: **Bd** says, it is said that they are worshippers of the angels: and it is said that they are worshippers of the stars: and that their appellation is Arabic; from **صَبَا** "he departed from a religion;" or from **صَبَا** "he inclined," because of their inclining from truth to falsehood. (MF, TA.)

صَبَحَ

1. **صَبَحَهُ**, (S, Mgh, TA,) aor. ʿ, (Mgh, TA,) inf. n. **صَبَحَ**; (S, TA;) and **صَبَّحَهُ**, (K, TA,) inf. n. **تَصْبِيحٌ**; (TA;) He gave him to drink a morning-draught, or what is termed a **صَبُوحٌ**; (S, Mgh, K, TA;) [and] so **صَبَّحَهُ صَبُوحًا**: (MA:) and the first [and second also] he handed to him a morning-draught of milk or of wine. (TA.) And **صَبَّحَ الْإِبِلَ**, aor. and inf. n. as above, He watered the camels in the morning, between day-break and sunrise. (TA.) — And both are said respecting a **غَارَةٌ** [meaning + He made a hostile, or predatory, incursion upon him in the morning; as though he made the **غَارَة** to be to him a morning-draught: see **صَابَحَ**]. (Ham p. 66.) — [And accord. to Reiske, as stated by Freytag, **صَبَّحَ** signifies He drank in the early morning: but I think that Reiske may have assigned to it this meaning from his having found the pass. form of the verb, not distinguished as such, used in a case in which it might be supposed to signify thus.] — See also 2, in five places. — **صَبَّحَ** as an inf. n. [of which the verb is **صَبَّحَ** accord. to a general rule] signifies The being satiated, or having the thirst quenched, by a morning-draught, or what is termed a **صَبُوحٌ**. (L.) — And **صَبَّحَ**, aor. ʿ, inf. n. **صَبَّحَ** [in the CK (erroneously) **صَبَّحَ** and **صَبَّحَهُ**, [He, or it, was of the colour termed **صَبَّحَة** meaning as expl. below: or] it (hair) had whiteness naturally intermixed in it with redness; as also **اصْبَاحَ**, (K, TA,) inf. n.

صَبَّاحٌ. (TA.) = صَبَحَ, aor. 4, inf. n. صَبَاحَةٌ, [q. v.,] *He was, or became, beautiful, comely, pretty, or elegant*; (S, A, K, TA;) as some say, peculiarly in the face: (TA:) or *he was, or became, bright* (Msb, TA) in the face. (Msb.)

2. تَصَبُّحٌ, (S,) or صَبَّحَهُ, (K,) inf. n. تَصْبِيحٌ, (TA,) *He came to him, or to them, in the morning, in the time termed the صَبَّاح*; (S, K;) as also [صَبَّحَهُ, or] صَبَّحَهُ, aor. 4: (K:) the teshdeed in the former does not imply muchness, or frequency: (S:) and صَبَّحَهُ الْخَيْلُ and صَبَّحَهُ The horsemen came to them at daybreak, at the time termed the صَبَّاح: (TA:) but Abou-'Adnán says that there is a difference between صَبَّحْنَا and صَبَّحْنَا; which is this: you say, صَبَّحْنَا كَذَا [We came in the morning to such a town, or country], and صَبَّحْنَا فَلَانًا [We came in the morning to such a one], with teshdeed; and صَبَّحْنَا شَرًّا or صَبَّحْنَا أَهْلَهَا خَيْرًا [We came in the morning to its people, or inhabitants, with good or with evil, without teshdeed; as though we made the good or the evil to be a morning-draught, or putting the second of the nouns following the verb in the accus. case because of ب suppressed]: you say also, صَبَّحَهُ يَكْذَا; and you may also say, صَبَّحَهُ كَذَا, as well as صَبَّحَهُ كَذَا; *He came to him in the morning with such a thing.* (L.) — And بِالْخَيْرِ صَبَّحَكَ اللَّهُ بِخَيْرٍ (S, A, Msb) or بِالْخَيْرِ (TA) + [May God visit thee in the morning with good, or good fortune, or happiness; or make thee to be in, or during, the morning attended with good, &c.; i. e. make thy morning good, or happy; or grant thee a good, or happy, morning]: a prayer for the person thus addressed, (Msb.) — And عَمِرَ صَبَّاحًا I said to him صَبَّحْتُ [expl. below, see صَبَّاح]; (S;) and صَبَّحَهُ he said to them صَبَّاحًا (K:) or صَبَّحْتُ means I said to him صَبَّاحًا اللَّهُ بِخَيْرٍ [expl. above]. (Msb.) — See also 1, first sentence. — [Hence,] صَبَّحْتُ الْقَوْمَ الْيَاءَ, inf. n. as above, *I journeyed with the people, or party, by night until I brought them in the morning to the water.* (K.) — صَبَّحَنِي ↑ Such a one declared, or told clearly, to me the truth; syn. مَحْضَنِي. (A, TA. [See صَبَّاح.]) = تَصْبِيحٌ as a subst., see below.

4. اصْبَحَ *He entered upon the time of morning termed صَبَّاح* [which means both dawn and forenoon]: (S, A, Msb: [in the former this meaning is indicated, but not expressed:]) or *he entered upon the time of daybreak, or dawn, the time termed صَبَّاح*. (L, K.) By the following words of Esh-Shemmákhi,

• وَقِيلَ الْمُنَادِي أَصْبَحَ الْقَوْمُ أَدْلَجِي •

is meant, [And the saying of the crier is,] *The people, or party, have nearly entered upon the time of dawn: prosecute the night-journey: for the Arabs, when they have nearly arrived at a place which they desire to reach, say, قَدْ بَلَغْنَا; and when travellers are near the time of day-*

Bk. I.

break, they say, أَصْبَحْنَا. (T, L.) — [Hence,] ↑ *He awoke from sleep in the جَوْف [i. e. last third, or last sixth,] of the night.* (A, TA.) [And simply ↑ *He awoke: for* one says to the sleeper, أَصْبَحْ, meaning ↑ *Awake thou from sleep.* (A, TA.) And one says also, أَصْبَحْ يَا رَجُلُ, meaning ↑ *Become roused, O man,* (A, K, TA,) *from thy heedlessness or inadvertence,* (A, TA,) *and see thy right course,* (K, TA,) *and what will rectify thy state.* (TA.) And أَصْبَحْ لَيْلٌ: [Become morning, O night]: a prov.: (Meyd, A, TA:) said in a distressing night, that is long by reason of evil. (Meyd. [See Freytag's Arab. Prov., i. 727.]) — [Also *He, or it, became in the morning in any particular state or condition: in this sense, and in that next following, an incomplete, i. e. a non-attributive, verb.*] — And [hence, simply,] *He, or it, became; syn. صَارَ.* (S, K.) One says, اصْبَحْ عَلِيًّا *He became knowing, or learned.* (S, TA.) Thus, فَاصْبَحُوا ظَاهِرِينَ, in the Kur lxi. last verse, means *And they became victorious.* (Bd.) And فَاصْبَحْ يَغْلِبْ كَفَيْهِ, in the Kur xviii. 40, [And he became in a state, or condition, in which he turned over his hands; i. e.] *and he became repentant, or grieved for what he had done.* (A in art. قلب, and Bd.) And فَاصْبَحُوا لَا تَرَى إِلَّا مَسَاكِينَهُ, in the Kur xlv. 24, i. e. [And they became] in a condition such that, if thou wert present in their country, thou wouldst not see aught save their dwelling-places; or, as Hamzeh and Ks read, لَا يَرَى إِلَّا مَسَاكِينَهُ [there was not to be seen aught save their dwelling-places]. (Bd.) [أَصْبَحَ يَفْعَلُ كَذَا] is of frequent occurrence, meaning *He became occupied, or engaged, in doing such a thing; he betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing.* — [Also *He performed the prayer of daybreak.*] It is said in a trad., أَصْبَحُوا بِالصُّبْحِ, meaning *Perform ye the prayer of daybreak in the time of daybreak.* (L.) — See also 8. — Also *He acted gently.* (TA in art. ارش: see an ex. in a verse cited voce مَأْرُوش.) = اصْبَحْ مُصْبَحًا *He trimmed a lamp, or wick; or prepared it properly for use.* (TA.) — See, again, 8. = اصْبَاحٌ as a subst., see صَبَّاح, in two places.

5. تَصَبَّحَ *He slept in the morning; or first part of day, before sunrise.* (S, Msb, K.) — And *He ate such food as is termed a صَبَّحَة.* (K, TA.) It is said in a trad., مَنْ تَصَبَّحَ بِسَبْعِ تَمَرَاتِ عَجْوَةٍ [He who eats as a صَبَّحَة seven dates of the sort called عَجْوَة]. (TA.) = See also 8, in two places.

6. يَتَصَبَّحُ and فَلَانٌ يَتَصَبَّحُ [Such a one affects to be beautiful, comely, pretty, or elegant: the latter verb is here added as an explicative of the former: see صَبَّاح]. (A, TA.)

8. اصْطَبَحَ *He drank a morning-draught, or what is termed a صَبُوح*; (S, K, TA;) [and] so

↑ اصْبَح. (Msb. [Thus in my copy of the Msb, but probably a mistranscription, for the former is the verb well known in this sense, and is not in that copy.]) It is said in a trad., مَا لَنَا صَبِيٌّ يَصْطَبِحُ [We have not a child that drinks a morning-draught]; meaning we have not as much milk as a child may drink in the early morning, in consequence of the drought. (TA.) = And i. q. أُتْرَجَ [as meaning *He lighted a lamp or wick, or himself or another with a lamp &c.*]; (K, TA;) and so ↑ اصْبَح (A, TA) [in the former sense], as in the phrase اصْبَحْ مُصْبَحًا [he lighted a lamp or wick]; (A;) and اصْبَحْ alone has this meaning, i. e. أُتْرَجَ بِرَاجًا. (TA, from a trad.) [But it is used often in the latter sense:] one says, اَلشُّعْ قَدِ اصْبَحَ بِمَا يَصْطَبِحُ بِهِ Candles are of the things with which one lights [himself, or others]; syn. يُتْرَجُ: (S;) [and in like manner ↑ تَصَبَّح; for] one says, هُوَ يَتَصَبَّحُ بِالشُّعْ [He lights himself, or others, with candles]: (A:) [and in like manner also ↑ استَصْبَح; for] one says, استَصْبَحَ بِالْمُصْبَاحِ (S, MA, Mgh, Msb, K*) *He lighted [himself, or another,] with the lamp, or wick;* (MA;) syn. أُتْرَجَ; (S;) or اِسْتَرْجَ: (K:) [hence it appears that ↑ اصْبَح and ↑ استَصْبَح and ↑ تَصَبَّح may be aptly rendered *he employed it as a means of light*; and thus the second of these three verbs, is expl. in treatises on practical law:] one says also, استَصْبَحَ بِالذَّهْنِ [He employed oil as a means of light; or] *he made the lamp, or wick, to give light by means of oil:* (Mgh, Msb:) and it is said in a trad. respecting the several sorts of fat (شُحُوم) of carrion, بِهَا النَّاسُ يَتَصَبَّحُونَ The people [employ them as means of light; or] *make their lamps, or wicks, to give light by means of them.* (TA.)

10: see the next preceding paragraph, in four places.

11: see 1, last sentence but one.

صَبَّاحٌ (S, A, Msb, K, &c.) and صَبَّاحٌ (Msb, K) and صَبَّاحَةٌ (Msb, K) and صَبَّاحٌ and مُصْبَحٌ (K [or perhaps the last should be مُصْبَح, q. v.]) *Daybreak, or dawn; syn. فَجْر*; (S, A, Msb, K;) i. e. (so in the Msb, but in the K “or”) *the beginning, or first part, of day:* (Msb, K:) ↑ صَبَّاحٌ is an inf. n. [inf. n. of أَصْبَح] used in the sense of صَبَّاح, in the Kur vi. 96, (Jel,) and is similar to اِبْتَكَّرَ; (TA;) [and ↑ مُصْبَحٌ is the n. of place and time from أَصْبَح:] the pl. of صَبَّاح is أَصْبَاح; (K;) and thus some read in the Kur vi. 96. اَتَيْنَهُ لَصْبَحٍ. One says, لَصْبَحٍ, (S, K,) meaning [I came to him] in the morning (صَبَّاح) [of the last] of five days; (K;) i. e., of a fifth day; (TK;) [or rather, of a fifth night, as the last word is fem.;] like as one says, لَيْلِي خَامِسَةٌ. (S.) —

الصُّبْحُ is also used as meaning † *The truth*; and *the clear, or plain, thing or case*. (IHam p. 449.)

— And **أَمْرُ صُبْحٍ** is one of the names of *Mekkeh*. (K, TA.)

صَبَحَ: see the next preceding paragraph.

صَبَعٌ: see **صُبْحَةٌ**. — Also *The glistening of iron* (K, TA) and of other things. (TA.)

صُبْحَةٌ: see the next paragraph, in three places. — Also *A watering of camels in the morning, or first part of day, before sunrise*: which is not esteemed by the Arabs wholesome: the time approved by them for watering is when the sun is near the meridian. (TA.)

صُبْحَةٌ The early part of the forenoon, after sunrise; syn. **صُحَى**; as also **صُبْحَةٌ** (Msb.) or the period of one's entering upon the **صَبَاح** [which means both *dawn* and *forenoon*]: so in the saying, **لَقِيتُهُ ذَاتَ صُبْحَةٍ** [*I met him when he was entering upon the dawn or forenoon*]. (TA.) — And *A sleep in the morning, or first part of day, before sunrise*; as also **صُبْحَةٌ** (S, K); or both signify a sleep in the **صُحَى** [expl. above]; (A;) but the latter is by some disapproved: such sleep is forbidden in a trad., because it is in a time for the commemoration of the praises of God and then for seeking gain. (TA.) One says, **فُلَانٌ يَنَامُ فِي صُبْحَتِهِ** and **فُلَانٌ يَنَامُ فِي صُبْحَتِهِ** [*Such a one sleeps in the first part of day, before sunrise*]. (S.) — And *Food with which one contents, or diverts, himself* [so as to allay the craving of his stomach], in the morning or first part of day, before sunrise. (K.) — See also **صُبُوحٌ**. — Also (Suh, K, TA,) and **صَبَحَ** (Lth, S, TA,) [each said in one place in the K to be an inf. n. of which the verb is **صَبَحَ**,] *Blackness inclining to redness*: (K:) or *intense redness in the hair*: (Lth, TA:) or a colour inclining to that which is termed **صُحْبَةٌ**: (K, TA:) or nearly the same as **صُحْبَةٌ**: (Lth, S, TA:) or a colour inclining to that termed **شُحْبَةٌ**: (K, TA:) or *whiteness that is not clear, or pure*; so the former is expl. by Suh. (TA. [See also **أَصْبَحَ**].)

صَبَحَانُ A man who has drunk a morning-draught, or what is termed a **صُبُوح**; (TA;) or who has done so, and satisfied his thirst thereby: (Abou-Adnán, TA:) [in the S and K it is implied that it is syn. with **مُصْطَبِحٌ**, q. v.:] fem.

صَبَحِي (S, TA.) Hence the prov., **أَكْذَبُ مِنَ الْأَخِيذِ الصَّبَحَانِ** (Abou-Adnán, S, TA) *More lying than the captive who had satisfied his thirst with a morning-draught*: (Abou-Adnán, TA:) the person thus alluded to was a man who was among a people that gave him a morning-draught, after which he arose and quitted them, and was taken by another people, who said to him, "Guide us to the place where thou wast;" to which he replied, "I have passed the night in the bare desert:" but presently he sat down to make water, so they knew that he had passed the

night with a people near by; and by his means they found their way to them, and exterminated them: (IAar, TA:) or the prov. is **أَكْذَبُ مِنَ الْأَخِيذِ الصَّبَحَانِ** *More lying than the young unweaned camel that has satisfied its thirst with drinking [its mother's milk in the morning];* which [seems to be thirsty but] will not drink of its mother's milk when one desires it to do so: (IAar, Sh, TA:) or, accord. to Fr, *than the young unweaned camel that is affected with indigestion, or heaviness of the stomach, from drinking much milk, and therefore craves for milk again*. (Meyd. [See also Freytag's Arab. Prov.: he seems to have followed a faulty text.]) — Also the fem., **صَبَحِي**, A she-camel that has been milked [app. in the morning]. (Meyd, in his Proverbs, under the letter **ص**; and TA.) = See also **صَبِيحٌ**.

صَبَحَانُ A man who hastens to take the morning-draught, or what is termed the **صُبُوح**. (K.)

صَبَاحٌ: see **صُبْحٌ**. — Also (Msb) Contr. of **صَبَاحٌ** (S, A, Msb,) and so **صَبِيحَةٌ** (S,) [and **أَصْبُوحَةٌ** (as in a phrase following in this paragraph), and **مُصْبِحٌ** (see this last word,)] i. e. *Morning, or forenoon, counted from sunrise to noon*: (Msb and TA in art. **مَسُو**;) or, accord. to some, *from midnight to noon*: (TA in art. **مَسُو**;) or, accord. to the Arabs, *from the beginning of the latter half of the night to the time when the sun declines from the meridian*; then commences the **مَسَاءُ**, extending to the end of the former half of the night; thus expl. by Th; so says El-Jawáleekee. (Msb.) The Arabs say, when they regard a man, &c., as ominous of evil, **صَبَاحٌ** **لَا إِلَهَ إِلَّا اللَّهُ لَا صَبَاحَكَ** [*God's morning: not thy morning*]: and if you will, you may say, **صَبَاحٌ** **لَا إِلَهَ إِلَّا اللَّهُ لَا صَبَاحَكَ**. (Lh, TA.) And **عَمُوا صَبَاحًا** (S,) or **عَمُوا صَبَاحًا** (K,) lit. imperative, but meaning a prayer, i. e. *May thy life, or your life, be pleasant during the morning*, (Har p. 32, and TA* in arts. **نَعْمَ** and **وَعَمَ**) is a salutation of the people of the Time of Ignorance. (TA.) One says also, **لَقِيتُهُ صَبَاحًا**, and **أَتَيْتُهُ صَبَاحًا** (S,) or **صَبَاحًا** (K,) which [i. e. **صَبَاحًا**] is only used adverbially, (Sb, S, K,) except in the dial. of Khath'am, (Sb, S,) meaning [*I met him, or I came to him, in a morning, [or] between daybreak and sunrise*]: (K:) the following verse (S, TA) by Anas Ibn-Nuheyk, of Khath'am, (TA,) or, as some say, by Iyas Ibn-Mudrikh El-Hanafee, (so in a marg. note in a copy of the S,) presents an exception to the adverbial usage:

• عَزَمْتُ عَلَى إِقَامَةِ ذِي صَبَاحٍ
• لِأَمْرِ مَا يَسُودُ مَنْ يَسُودُ

(S, TA:) the poet means, *I determined to stay until the time of the صباح* [i. e. either dawn or forenoon]: for it is on account of some particular thing, i. e. some good quality, or some praiseworthy thing, that he is made a chief who becomes a chief: thus Ibn-Es-Seerafee explains this verse. (TA.) And one says, **أَتَيْتُهُ ذَا صُبُوحٍ**, not used

otherwise than adverbially, meaning the same as **ذَا صَبَاحٍ**, expl. above; (K;) and **ذَاتُ الصُّبُوحِ** in the morning, or first part of day, before sunrise: (IAar, TA:) or **ذَا صُبُوحٍ** [properly means] in a time of drinking the [morning-draught called] **صُبُوح**. (TA.) And **أَتَيْتُهُ صَبِيحَةً** **يَوْمَ كَذَا** [*I came to him in the dawn, or in the morning, or forenoon, of such a day*]: (A:) and **أَصْبُوحَةٌ** **كُلَّ يَوْمٍ** [*in the morning of every day*]; and in like manner, **أُمْسِيَّةٌ** **كُلَّ يَوْمٍ**. (S.) And **أَتَيْتُهُ صَبَاحًا وَمَسَاءً** (Sb, A, TA,) for **صَبَاحًا وَمَسَاءً**, [*I came to him morning and evening*], meaning *every morning and evening*: (Sharh esh-Shudhoor, p. 31:) the two nouns are thus constructed by some of the Arabs, after the manner of **خِمَاسَةٌ عَشْرَ**: but some prefix the former noun to the other, putting the latter in the gen. case, except when the expression is used as a denotative of state, or adverbially: (TA:) [or, accord. to IHsh,] **صَبَاحٌ** **مَسَاءً** is allowable as [an adverbial expression] meaning **صَبَاحٌ** **ذَا مَسَاءٍ** [lit. in a morning having an evening, or in a forenoon having an afternoon]; and a similar instance occurs in the Kur, ch. lxxix. last verse. (Sharh esh-Shudhoor, ubi suprâ.) — **يَوْمُ الصَّبَاحِ** means † *The day of the hostile, or predatory, incursion*. (S, A, K.) The Arabs, when suddenly attacked in the morning by a troop of horsemen, cry aloud, **يَا صَبَاحَاهُ** † [*O! a hostile, or predatory, incursion!*]; warning the whole tribe: (TA:) this is said by him who calls for aid: (JM:) for they generally made a hostile, or predatory, incursion in the morning: (TA, JM:) or, as some say, the two conflicting parties used, when night came, to abstain; and when day returned, they recommenced; so that the case is as though he who said thus meant, The time of the **صَبَاح** [or morning] has come, therefore prepare yourselves for fighting. (JM.)

قُنْدِيلٌ صَبَاحٌ The **شُعْلَةٌ** [or lighted wick] of a **قُنْدِيلٌ** [or lamp]. (K.) [See also **مُصْبِحٌ**] = And *I. q. صَبِيحٌ*, q. v. (Ks, S, K.)

صُبُوحٌ A morning draught; i. e. a draught, drink, or potation, that is drunk in the morning, or first part of day, before sunrise, (S, A, Msb, TA,) and afterwards, before noon; (TA;) contr. of **غُبُوقٌ** (S, A:) and whatever is eaten, or drunk, in the morning, or first part of day, before sunrise; contr. of **غُبُوقٌ** (TA:) [and particularly] milk that is drunk at that time: (AHeyth, L:) milk, or wine, that is drunk at that time: or what is drunk at that time hot: (L:) milk that is milked at that time: (K:) and **شَرَابٌ** [i. e. beverage, or wine,] that people have, (K, TA,) and drink, (TA,) in the morning: (K, TA:) pl. **صَبَائِحُ**. (TA.) **أَعَنْ صُبُوحٌ تَرَقَّى** [*Dost thou make a delicate allusion to a morning-draught?*] is a prov., [the origin of which is expl. in art. **رَقَى**, q. v.,] applied to him who speaks obscurely, not plainly; and to him who alludes ambiguously to some great thing or affair; and to him who by blandishing expressions makes a

thing incumbent on thee which is not really so. (TA.) — See also **صَبَاحٌ**, in three places. — Accord. to Lth, it signifies [absolutely] *Wine*. (T, TA.) — And *The quantity of milk of a camel that is drawn at dawn, or in the first part of day*; and so **صُبْحَةٌ**. (TA.) — Also *A she-camel that is milked at dawn, or in the forenoon*, (Lh, AHeyth, K,) or *in the morning, or first part of day, before sunrise*; and so with **ة**. (K.)

صَبِيحٌ (S, A, Mgh, Msh, K) and **صَبَاحٌ** (Ks, S, K) and **صَبَاحٌ** and **صَبَّاحٌ** (K) *Beautiful, comely*, (S, A, Mgh, K,) *pretty, or elegant*; (S, A, K;) as some say, peculiarly in the face; (TA;) or applied to the face: (A:) or *bright* (Msh, TA) in the face: (Msh:) the first is expl. by Lth as signifying *fair of face*: fem. **صَبِيحَةٌ** and **صَبَاحَةٌ**: and the pl. of **صَبِيحٌ** and **صَبَاحٌ**, and of their fems. here mentioned, is **صَبَاحٌ**. (L, TA.)

صَبَاحَةٌ *Beauty, comeliness, prettiness, or elegance*; (S, A, K;) as some say, peculiarly in the face: (TA:) or *brightness in the face*: (Msh:) it is said that **صَبَاحَةٌ** is in the face; **وَضَاءَةٌ**, in the skin; **جَمَالٌ**, in the nose; **حَلَاوَةٌ**, in the eye; **مَلَاةٌ**, in the mouth; **ظَرْفٌ**, in the tongue; **رَفَاقَةٌ**, in the stature; **لَبَاقَةٌ**, in the qualities of the mind; and that the completion of beauty is in the hair. (L, TA.) [See 1, last sentence.]

صَبِيحَةٌ: see **صَبِيحٌ**: and **صَبَاحٌ**, in two places.

صَبَاحِيٌّ *Intensely red blood*: (K, TA:) from **أَصْبَحَ** signifying one "whose hair is overspread with redness." (TA.) — **أَسْنَةٌ صَبَاحِيَّةٌ** *Wide spear-heads*. (K, TA. [In the CK the latter word is without teshdeed.]) Isd says, I know not the person or thing in relation whereto they are thus called. (TA.) [See also **مَصْبَاحٌ**.]

صَبَاحٌ: see **صَبِيحٌ**.

صَابِحٌ [*Giving to drink a morning-draught, or what is termed a صَبُوحٌ*: act. part. n. of 1, q. v.: see also Ham p. 66. And] *One who waters his camels in the morning, between day-break and sunrise*. (TA. [See **صَبْحَةٌ**.]) — And † *One who makes a hostile, or predatory, incursion upon a people in the morning*; as though he made it to be to them a **صَبُوحٌ**. (Ham p. 66.) — **الحَقُّ الصَّابِحُ** *The plain, manifest, clear, truth*. (K, TA.)

أَصْبَحَ *Of a black colour inclining to redness*: (K:) or *having redness intermixed in his black hair*: (Sh, TA:) or *whose hair, or beard, has a red hue overspreading it*: (Abou-Nagr, Sh, TA:) or *having hair intensely red*: (TA:) it is *nearly the same as أَصْبَبَ*: (Lth, S:) and is an epithet applied to a man and to a lion: (S:) and to hair as meaning *having whiteness naturally intermixed in it with redness*; (K, TA;) of whatever kind it be: (TA:) fem. **صَبَّاحَةٌ**: (K:) and pl. **صَبَّاحٌ**: (TA:) and hence [accord. to some] **الصَّبْحُ** meaning "the dawn;" for, as Az says, the colour of the

true dawn inclines a little to redness. (TA.) [Hence, because of his colour,] **الْأَصْبَحُ** signifies *The lion*. (K.) In the phrase **أَسْوَدُ صَبْحٍ**, the epithet is added as a corroborative. (Z, TA.) — And the fem., **صَبَّاحَةٌ**, signifies *A female conspicuous, or clear, or fair, in the جَبِينِ [or side of the forehead]*. (TA.)

سَيَاطُ أَصْبَحِيَّةٍ *A whip*: (S, K:) and **سَيَاطُ أَصْبَحِيَّةٍ** *certain whips*: (AO, S, TA:) so called in relation to **ذُو أَصْبَحٍ**, one of the Kings of El-Yemen, (AO, S, K, TA,) of Himyer. (TA.)

إِصْبَاحٌ: see **صَبْنٌ**, in two places. — It is said to signify also *Darkness*; contr. of **صَبْنٌ**, which is its primary signification: and accord. to Esh-Shereeshee, *redness of the hair*. (Har p. 284.)

أَصْبُوحَةٌ: see **صَبَاحٌ**, in two places.

تَصْبِيحٌ *The morning meal, that is eaten between daybreak and sunrise*; syn. **غَدَاةٌ**: (A, K:) a subst. of the measure **تَفْعِيلٌ**, (K, TA,) similar to **تَرْعِيبٌ** &c.: pl. **تَصَابِيحٌ**. (A, TA.) One says, **قَرَّبَ إِلَى الضُّيُوفِ تَصَابِيحَهُمْ** [*He brought near to the guests, or put before them, their early morning-meals*]. (A, TA.)

مَصْبَحٌ, (S, Msh, and some copies of the K,) formed from the unaugmented verb, (S, Msh,) and **مَصْبَحٌ**, (S, Msh, K,) formed from the augmented verb **أَصْبَحَ**, (S, Msh,) *The place of entering upon the time of morning called صَبَاحٌ*: and *the time of entering upon the same*: (S, Msh, K:) or the former signifies i. q. **صَبَاحٌ**, and *the time thereof*, and *the place thereof*. (Marg. note in a copy of the S.) See also **صَبَاحٌ**.

مَصْبَحٌ: see the next preceding paragraph: and see also **صَبْنٌ**, in two places.

مَصْبَحٌ: see the paragraph here following, in four places.

مِصْبَاحٌ *A lamp*: or its *lighted wick*: syn. **سِرَاجٌ**: (S, K:) the latter is the proper meaning (L) [though not the more usual], and is the meaning intended in the Kur xxiv. 35, (Bd, L, Jel,) or *a large, bright, or brilliant, سِرَاجٌ*: (Bd:) and **مِصْبَحٌ** signifies *a lamp*: (L:) [the pl. of this is **مَصَابِيحٌ**: and] the pl. of **مِصْبَاحٌ** is **مَصَابِيحٌ**. (Msh.) — **أَعْلَامُ الْكَوَاكِبِ مَصَابِيحُ النُّجُومِ** [i. e.

† *The stars, or asterisms, that are signs of the way to travellers*]. (L, TA.) — Also *A large [drinking-vessel of the kind called] قَدَحٌ*: (AHn, K;) and so **مِصْبَحٌ**: (K:) or **مَصَابِيحٌ** [the pl. of the former] signifies the [vessels called] **أَقْدَاحٌ** [pl. of **قَدَحٌ**] *with which one drinks the morning-draught called صَبُوحٌ*. (S.) — And *A she-camel that remains in the morning in the place where she has lain down*, (S, K, TA,) *not going forth to pasture*,

(S, TA,) *until the sun has risen high*, (S, K, TA,) *by reason of her strength* (K, TA) *and her fitness*: (TA:) the quality thus described is approved: (As, S, TA:) and such a she-camel is also termed **مِصْبَحٌ**: pl. of the former as above.

(TA.) — And *A wide spear-head*; (K, TA;) [app. of such as are termed **أَسْنَةٌ صَبَاحِيَّةٌ**]; as also **مِصْبَحٌ**. (TA.)

مُصْبِحٌ *Drinking a morning-draught, or what is termed a صَبُوحٌ*. (S, K. [See also **صَبَّاحٌ**, first sentence.])

صبر

1. **صَبَّرَهُ**, aor. = , (S, M, A, K,) inf. n. **صَبْرٌ**, (M, K,) *He confined him; held him in custody; detained, retained, restrained, or withheld, him, or it*; (S, M, A, K;) **عَنْهُ** from it. (M, A, K.) [Accord. to a copy of the A, **صَبْرُهُ** signifies the same; but this may be a mistranscription. Hence,] **صَبَّرْتُ نَفْسِي** *I restrained, or withheld, myself, or my soul*; (S, Mgh;) **عَلَى كَذَا** [to endure such a thing]. (Mgh.) 'Antarah says, mentioning a battle in which he was engaged,

• **فَصَبَّرْتُ عَارِفَةَ بِذَلِكَ حَرَةً**
• **تَرَسُّوْا إِذَا نَفْسُ الْجَبَانِ تَطَلَّعَ**

meaning **حَبَسْتُ نَفْسًا صَابِرَةً** [i. e. *And I restrained thereat a soul patient and ingenuous, that is firm when the soul of the coward yearns*: the last word (for **تَطَلَّعَ**) I have here rendered on the supposition that the poet describes the soul of the coward as one that is yearning for home]. (S.) [And hence,] **صَبَرَ** is also used intransitively: (Msh:) [or as a trans. verb of which the objective complement, namely, **نَفْسُهُ**, is understood:] you say, **صَبَرَ**, aor. and inf. n. as above, (S, M, Msh, K,) *He was, or became patient, or enduring*; contr. of **جَزَعَ**: (M, K:) or *he restrained, or withheld, himself, or his soul, from impatience*: (S, Msh:) or *he restrained, or withheld, himself, or his soul, from impatience, and his tongue from complaint, and his members from broil*: or, accord. to Dhu-n-Noon, *he shunned acts of opposition, and was calm in suffering the pangs of afflictions, and made a show of competence in a state of protracted poverty in places where the means of subsistence were found*: or, as some say, *he endured trial, or affliction, with good manners*: or *he was contented in trial, or affliction, without show of complaint*: or *he constrained himself to attempt things that he disliked*: or, accord. to 'Amir Ibn-'Othmán, *he maintained constancy with God, and received his trials with an untroubled mind*: or, accord. to El-Khowwás, *he steadily adhered to the statutes of the Kur-án and the Sunneh*: or, as some say, *he was content to perish for gaining the approval of him whom he loved*: or, accord. to El-Hareree, *he made no difference between a state of ease, comfort, and affluence, and a state of affliction*; preserving calmness of mind in both states: (B:) and you also say **أَصْطَبَرَ**, (S, M, Msh, K,) and **أَصْبَرَ**, (S, M, K, TA, [in the CK, erroneously, أَصْبَرُ,])

changing the ط into ص, but not أَطْبَرُ, for ص is not to be incorporated into ط; (§;) and likewise تَصَبَّرُ; (M, K;) both syn. with صَبَرَ; (M;) or تَصَبَّرُ signifies *he constrained himself to be patient*; (§, TA;) [or *he took patience*: and اصْطَبَرَ, *he acquired patience*; and *he was tried with patience*: see صَابِرٌ.] One says, صَبَرَ فُلَانٌ عِنْدَ الْبُصْبَةِ Such a one was patient on the occasion of affliction. (§.) And صَبَرْتُ عَلَى مَا أَكْرَهُ [I was patient of, or I endured with patience, or bore with, what I dislike]. (A.) And صَبَرْتُ عَمَّا أَحِبُّ [I endured with patience the withholding of myself, or the being debarred, from what I love, or like; or I was patient of the loss, or want, of what I love, or like]: (A:) and تَصَبَّرْتُ عَنْهُ [I constrained myself to endure with patience the withholding myself, or the being debarred, from it, or him; or I constrained myself to be patient of the loss, or want, of it, or him]. (L, voce تَجَلَّدَ.) And أَفْضَلُ الصَّبْرِ التَّصَبُّرُ [The most excellent kind of patience is the constraint of oneself to be patient]: a saying of 'Omar. (IAqr.) And بَدَنِي لَا يَصْبِرُ [My body will not be patient of cold, or will not endure patiently cold]. (A.) And صَبْرٌ signifies also *The being bold or daring* [in enduring, or attempting, a thing]. (TA.) — Also *He made him, or it, firm, or fast; or bound, or tied, him, or it, firmly, or fast.* (TA.) [Hence,] صَبَرَهُ عَلَى الْقَتْلِ, inf. n. as above, *He confined him, namely, a man, and other than man, [with bonds or otherwise,] (K, TA,) alive, (TA,) and shot, or cast, at him until he died: (K, TA:) or he set him up for slaughter: (M:) and you say also, قَتَلَهُ صَبْرًا; (§, M, Mṣb, K;) and صَبْرَهُ; meaning he confined him (i. e. a man) to die, until he died; and in like manner you say أَصْبَرَهُ; (§;) which latter signifies also *he slew him in retaliation.* (T in art. بَوَأَ.) And قَتَلَ صَبْرًا *He (i. e. any living thing) was confined alive, and then shot at, or cast at, until he was put to death: (§;) or he (any living thing) was bound until he was put to death: (Mṣb:) or he (a man) was bound hand and foot, or held by another man, until he was beheaded: (Mgh:) or he was slain [deliberately,] not on the field of battle, nor in war or fight, nor by mistake: (A'Obeyd:) and صَبْرٌ he was confined, (A,) or held and confined, (B,) to be put to death. (A, B.)* صَبْرُ الرُّوحِ [signifies *The confining the living, and shooting, or casting, at him until he dies; as is shown in the TA: but it] occurs in a trad., in which it is forbidden, as meaning the act of gelding, or castrating. (A, TA.) — Also, (§, Mṣb,) aor. and inf. n. as above. (Mṣb,) *He confined him to make him swear, until he swore, or took an oath; as also أَصْبَرَهُ: (§;) or he made him to swear a most energetic oath; (Mṣb;) as also صَبَرَ يَمِينَهُ, (A, Mgh,) which is a tropical phrase: (A:) and أَصْبَرَهُ, (TA in art. بَلَّتَ,) or عَلَى يَمِينٍ, (TA in the present art.,) *he (the judge, or governor,) constrained him to swear, or take an oath. (TA.)* And صَبَرَ *He was confined, or held in custody, in order that he might be made to swear, or take an oath. (A.)* And حَلَفَ صَبْرًا *He****

swore, or took an oath, being confined, or held in custody, (§, M,) by the judge, or governor, (M,) in order that he might be made to do so. (§, M.) And صَبَرَ يَمِينًا *He swore, or took an oath: (TA in art. بَلَّتَ:) and he compelled one to take an oath. (Mgh.) — See also 2. — Also He clave to him; namely, a man; syn. لَزِمَهُ. (M, K.) — صَبَرْتُ: see 8. — صَبَرْتُ, (§, [thus in my copies, without any complement,]) or صَبَرْتُ بِهِ, (M, Mṣb, K,) aor. 2, inf. n. صَبَرَ (§, M, Mṣb, K) and صَبَارَةً, (§, Mṣb, K,) *I became responsible, or surety, for him, or it. (§, M, Mṣb, K.) — And أَصْبِرْني Give thou to me a surety. (§, K.) — صَبَرُوا طَعَامَهُ, (so in the CK, [agreeably with an explanation of the pass. part. n. مَضْبُورٌ, q. v.,]) or صَبَرُوهُ, (so in the M, and in my MS. copy of the K, [both probably correct,]) *They collected their wheat together without measuring or weighing it; made it a صَبْرَةٌ [q. v.]. (M, K.)***

2. صَبْرَهُ, (M, Mṣb, K,) inf. n. تَصَبُّرٌ, (TA,) *He urged him, or made him, to be patient, by a promise of reward: or he said to him, Be thou patient: and أَصْبَرَهُ he made him to be patient: (Mṣb:) or the former, he commanded him, or enjoined him, to be patient; as also أَصْبَرَهُ: (M, K:) and the first, he required of him that he should be patient: (Sgh, TA:) and أَصْبَرَهُ, he attributed to him (جَعَلَ لَهُ) patience; (M, K;) as also اصْطَبَرَهُ. (TA.) — See also 1, second sentence. — صَبَرُوا طَعَامَهُ: see 1, last sentence. — صَبَرَ الشَّيْءَ, inf. n. as above, *He heaped up the thing. (O.) — [صَبَرَ also signifies He embalmed a dead body with صَبِرٌ, meaning accord. to Freytag myrrh; but for this I know not any authority: he mentions the verb as occurring in this sense in "Hamak. Waked." p. 94, last line. — Also He ballasted a ship: used in this sense in the present day. See صَابُورَةٌ.]**

3. صَابِرَهُ, (A, MA,) inf. n. مُصَابِرَةٌ, (A, K) and صَابَرًا, (K,) [He vied with him in patience, or endurance; as shown in what follows: or] he acted patiently with him: (MA:) صَابَرُوا in the Kur iii. last verse means *Vie ye in patience, or endurance: (Ksh, Bd, Jel:*) or in this instance, in the saying وَاصْبِرُوا وَابْتَطُوا, the three verbs are progressive in meaning; the first meaning less than the second; and the second, less than the third: or the meaning is, [be ye patient] with yourselves, and [vie ye in patience] with your hearts in enduring trial with respect to God, and [remain ye steadfast] with your minds in desire for God: or [be ye patient] with respect to God, and [vie ye in patience] with God, and [remain ye steadfast] with God. (B, TA.) [See also 3 in art. رِبَطَ.]*

4. أَصْبَرَهُ: see 1, latter half, in four places: — and see 2, in two places. — مَا أَصْبَرَهُ [How patient, or enduring, is he!] — مَا أَصْبَرَهُمْ عَلَى النَّارِ [in the Kur ii. 170] means *How bold are they [to encounter the fire of Hell]! (K:) or how bold are they to do the deeds of the people of the fire [of Hell]! (TA:) or how much do they occupy*

themselves in doing the deeds of the people of the fire [of Hell]! (K:) this last explanation is in the Tekmileh. (TA.) — أَصْبَرَهُ also signifies He (the judge, A, TA, or the Sultān, El-Aḥmar, TA) retaliated for him. (El-Aḥmar, A, TA. [See 8.]) — أَصْبَرُ [intrans.] It (a thing) was, or became, hard; syn. اشْتَدَّ. (A. [See صَبَرَ.]) — He fell into what is termed صَبْرٌ, (K, TA,) i. e. a calamity: and he became in what is termed صَبْرًا, i. e. a حَرَّة. (TA.) — He sat upon the صَبِير, (K, TA,) i. e. the mountain. (TA.) — It (milk) was, or became, very sour, inclining to [the flavour of صَبِير, i. e.] bitterness. (K.) — He ate the صَبِيرَةَ, (IAqr, K,) i. e. the thin, round cake of bread so called. (TA.) — And He stopped the head of a flask, or bottle, with a صَبَار, (K, TA,) i. e. a stopper. (TA.)

5: see 1, near the middle of the paragraph, in four places.

6. تَصَابَرٌ [relating to a number of persons] signifies *The being patient, or enduring, one with another. (KL.)* [You say, تَصَابَرُوا They were patient, or enduring, one with another.] — And تَصَابَرُوا عَلَى فُلَانٍ *They leagued together, and aided one another, against such a one. (Ibn-Buzurj, TA in art. ضَغَرُ.)*

8. اصْطَبَرَ, and its var. اصْبَرَ: see 1, former half in three places. — اصْطَبَرَهُ *He retaliated by slaying him, or wounding him, or the like; (A, K;) and so صَبَرَهُ. (TA.) — [And accord. to Reiske, It was collected: (mentioned by Freytag:) app. as quasi-pass. of 1 in the last of the senses assigned to it above.] — اصْطَبَرَهُ: see 2.*

10. اسْتَصْبَرَ It (a vapour, TA) became dense. (K, TA. [See صَبِيرٌ.])

R. Q. 1, accord. to the §, صَبِيرٌ: see art. صَبِيرٌ.

صَبْرٌ [inf. n. of 1, q. v. — Used as a simple subst.;] *Patience, or endurance; contr. of جَزَعٌ: (M, K:) or restraint of oneself, or of one's soul, from impatience. (§. [Several other explanations of this word are shown by explanations of the verb.]) — شَهْرُ الصَّبْرِ The month of fasting: (K:) fasting being called صَبْرٌ because it is self-restraint from food and beverage and sexual intercourse. (TA, from a trad.) — قَتَلَ صَبْرًا, and قَتَلَ صَبْرًا: see 1. — يَمِينُ الصَّبْرِ The oath for which the judge, or governor, [in the CK الحَكْمُ is erroneously put for الحَكْمُ,] holds one in custody until he swears it: (M, K:) or the oath that is obligatory (K, TA) upon the swearer, (TA,) and which the swearer is compelled to take, (Mgh, K,) he being confined by the Sultān until he do so: (Mgh, TA:) such an oath is also termed صَبْرَةٌ: (Mgh:) [i. e.] the term مَضْبُورَةٌ is applied to an oath, (§, K, TA,) meaning one on account of which a man is confined, in order to make him swear it; (TA; [and this seems to be indicated by the context in the § and K;]) but the man being مَضْبُورٌ, and not the oath, the latter is thus*

termed tropically. (TA.) — [حَلَفَ صَبْرًا : see 1.]
 — See also صَبْر.

صَبْر (S, M, Mṣb, K) and صَبْرٌ (M, Mṣb, K)
 The side of a thing: (S, M, K:) or a side rising
 above the rest of a thing: (Mṣb:) or its upper
 part, or top: (TA:) and the edge of a thing: (S,
 M, K:) and its thickness: formed by transposi-
 tion from بَصْر: (S:) pl. أَصْبَار, (S, M, Mṣb, K,) and
 pl. pl. أَصْبَارَةٌ. (Mṣb.) أَصْبَارٌ signifies The
 sides of a vessel, (S,) and of a grave. (TA.)
 And you say, He filled the drinking-cup, (S, M,
 A, K,) and the measure, (A, TA,) إِلَى أَصْبَارِهِ
 (S, M, A, K,) to its top, (S, M, K,) as also إِلَى
 أَصْبَارِهِ; (S;) or to its uppermost parts; (TA;) or
 to its edges. (A.) And أَخَذَهُ بِأَصْبَارِهِ He took it
 altogether. (S, M, A, Mṣb, K.) And تَقَى الشَّيْءَ
 بِأَصْبَارِهِ + He met with complete distress, or ad-
 versity. (As, S.) And in a trad., the tree called
 بِسَدْرَةِ الْمُنْتَهَى is said to be صَبْرُ الْجَنَّةِ in the highest
 part of Paradise. (A, TA.) — Also the former,
 (S, M, K,) and صَبْرٌ (M, K,) Land in which
 are pebbles, (S, M, K,) not rugged. (S, M.)
 Hence, صَبْرٌ, q. v. (S, M.) — See also صَبْرٌ,
 in two places.

صَبْر: see صَبْرٌ: — and صَبْرٌ in two places: —
 and see also صَبْر.

صَبْر Ice; syn. جَمَد: (A, Sgh, K:) and [its
 n. un.] with ة, a piece thereof: (A, Sgh:) from
 أَصْبَر meaning أَشَدَّ. (A.)

صَبْر (S, M, Mṣb, K) and صَبْرٌ, which latter is
 allowable only in cases of necessity in poetry, (S,
 Mṣb, K,) or it is allowable in other cases, as also
 صَبْرٌ, agreeably with analogy, (Ibn-Es-Seed,
 Mṣb,) [Aloca:] a certain bitter medicine; (S,
 Mgh, Mṣb;) the expressed juice of a certain
 bitter tree; (M, K;) the expressed juice of a
 certain tree of which the leaves are like the
 sheaths of knives, long and thick, with a dusty
 and dull hue in their greenness, of rough appear-
 ance, from the midst of which there comes forth a
 stalk whereon is a yellow flower, نَمْد [but what
 this means I know not] in odour; (Lth, TA;) it
 grows like the green سَوْنَن [or lily], save that
 the leaves of the صبر are longer and broader and
 much thicker, and it contains very much juice;
 (AHu, M, O, TA;) it is crushed and thrown into
 the presses, then bruised with pieces of wood, and
 trodden with the feet until its expressed juice
 flows, when it is left until it thickens, then it is
 put into leathern bags, and exposed to the sun
 until it dries: (AHn, O:) the best sort is the
 سَقَطْرِي [i. e. of the Island of Snkutrà]: and it
 is also known by the name of صَبْرَةٌ [a name now
 applied to the plant]: (TA:) the n. un. is صَبْرَةٌ
 [and صَبْرَةٌ and صَبْرَةٌ]: and the pl. is صَبْرٌ. (M,
 TA.) — [Accord. to Freytag, it signifies also
 Myrrh: but for this I know not any authority.]

صَبْر: see صَبْر.

صَبْرَةٌ: see صَبْرَةٌ: — and see صَبْرَةٌ, in two
 places. — Also Urine, and dung of camels and

other beasts, compacted together in a watering-
 trough. (K.) — أَبُو صَبْرَةٍ, (so in a copy of the
 M,) or أَبُو صَبْرَةٍ, (so in the K and TA,) A
 certain bird; (M, K;) red in the belly, black in
 the head and wings and tail, the rest of it being
 red; (M;) thus in the L; (TA;) or red in the
 belly, black in the back and head and tail; (K;) thus
 in the Tekmileh: (TA:) [but] AHat says, in
 “the Book of Birds,” أَبُو صَبْرَةٍ, which is [the
 same as] أَبُو صَبْرَةٍ, is [a bird] red in the belly,
 black in the head and wings and tail, the rest of
 it being red, of the colour of صَبْر: and the pl. is
 صَبْرَاتٌ and صَبْرَاتٌ. (O.)

صَبْرَةٌ A quantity collected together, of wheat
 [&c.], without being measured or weighed, (S,
 M, Mṣb, K,) heaped up: (TA:) pl. صَبْرٌ. (S,
 Mṣb.) You say, اشْتَرَيْتُ الشَّيْءَ صَبْرَةً I bought
 the thing without its being measured or weighed.
 (S, Mṣb.) — And Reaped grain collected together;
 or wheat collected together in the place where it
 is trodden out: (M, TA:) or when trodden out
 and thrashed. (Mṣb in art. كَدَس.) — And
 Wheat sifted (M, K) with a thing resembling a
 سَرْنَد [or سَرْنَد, which is a Pers. word, here app.
 meaning a kind of net]. (M.) — And Rough, or
 rugged, stones, collected together: pl. صَبْرٌ. (M,
 K.) [See also صَبْرَةٌ.]

صَبْرَةٌ: see صَبْرَةٌ.

صَبْرٌ: see صَبْرَةٌ, in two places.

صَبْر (M, K) and صَبْرٌ (K) The fruit of a kind
 of tree, intensely acid, having a broad, red stone,
 brought from India, said to be (M) the tamarind,
 (M, K,) used as a medicine. (M.)

صَبْرٌ A stopper [of a bottle]; syn. سَدَاد. (K.
 [See 4, last sentence.]) — And The fruit of a
 certain acid tree. (K. [But in this sense it is
 probably a mistake for صَبْرٌ, q. v.])

صَبْرٌ: see صَبْرٌ, in four places.

صَبْرٌ: see صَبْرٌ, in two places. — Also A
 surety. (S, M, Mṣb, K.) You say, هُوَ بِهِ صَبْرٌ
 He is a surety for him, or it. (TA.) — And
 صَبْرٌ The chief, head, director, conductor, or
 manager, of the affairs of a people, or party:
 (M, K:) he who is patient for, and with, a people,
 or party, in [the managing of] their affairs:
 (A:) pl. صَبْرَاء. (M.) — [And accord. to Golius,
 A solitary man, having neither offspring nor
 brother: but app. a mistake for صَبْرٌ, which is
 thus expl. in the S in this art.] — Also, (S, M,
 K,) and صَبْرَةٌ (M,) A white cloud; (M, K;) and
 so صَبْرٌ and صَبْرٌ, of which the pl. is أَصْبَارٌ:
 (K:) or white clouds; (M, K;) as also أَصْبَارٌ, pl.
 of صَبْرٌ and صَبْرٌ: (Fr, Yağkoob, S:) or white
 clouds that scarcely ever, or never, give rain:
 (S:) or clouds, (M, K,) or white clouds, (As, S,) that
 become disposed one above another (As, S, M, K) in
 the manner of steps: (As, S, M:) or a dense cloud
 that is above another cloud: (M, K:) or a
 stationary portion of cloud: (K:) or a

portion of cloud which one sees as though it were
 مَصْبُورَةٌ, i. e. detained; but this explanation is of
 weak authority: or, accord. to AHn, clouds
 remaining stationary a day and a night; as
 though detained: (M:) or clouds in which are
 blackness and whiteness: or, as some say, clouds
 slow in motion, by reason of their heaviness and
 the abundance of their water: (Ham p. 786:) the
 pl. of صَبْرٌ is the same as the sing., (M,) or it is
 صَبْر. (S, M, K.) — And صَبْرٌ, A mountain:
 (O, K:) or الصَّبْر is the name of a particular
 mountain. (TA.) — [And accord. to Freytag, as
 from the K, in which I do not find this meaning,
 A hill consisting of stones.] — Also صَبْرٌ (K,) i. e.
 (TA) the صَبْر of a خَوَان [or table, or thing
 upon which one eats], (M, A, TA,) A thin,
 round cake of bread, which is spread beneath the
 food that one eats: (M, A, K:) or (K, TA, but
 in the CK “and”) upon which the food to be
 eaten at a wedding-feast is ladled (K, TA) by
 the maker of the bread: (TA:) also called صَبْرَةٌ.
 (K.)

صَبْرَةٌ: see the next paragraph: — and see
 صَبْرَةٌ.

صَبْرَةٌ (S, M, K) and صَبْرَةٌ and صَبْرَةٌ (K)
 Stones: (S, M, K:) or smooth stones: (TA:) or
 صَبْرَةٌ signifies, (M,) or صَبْرَةٌ signifies also, (K,) a
 piece of stone, or portion of stones: or of iron.
 (M, K.) A poet says, (S,) namely, El-Aqshà,
 (M,) or 'Amr Ibn-Milkaṭ Eṭ-Tâ-ee, addressing
 'Amr Ibn-Hind, who had a brother slain, (IB,)

• مَنْ مُبْلَغٌ عَمْرًا بِأَنَّ الْمَرْءَ لَمْ يَخْلُقْ صَبْرَةً •

(so in the S; but in the M and TA this verse is
 given differently, with شَيْئَانِ and أَنْ in the places
 of عَمْرًا and بِأَنَّ; and it is said in the M that
 accord. to one relation the last word is صَبْرَةٌ,
 [with ي,] which, it is added, is like صَبْرَةٌ in
 meaning;) [i. e. Who will tell 'Amr, or Sheyban,
 that man was not created stones?] but IB says
 that the last word is correctly صَبْرَةٌ, with kesr to
 the ص; and the poet means, man is not stone,
 that he should patiently endure the like of this:
 (TA:) [J says,] accord. to one relation, the last
 word is صَبْرَةٌ, with fet-ḥ, which is pl. of صَبْرٌ,
 the ة being affixed to denote its being a pl. pl.,
 for صَبْرٌ is pl. of صَبْرَةٌ, signifying strong, or hard,
 stones: [and he adds,] El-Aqshà says,

• قَبِيلُ الصَّبْحِ أَصَوَاتُ الصَّبَارِ •

(S:) but IB says that صَبْرٌ and صَبْرَةٌ are not pls.
 of صَبْرَةٌ; for فَعَالٌ is not a pl. form, but فَعَالٌ, with
 kesr, like جَعَالٌ and جَبَالٌ: (TA:) [and it is said
 that] the verse from which this is cited is not by
 El-Aqshà, and is correctly and completely as
 follows:

• كَانَ تَرْتَمِ الْهَاجَاتِ فِيهَا •

• قَبِيلُ الصَّبْحِ أَصَوَاتُ الصَّبَارِ •

by the stringed instrument thus called: (TS, K, TA,)
 the stringed instrument thus called: (TS, TA:)

accord. to the reading given in the S, the verse means, *As though the croaking of the frogs in it, a little before daybreak, were the sounds of falling stones*: and this is correct. (TA.) — See also صَبِير.

صَبَارَةٌ: see the next preceding paragraph.

مَصْبُورٌ: رَجُلٌ صَبُورٌ: see مَصْبُورٌ.

صَبِيرَةٌ: see صَبِيرٌ, last sentence.

صَبِيرَةٌ: أَبُو صَبِيرَةٍ: see صَبِيرَةٌ.

صَبَارَةٌ, [respecting the form of which see صَبَارَةٌ] (S, M, K,) and صَبَارَةٌ, without tesheed, (Lh, M, K,) and صَبِيرَةٌ, (K,) The intenseness of the cold (S, M, K) of winter: (S, M:) and [in an absolute sense] intenseness of cold: (TA:) and صَبِيرَةٌ signifies also the middle of winter; (K:) and so صَبِيرَةٌ. (TA.)

صَبَارٌ: see صَابِرٌ, in two places. — أَمْرٌ صَبَارٌ (S, M, A, K) and أَمْرٌ صَبُورٌ (K,) or the former only is meant in the K as having the first of the significations here following, (TA.) A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حَرَّةٌ; (T, S, M, A, &c.) for which حَرٌّ is erroneously put in copies of the K: (TA:) from صَبِيرٌ, q. v.; (S, M;) or from صَبَارَةٌ: or, accord. to some, such as is level, abounding with stoues, and difficult to walk upon: (M:) or the former is [the tract called] حَرَّةٌ تَيْكِي, and [that called] حَرَّةٌ النَّارِ (El-Fezáree:) or it has the first of the above-mentioned significations, and signifies also a [mountain, or hill, such as is termed] هَضْبَةٌ (ISK:) or smooth rock upon which nothing makes an impression: but the latter, accord. to Abou-Amr Esh-Sheybánee, signifies a هَضْبَةٌ without a pass. (ISH.) — Also أَمْرٌ صَبَارٌ (M, K) and أَمْرٌ صَبُورٌ (S, M, K) A calamity, or misfortune: and a severe war: (M, K:) or the latter, a distressing case. (S.) One says, وَقَعُوا فِي أَمْرٍ صَبَارٍ (M) and أَمْرٍ صَبُورٍ (S, M) They fell into a calamity, &c.: (M:) or the latter, they fell into a distressing case: (S:) or into a perplexing and distressing case, from which they could not escape, like the هَضْبَةٌ, above mentioned, without a pass: (Abou-Amr Esh-Sheybánee:) but in some of the copies of the “Alfiidh” [of ISK], أَمْرٌ صَبُورٌ, as though derived from صَبَارَةٌ, signifying “stones.” (TA.)

صَبَارٌ: see صَبَارٌ.

أَمْرٌ صَبُورٌ: see صَبَارٌ, in three places.

صَبَارَةٌ Rugged ground, rising above the adjacent part or parts, and hard, (K, TA,) in which is no herbage, and which produces none: or i. q. أَمْرٌ صَبَارٌ. (TA.) — See also صَبِيرٌ.

صَابِرٌ and صَبُورٌ (M, K,) the latter of which is also applied to a female, without ة, (M,) and صَبِيرٌ (M, K) and صَبَارٌ (M,) are epithets from صَبَرٌ “he was patient, or enduring:” (M, K:)

the five following epithets are said to denote different degrees of patience: صَابِرٌ is the most general of them [in signification, meaning simply Patient, or enduring]: مَصْطَبِرٌ signifies acquiring patience; and tried with patience: مُتَصَبِّرٌ, constraining himself to be patient: صَبُورٌ, having great patience; [or very patient;] whose patience is greater than that of others; [as also صَبِيرٌ; or this signifies rendered patient, from صَبَرَةٌ;] denoting quality, or manner: and صَبَارٌ, having an intense degree of patience; [or having very great patience;] denoting measure, and quantity: the pl. of صَبُورٌ is صَبِيرٌ. (TA.) As an epithet applied to God, (Abou-Is-hák [i. e. Zj],) الصَّبُورُ signifies The Clement, or Forbearing, who does not hastily avenge Himself upon the disobedient, but forgives, or defers: (Abou-Is-hák, K:) [it may be well rendered The Long-suffering:] it is an intensive epithet. (TA.) One says also, هُوَ صَابِرٌ عَلَى الْبُرْدِ [He is a patient endurer of cold]. (A.)

صَبِيرٌ &c.: see art. صَبِيرٌ.

صَبَارَةٌ: see صَبَارَةٌ.

صَابُورَةٌ Ballast of a ship; the weight that is put in the bottom of a ship. (TA.)

أَصْبَرُ [More, and most, patient or enduring]. أَصْبَرُ مِنْ حَبَارٍ [More patient than an ass] is a prov. (Meyd.) And one says, هُوَ أَصْبَرُ عَلَى الضَّرْبِ مِنَ الْأَرْضِ [He is more patient of beating than the ground]. (A.) [The fem.] صَبْرِي is applied to a she-camel by Honeyf El-Hanátim [as meaning Surpassingly patient or enduring]. (IAar, TA in art. بهي.)

أَصْبِرَةٌ Sheep or goats, and camels, that return in the evening and morning to their owners, not remaining away from them: (M, K:) [a pl.] having no sing.: (K:) [ISd says,] I have not heard any sing. of it. (M.)

مَصْبُورٌ [pass. part. n. of 1, q. v. Confined, &c. —] Confined [with bonds or otherwise], (K,) or set up, (M,) to be put to death: (M, K:) and رَجُلٌ صَبُورٌ a man confined, (K,) or set up, (M,) to be put to death: (M, K:) i. q. مَصْبُورٌ: لَلْقَتْلِ (Th, M, K:) and مَصْبُورَةٌ, applied to a beast (أَبِيمَةً, A), confined [or bound] to be put to death [and in that state killed by arrows or the like]; i. q. مَحْبُوسَةٌ عَلَى الْمَوْتِ: such is forbidden to be eaten. (S, A.) — مَصْبُورَةٌ applied to an oath: see صَبْرٌ. — Also Made into a صَبْرَةٌ, like a صَبْرَةٌ of wheat; so gathered or collected together. (TA.)

مَصْطَبِرٌ: see صَابِرٌ. [مَصْطَبِرٌ is expl. by Reiske as signifying Collecta caro (ὄγκος τῆς σαρκός): mentioned by Freytag: if so, it is app. مَصْطَبِرٌ: see its verb.]

صَابِرٌ: see صَابِرٌ.

صبح

صَبَحَ, aor. ٤, (AZ, S, K,) inf. n. صَبَحٌ, 1.

(AZ, S,) He pointed at him, or towards him, with his finger, (بِأَصْبَعِهِ,) disparagingly: (AZ, S, K:) or, as some say, he meant some evil thing to him when he (the latter) was inadvertent, not knowing. (TA.) — And صَبَحَ فَلَانًا عَلَى فَلَانٍ He directed such a one to such a one by pointing, or indication: (S, K:) because, when one directs a man to a way, or road, or to a thing that is latent, or obscure, he points towards it with the finger. (TA.) One says, مَا صَبَعَكَ عَلَيْنَا What directed thee to us? (TA.) And صَبَحَ بَيْنَ الْقَوْمِ He directed others to the people, or party. (TA.) Of one who magnifies himself, or acts proudly, in his government, or administration, one says, صَبَعَهُ الشَّيْطَانُ † [app. meaning The Devil has directed him]: and أَذْرَكَهُ أَصَابِعُ الشَّيْطَانِ [The fingers of the Devil have reached him]. (TA. [See the pass. part. n. below.]) — And one says, قَرَّبَ إِلَيْهِ طَعَامًا لَمَّا صَبَحَ فِيهِ i. e. [Food was presented, or offered, to him, or was placed, or put, before him, and] he did not put his finger into it. (TA.) [See also صَبَا, near the end.] — And صَبَعَ الدَّجَاجَةَ (O, K,) inf. n. as above, (TA,) He inserted his finger into the hen in order that he might know if she were [near] laying an egg or not: (O, K:) mentioned by Z. (TA.) — And صَبَعَ الْإِنَاءَ He put his finger upon the vessel so that what was in another vessel flowed upon it [into the former vessel]: (A'Obeid, S, O, K:) or, as some say, he put together his two fingers, [or two of his fingers,] then discharged, or let flow, what was in the vessel, of wine, or beverage, into a thing with a narrow head [or mouth]: or, accord. to Az, he discharged, or let flow, what was in the vessel, of wine, or beverage, between the extremities of [either of] his two thumbs and fore fingers, in order that it might not become scattered, and pour forth copiously. (TA.) — And صَبَعَهُ, inf. n. as above, He hit, or hurt, his finger. (TA.) — صَبَعَ عَلَى الْقَوْمِ, inf. n. as above, meaning He came forth upon the people, or party, is said to be originally صَبَا, with ٤. (TA.)

[4. اصبح, followed by عَلَى, is said by Freytag, as on the authority of Meyd, to signify He (a pastor) fed and managed well his cattle: but this is perhaps taken from a mistranscription of the saying, mentioned by Meyd, عَلَى مَا شِئْتِ, لِلرَّاعِي عَلَى مَا شِئْتِ, q. v. infra.]

صَبَغٌ † Self-magnification, or pride; (O, K, TA;) such as is consummate; (TA;) and haughtiness, or insolence, or vain glory; (O, TA;) and مَصْبَغَةٌ signifies the same. (O, K, TA.)

صَبَغٌ i. q. صَبَحٌ [q. v.]: the ع being substituted for the ح. (MF on the letter ع.)

أَصْبَغَ and أَصْبَغَ and أَصْبَغَ and أَصْبَغَ (S, O, Msh, K) and أَصْبَغَ and أَصْبَغَ (O, Msh, K) and أَصْبَغَ and أَصْبَغَ, the ٤ being thus trebly vowelled, and the ب likewise (Msh, K) with every one of the vowelings of the ٤, (K,) and أَصْبُوعٌ also, (Msh, K,) of all which forms the

first is the [only] one commonly known and the one approved by persons of chaste speech, (Msb,) all mentioned by Kr, (K,) and by Lh also on the authority of Yoo, (TA,) *A finger: and a toe:* (MA, KL, &c.): of the fem. gender, (Msb,) or fem. and masc., (S, O, Msb, K,*) but generally fem.: (O, Msb, K:*) pl. (of اصبع, MA) أَصَابِعُ and (of اصبوع, MA) أَصَابِيعُ. (MA, K.) — One says, بِمَرْتَنَى الْأَصَابِعِ [With the mention of them the fingers are bent]; meaning that they are reckoned as the best, [or among the best,] for the best are not many. (M, on a verse cited in the first paragraph of art. ثَنَى.) [See also two similar exs. in the first paragraph of art. حَنَى and حَنَى.] — And لِلرَّاعِي عَلَى مَا شِئْتَهُ إصْبَعُ [The pastor has a finger pointing at his cattle, or camels or sheep or goats]; meaning, [has upon his cattle] an impress of a good state or condition; (S, K, TA;) i. e. they are pointed at with the fingers because of their goodness and fatness and good tending. (TA.) [See also a verse cited voce صَلْب.] And similar to this saying is the prov., إِنَّهُ لَحَسَنٌ عَلَيْهِ مِنَ اللَّهِ تَعَالَى إصْبَعُ حَسَنٌ [Upon him is, from God, (acknowledged be his absolute supremacy,)] an impress of a good state or condition. (Meyd.) And one says also, إِنَّهُ لَحَسَنٌ عَلَيْهِ مِنَ اللَّهِ تَعَالَى إصْبَعُ فِي مَالِهِ [Verily he is good in respect of the impress upon his cattle [indicative of their state or condition]]. (IAqr, TA.) — And فَلَانٌ مُغْلٌ إصْبَعُ [Such a one is unfaithful, treacherous, or perfidious. (O, K, TA:*)] — And إِنَّهُ لَحَسَنٌ فِي هَذَا الْأَمْرِ [He has a finger in this affair]. (TA.) — The Prophet said قَلْبُ الْمُؤْمِنِ بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ يَقْلِبُهُ كَيْفَ شَاءَ [The heart of the believer is between two of the fingers of God: He turneth it about as He pleaseth]. (O.) — And a man says, in respect of a difficult affair, when he has been made to have recourse to a strong man, able to bear his burden, إِنَّهُ يَكْفِيهِ بِإِصْبَعٍ وَاحِدَةٍ [Verily he will make an end of it with one finger]: and أَنَّهُ يَكْفِيهِ بِإِصْبَعِهِ [Verily the smallest of his fingers will suffice him for its accomplishment; the ب thus prefixed to the agent being redundant, as in كَفَى بِاللَّهِ شَيْئًا and many other instances]. (O.) — أَبُو الْإِصْبَعِ is one of the surnames of *The Devil*. (TA. [See صَبَعَةُ الشَّيْطَانِ, above.]) — [إِصْبَعُ] signifies also † *A prong*, as resembling a finger: so in the S and K in art. حَفَر, and in other instances. — أَصَابِعُ الْفَتَيَاتِ, (O, TS, K,) in the “Minhaj” of Ibn-Jezleh, [app. a mistranscription,] and in the L اصابع البنات, (TA,) † [Common clinopodium, or wild basil,] the sweet-smelling plant called in Pers. الْفَرْجَمَشَك, (AHn, O, K,) which grows abundantly in the southern parts of Arabia, and is not depastured by any animal. (AHn, O.) — أَصَابِعُ الْعَذَارَى † *A species of grapes*, (AHn, O, K,) black, (AHn, O,) long, like the acorn, likened to the dyed fingers of virgins; (AHn, O, K:*) the bunch thereof is about a cubit [in length], compact [so I render مُتَدَاخِلٌ, supposing it to be similar to

applied to herbage &c.,] in the grapes; its raisins are good; and it grows in the Saráh (السَّوْرَة). (AHn, O.) — أَصَابِعُ فُرُوسٍ † *The flowers* of the سَوْرَجَان [or *Hermodactylus* (the *Iris* of Linn.?) now applied to meadow-saffron, a species of colchicum]; (O, K;) the potency of which is like that of the سَوْرَجَان [itself]. (TA.) — أَصَابِعُ فِرْعَوْنَ † [Certain things] resembling the مَرَاوِد [or مَرَاوِد with which كُحْل is applied], of the length of the finger, (K, TA,) red; (TA;) brought from the Sea of El-Hijáz; of proved efficacy for the speedy consolidation of wounds. (K.) — أَصَابِعُ صُفْرَى † *The root* (أَصْل) of a certain plant of which the form is like the hand, (O, K,) variegated with yellowness and whiteness, hard, and having a little sweetness; and there is a species thereof yellow, with a dust-colour, but without whiteness: (O, TA:) so says Ibn-Jezleh: (TA:) it is beneficial as a remedy for madness, or diabolical possession, and for poisons, (K, TA,) and the sting, or bite, of venomous, or noxious, reptiles, or the like, and it acts as a dissolvent of thick excrescences. (TA.) — As a measure, إِصْبَعُ signifies [A digit; i. e. a finger's breadth;] the width of six moderate-sized barley-corns; (Msb voce جَرِيب;) the fourth part of the قَبْضَة. (Mgh and Msb ibid.)

أَصْبُوعُ: see إِصْبَعُ, first sentence.

مَصْبَعَةٌ: see صَبَغ.

مَصْبُوعٌ † *Self-magnifying, or proud*. (IAqr, O, K, TA.)

صَبَغ

1. صَبَغَة aor. 2 and 3 (S, O, Msb, K, the former not in the copy of the K used by SM) and 2, (Fr, O, Msb, K,) inf. n. صَبَغَ (S, O, Msb, K) and صَبَغَ (As, O, K) and صَبَغَ (AHn, TA,) [of which last, صَبَغَ (q. v.), also said to be an inf. n., is perhaps a contraction, or, as is said in the Ksh ii. 132, it means a mode, or manner, of صَبَغَ,] He dyed it, or coloured it; (K, TA;) namely, a garment, or piece of cloth; (S, O, Msb, TA;) and white, or hoary, hair, and the like. (TA.) [It is said that] the primary meaning of الصَّبَغ in the language of the Arabs is *The altering* [a thing]: and hence صَبَغ الثَّوْبُ, meaning *The garment, or piece of cloth, was altered in colour to blackness or redness or yellowness* [&c.]. (TA.) — [Hence,] صَبَغُ الْقَمَةِ, aor. 2, inf. n. صَبَغَ, † *He moistened the mouthful with oil or grease* [or any kind of صَبَغ i. e. sauce &c.]; and he dipped it, or immersed it; and in like manner any other thing. (TA.) [Thus] one says, صَبَغَ فِي الْمَاءِ (As, O, K) and فِي الْمَاءِ (TA) † *He dipped, or immersed, his hand, or arm, in the water*. (As, O, K, TA.) And صَبَغَتِ النَّاقَةُ † *The she-camel dipped her lips in the water*. (As, O, TA.) — [Hence also,] the term صَبَغ is used by the Christians as meaning † *The dipping, or im-*

mersing, of their children, [i. e. baptizing them,] in water. (Az, S, TA.) One says, صَبَغَ وَلَدَهُ فِي النَّصْرَانِيَّةِ, inf. n. [صَبَغَ (as shown in the next preceding sentence) and] صَبَغَهُ, † *He introduced his child into the Christian communion*, it is said, by dipping, or immersing, him in the water of baptism. (TA.) And صَبَغَ وَلَدَهُ فِي الْيَهُودِيَّةِ † *He introduced his child into the Jewish communion* [probably by baptism combined with circumcision: but see صَبَغَة, an explanation of which seems to indicate that circumcision alone is meant in this case]. (TA.) — And يَصْبُغُونَ الْحَدِيثَ † *They colour and alter information, or discourse*. (O.) — And صَبَغُوهُ فِي عَيْنِهِ † *They altered him in his estimation; and informed him that he had become altered from the state in which he was*. (TA.) And it is said that صَبَغُونِي فِي عَيْنِكَ and صَبَغُونِي mean *They pointed me out to thee as one who would accomplish what thou desiredst of me; from the saying of the Arabs, صَبَغَتِ الرَّجُلَ بِعَيْنِي I pointed at the man with my eye and with my hand*: (O, K:*) but Az says that this is a mistake; that the Arabs when they mean thus say صَبَغْتُ, with the unpointed ع. (O.) — One says also, صَبَغَ يَدَهُ بِالْعِلْمِ, (Msb,) or بِفَنٍّ مِنْ الْعِلْمِ, (TA,) † *He laboured in science, [or in a species of science or knowledge, and in work,] and became notable therein* [or thereby]. (Msb.) — صَبَغَ صُرْعَهَا, inf. n. صَبُوعٌ, † *Her udder became full, and goodly in colour*: (O, K, TA:) said of a camel. (O, TA.) — And صَبَغَتِ عَضَلَتَهُ, (O, K,) aor. 2, (O, TA,) inf. n. صَبُوعٌ, (TA,) said of a man, (O,) *His عضلة [or muscle] became long*: (O, K:) like صَبَغَتْ. (O, TA.) And صَبَغَ الثَّوْبُ, inf. n. صَبُوعٌ, *The garment, or piece of cloth, was long and ample*: a dial. var. of صَبَغَ. (TA.) — And صَبَغَ فِي الطَّعَامِ, aor. 2, *He [app. a camel] put his head into the food*: as also صَبَا. (O.) And صَبَغَتِ الْإِبِلُ فِي الرِّعْيِ [The camels put their heads into the pasture, or herbage]. (O, TA.) And صَبَغَتْ فِيهَا رَأْسَهَا [or فِيهِ, She put her head into it]; like صَبَات. (TA.)

2. صَبَغَتْ ثِيَابَهَا *She (a woman) dyed her garments much*. (O.) — صَبَغَتْ الرُّطْبَةَ, (S, A, TA,) or البُسْرَةَ, (O, L, TA,) inf. n. تَصْبِيعٌ, (L, TA,) i. q. ذَنَبَتْ † [i. e. *The ripening date, or the full-grown unripe date, began to ripen, or showed ripening, or became speckled by reason of ripening, or ripened, at the part next the base and stalk*]: (S, O, L, TA:) or became coloured. (A, TA.) And اصْبَغَتْ النَّخْلَةُ † *The palm-tree showed ripening in its dates*; (O, K, TA;) as also صَبَغَتْ, inf. n. as above: (K:) or, accord. to Az, تصبِيع in relation to the palm-tree [itself] is not known. (TA.) — And صَبَغَتِ النَّاقَةُ, (Az, O, K,) inf. n. as above, † *The she-camel cast her young one when its hair had grown*; as also † اصْبَغَتْ: (O, K:) but صَبَغَتْ, with س, which means the same, is more commonly used. (Az, O, TA.)

4: see 2, in two places. — أَصْبَغَ اللَّهُ عَلَيْهِ التَّعْمَرُ — أَصْبَغَ

is a dial. var. of *أَسْبَغَا*, (O, K,*) meaning *God rendered benefits, or boons, complete, full, or ample, to him.* (O.)

5. *تَصَبَّغَ فِي الدِّينِ* is from *الْقَبْغَةُ*, (Lh, O, K,) and means † *He became settled, or established, in religion*: (TK:) and so *تَصَبَّغَ صِبْغَةً حَسَنَةً*; expl. by Z as meaning † *He was, or became, in a good state [in respect of religion].* (TA.)

8. *اصْطَبَّغَ بِكُنَا* *It was, or became, dyed, or coloured, with such a thing.* (TA. [There said to be tropical; but this I doubt.]) — *اصْطَبَّغَ بِالصَّبْغِ*, (S, O, K,) or *بِالْخَلِّ*, (El-Farábec, Mgh, Msh,) and the like, and, as some say, *مِنْ الْخَلِّ*, (Msh,) or *فِي الْخَلِّ*, (Mgh, [so in my copy, but app. a mistranscription,]) † *He made use of what is termed صَبْغ [or sauce, &c.],* (O, K, TA,) or *vinegar*, (TA,) *to render his bread savoury*; (O, K, TA;) *الصَّبْغُ* including olive-oil, as well as vinegar, and similar seasonings. (TA.) One may not say, *اصْطَبَّغَ الْخُبْزَ بِخَلٍّ*. (Mgh, Msh.) — *اصْطَبَّغَ* also signifies † *He made, or prepared, what is termed صَبْغ [i. e. sauce, &c.].* (TA.)

صِبْغَةٌ (AZ, As, S, Mgh, O, Msh, K) and *صَبَّغٌ* (S, O, Msh, K) and *صَبْغٌ*, (O, K,) or this is an inf. n., differing from *صَبَّغٌ*, (AZ, As, L,) and *صَبَّغٌ*, (Mgh, O, Msh, K,) as some say, (O,) or this last is a pl. of the first, (O,* Msh,) [or] the pl. of *صَبَّغٌ* is *أَصْبَاحٌ*, (S,) *A dye*; (AZ, As, S, Mgh, O, Msh, K;) *used for colouring clothes* [&c.]: (TA:) the pl. of *صَبَّغٌ* is *أَصْبَغَةٌ*; and *أَصْبَاحٌ* is a pl. pl. [i. e. pl. of *أَصْبَاحٌ*]. (TA.) — [Hence, app.,] one says of a girl, or young woman, when one first takes her as a concubine, or when he first has her conducted to him as a bride, (AZ, O,) or when one first marries her, (K,) *إِنَّمَا لَحْدَيْتُهَا الصَّبْغَ* † [Verily she is one newly taken as a concubine, or a bride: app. alluding to the recent application of the dye of the *hinnā*]. (AZ, O, K.) And one says also, *مَا أَخَذْتُهُ بِصَبْغٍ*, (K,) i. e. [I did not, or he did not, take it, or acquire it,] for its proper price, [app. meaning its cost-price, or prime-cost,] but for a high [or raised] price. (AZ, O, K,*) — *صَبَّغٌ* also signifies, (S, Mgh, O, Msh, TA,) and so does *صَبَّاحٌ*, (Mgh, TA,) or the latter is pl. of the former, (S, O, TA,) † *A seasoning, or condiment, for bread, to render it savoury*; (S, Mgh, O, Msh, TA;) particularly (Msh) *such as is fluid*, (Mgh in art. *ادَم*, and Msh,) *as vinegar*, (Mgh, Msh, TA,) and olive-oil, (Mgh, TA,) and the like, (Msh, TA,) [i. e. any sauce,] in which the bread is dipped: (Msh:) so called because the bread is dipped in it, (Mgh, TA,) and coloured thereby: (Mgh:) the pl. of *صَبَّاحٌ* is *أَصْبَغَةٌ*: one says, *كَثُرَتِ الْأَصْبَغَةُ عَلَى الْمَائِدَةِ* † [The sauces, or fluid seasonings, were abundant upon the table]. (TA.) *صَبَّغٌ* is used in this sense, but not explained, in the K. (TA.) Hence, in the *Kur* [xxiii. 20], *وَصَبَّغَ لِلْأَكْلِيلِ*

† [And a sauce for those that eat]; (S, O, Msh, TA;) where it means, accord. to Fr, *olive-oil*; but accord. to Zj, *the olive [itself]*; and Az prefers the latter explanation: (TA:) some read *وَصَبَّاحٌ*. (Bd.)

صَبَّغٌ, in a horse, *The having the whole of the fetlock white, without its whiteness conjoining with that of what is termed التَّحْجِيلُ* [q. v.]. (TA.)

صَبَّغٌ: see *صَبَّغٌ*, first sentence.

صَبْغَةٌ, in a sheep or goat, or in a ewe, † *Whiteness of the extremity of the tail*; the quality denoted by the epithet *صَبَّغَاءُ*. (TA.) — Also † *A date that has become partly ripe, i. e. ripe in a part thereof.* (O, K.)

صَبْغَةٌ: see *صَبَّغٌ*, first sentence. — It also means † *Religion*, syn. *دِين*, (AA, O, K,) and *مِلَّةٌ*; (K;) and the *religious law*, syn. *شَرِيعَةٌ*; (TA;) and *anything whereby one advances himself in the favour of God*: (AA, TA:) [thus,] in the *Kur* [ii. 132], (O, TA,) *صَبْغَةُ اللَّهِ* means *the religion of God*, syn. *نُفُورَةُ اللَّهِ*, (O, Msh, K,) or *دِينُ اللَّهِ*, (S, Msh,) which is the meaning of *نُفُورَةُ اللَّهِ*; (Msh;) *the religion of God, with an adaptation to which mankind are created*; because its effect appears in him who has it like the dye in the garment; (Bd, Jel;) or because it intermingles in the heart like the dye in the garment; (Bd;) and it is said to be from the Christians' *صَبْغ* [or *صَبْغَةٌ* i. e. baptism] of their children in a sort of water that they have; (S; [and the like is said in the O, and Ksh, &c.];) *صَبْغَةٌ* being in this instance in the accus. case as an objective complement; (Msh;) for the meaning is "follow ye the religion of God;" (O, Msh;) or "we will follow the religion of God:" (O:) or it means *that which God has prescribed to Moḥammad*; i. e. *circumcision*: (O, K:) or *صَبْغَةٌ* is in this instance an inf. n., (Ksh, Bd, Jel,) signifying *a mode, or manner of*, *صَبَّغٌ* [i. e. of baptism], (Ksh,) relating to the baptism of the Christians, (Ksh, Bd,) a corroborative of the saying *أَمَّا* [in verse 130], as such put in the accusative case, (Ksh, Bd, Jel,) by reason of a verb understood, (Jel,) the meaning being *صَبَّغَنَا اللَّهُ صَبْغَتَهُ* [God hath baptized us with his baptism]; (Ksh, Bd, Jel;*) [so that *صَبْغَةُ اللَّهِ* signifies *the baptism of God*, and may here be rendered *We have received the baptism of God*;] the Muslims being hereby commanded to say to the Christians, "Say ye, God hath baptized us (*صَبَّغَنَا*) with the faith, with a baptism (*صَبْغَةٌ*) not like ours [i. e. not like our Christian baptism,] and purified us with a purifying not like ours;" or the Muslims being hereby commanded to say [of themselves], "God hath baptized us (*صَبَّغَنَا*) with the faith, as a baptism (*صَبْغَةٌ*), and we have not been baptized with your baptism (*لَمْ نَصْبَغْ صَبْغَتَكُمْ*)." (Ksh.)

صَبَّغِي a rel. n. from *صَبَّغٌ*. (Msh.) — [A seller of dyes. (Golius, on the authority of Meyd.)]

صَبَّاعٌ: see *صَبَّغٌ*, in five places.

صَبَّغٌ i. q. *مَصْبُوغٌ* [i. e. Dyed]; applied to a garment, or piece of cloth: and also used as a pl., applied to garments, or pieces of cloth. (L, TA.) [See also *مَصْبُغٌ*.]

صَبَّاعَةٌ *The craft, or art, of the dyer.* (O.)

صَبَّاعٌ *A dyer* (O, L, K) *of garments.* (O, K.) — And [hence,] † *A liar*: (K:) *one who colours and alters information, or discourse.* (O, K,*) The Prophet is related to have said, *أَكْذَبُ النَّاسِ مَنْ أَكْذَبَ النَّاسَ الصَّبَّاعُونَ وَالصَّوَاغُونَ* [Which may mean *The most lying of men, or of the most lying of men, are the dyers and the goldsmiths*; or † *those who colour, and those who transform, information, or discourse*]: El-Khaṭṭābee says, the meaning is, that the persons who practise the two crafts to which these words relate make many promises as to returning the goods, and often break their promises; wherefore they are said to be of the most lying of men; not that every one of them is one who lies: but he adds that it has been said to mean the moulding and colouring of speech with falsehood. (O.)

صَبَّاعٌ *نَاقَةٌ*, (O, K,) without *ة*, (O,) *A she-camel having her udder full, and goodly in colour.* (O, K.) — And *إِبِلٌ صَبَّاعَةٌ فِي الرِّعْيِ* [meaning *Camels putting their heads into the pasture*], with *ة*. (O. [See I, last sentence but one.])

أَصْبَغٌ † *A horse white in the forelock*, (AO, S, Mgh, O, K,) *all of it*: (AO, Mgh: [see also *أَسْفَفٌ*];) or *white in the extremities of his tail*: (S, O:) or *white in the extremities of the ear*: (K:) when the whiteness is in his tail, he is termed *أُتْعَلٌ*: or, accord. to AO, it signifies also *white in the whole of the tail, including its extremities.* (TA.) And † *A bird white in the tail*: (S, O, K, TA:) or, accord. to the book entitled "Ghareeb el-Ḥamām" by El-Ḥasan Ibn-'Abd-Allah El-Iṣbahānee El-Kātib, *white in the whole of the head*; but used in the former sense by the keepers of pigeons. (TA.) And [the fem.] *صَبَّغَاءُ* † *A sheep or goat (شَاةٌ, S, O, K) or a ewe (AZ, TA) white in the extremity of its tail*, (AZ, S, O, K, TA,) *the rest of it (i. e. of the animal) being black.* (TA.) — Also † *A species of neak birds.* (TA.) — Also, (applied to a man, O,) † *One who voids his excrement (O, K, TA) in his clothes (K, TA) when he is beaten (O, K, TA) and when he is frightened*: mentioned by Z. (TA.) — And *صَبَّغَاءُ*, † *A certain tree, or plant, (شَجَرَةٌ), like the ثَمَامٌ [which is applied to several species of panic grass], having a white fruit, growing in sands*: (K:) [but this seems to have been taken from three different explanations, here following:] accord. to Abou-Ziyād, *a certain tree, or plant, that grows in the sands, resembling the ضَعَّةُ* [which is applied to a species of the ثَمَامٌ], *which is one of the abodes of the gazelles in the hot season, lurking-places being excavated by them at its roots*: accord. to another, of the Arabs of the desert, *it is like the ثَمَامٌ*, but the *ضَعَّةُ* is larger in the leaves, and of a brighter green: accord. to

Abou-Naṣr, a certain tree, or plant, having a white fruit. (O.) And, (O, K,) as some say, (O,) † A bunch of herbage, of which, when it comes up, the upper portions are green on the side next the sun, and white on the side next the shade. (O, K.) — Also (i. e. أَصْبَغَ) The greatest of torrents. (Ibn-'Abbād, O, K.) [In this sense, though used as a subst., it seems to be, as in other senses, imperfectly decl., being originally an epithet: if not originally an epithet, it might, accord. to some authorities, be perfectly decl.]

مُصْبَغٌ [without ة] † A palm-tree (نَخْلَةٌ) showing ripening in its dates. (O, TA.)

[مَصْبِغَةٌ A dye-house: so in the language of the present day.]

مُصْبَغٌ Dyed much. (O.) In the phrase ثِيَابٌ مُصْبَغَةٌ, [it is said that] the epithet is with teshdēed لَكثْرَةٍ [which means to denote muchness, and also to denote application to many objects, so that it may be rendered either *Garments much dyed*, or simply *dyed garments*]. (S.)

مُصْبَغٌ, like مُصْبَغٌ, which is the more commonly used, [each without ة,] applied to a she-camel, † Casting her young one when its hair has grown. (Az, TA.)

مَصْبُوغٌ: see صَبِغٌ.

صَبَنَ

1. صَبَنَ, (S, M, Mṣb, K,) aor. , (S, Mṣb, K,) inf. n. صَبْنٌ, (S,) He turned away a gift, (Aṣ, S, K, TA,) or an act of kindness or beneficence, (Aṣ, S, TA,) from his neighbours, and his acquaintances, to others; and in like manner, كَبَنَ and حَصَنَ; (Aṣ, TA;) or he withheld it; عَنَّا [from us]: (Aṣ, S, K:) and صَبَنَ الْكَأْسَ, (M, Mṣb,) aor. as above, (Mṣb,) he (the cupbearer) turned away the cup of wine, (M, Mṣb,) مِمَّنْ هُوَ أَحَقُّ بِهَا [from him who was more, or most, entitled to it], (M,) or عَنْهُ [from him]. (Mṣb.) 'Amr Ibn-Kulthoom says,

- صَبَّتِ الْكَأْسَ عَنَّا أَمْرٌ عَمْرُو
- وَكَانَ الْكَأْسُ مَجْرَاهَا الْيَمِينَا

[Thou hast turned away the cup of wine from us, O Umm-'Amr; when the proper course of the cup of wine was towards the right]. (S. [See EM p. 184.]) — And He (a man) hid a thing in his hand, (M, TA,) such as a dirhem &c., without its being known. (TA.) — And صَبَنَ الْكَعْبَيْنِ, (S, K,) or الْقَدْحَيْنِ, aor. and inf. n. as above, (M,) He placed evenly, or suitably, in his hand, (S, M, K,) the pair of play-bones, or dice, (S, K,) or the pair of gaming-arrows, (M,) and then cast them: (S, M, K:) said of a player at a game of hazard. (S, K.) To him who does so one says, أَجَلْ وَلَا تَصْبُنْ [Shuffle thou, and do not pack]. (S.)

[2. صَبَنَ, from صَابُونٌ, He soaped a thing; or washed it with soap: so in the language of the present day.]

Bk. I.

7: see what next follows.

8. اصْطَبَنَ and اَنْصَبَنَ (K, TA) and صَبَّيْنِ (so in my MS. copy of the K) or صَبَّيْنِ (so in the CK, but neither of these is in the TA,) He, or it, turned away or back, or became turned away or back. (K.)

Q. Q. 1. صَبَّيْنِ or صَبَّيْنِ: see what next precedes.

صَبَّيْنَا The hand of a player at a game of hazard inclined for acting treacherously to a companion. (IAṣr, K.)

صَابُونٌ a word of well-known meaning, (S, M, K,) [Soap;] a compound with which clothes [ḡc.] are washed: the best of which is made of pure olive-oil and clear potash and good جِير [meaning lime], well cooked [i. e. boiled], and dried, and cut into particular shapes: the مَغْرِبِي sort is not cut, nor well cooked [or boiled], but is like cooked starch: (TA:) it is hot and dry; and produces a pleasurable sensation in the body; (K;) but the washing the head with it hastens hoariness: (TA: [in which many other supposed properties of it are mentioned:]) IDrd says the word is not of the language of the Arabs: (TA:) [Fei, in the Mṣb, fancifully derives it from صَبَنَ الْكَأْسَ, because it removes filth and impurities:] MF says that it is one of the words common to all languages, Arabic and Persian and Turkish and others [as Greek &c.]. (TA.) — [Hence,] صَابُونُ الْهُومِ is a term for † Wine: (TA voce تَرْيَاقِي, q. v.)

صَابُونِي Of, or relating to, soap; saponaceous. — And A maker, or seller, of soap: mentioned in the K and TA only as a surname.]

صَبَوُ

1. صَبَا, (S, M, K,) aor. يَصْبُو, inf. n. صَبْوَةٌ, (S,) or صَبُو, (M, K,) and صَبُو, (S, M, K,) and صَبَا [also written صَبِي, in the CK (erroneously) صَبِي,] and صَبَا, (M, K,) [app., in its primary acceptation, He was a youth, or boy, or child; agreeably with an explanation of a phrase in what follows, and with explanations of صَبَا and صَبَا which will be found below: — and hence,] He was, or became, youthfully ignorant, or foolish, or silly: (M, K:) [and, as seems to be indicated in the TA, he indulged in amorous dalliance; a sense in which the verb, more especially with صَبَا (q. v. infra) for its inf. n., is very frequently used:] or he inclined to ignorant, or foolish, or silly, and youthful, conduct; and in like manner تصابى; from الصَّبَا, which is from الشَّوْق [i. e. “desire”]: (S: [see an ex. of the inf. n. of the latter verb in a verse cited voce شَاب, in art. شَب:]) or صَبَا and صَبَا, as inf. ns., signify the inclining the heart to any one; and have other significations expl. in what follows: and تصابى signifies the manifesting passionate love, and desire: (KL:) [but صَبَا and صَبَا are often used in different senses: thus Et-Tebreezī says that] in the following hemistich of a poem by Dureyd Ibn-Eṣ-Ṣimmeh,

• صَبَا مَا صَبَا حَتَّى عَلَا الشَّهْبُ رَأْسَهُ •
the first صَبَا may be from الصَّبَا [or الصَّبَا], and the second صَبَا from الصَّبَا signifying الْفَتَا; so that the meaning may be, He engaged in play, or sport, and الصَّبَا [or amorous dalliance, &c.], as long as he was a youth, [until hoariness came upon his head;] or the meaning may be, he engaged in الصَّبَا as long as he engaged therein, &c. (Ham p. 380.) And صَبَى, (S, M, K,) [aor. يَصْبِي,] inf. n. صَبَا, (S,) or صَبَا, (M,) [or both, as will appear from what follows,] signifies He played, or sported, with the صَبِيَان [i. e. youths, or boys, or children]: (S:) or he acted in the manner of the صَبِيَان: (M, K:) or both صَبَا and صَبَا, as inf. ns., signify the acting as a youth, or boy, or child; and the playing, or sporting, with youths, or boys, or children: (KL:) and تصبى and تصابى, said of an old man, signify he acted in a youthful, boyish, or childish, manner. (TA.) — صَبَا, inf. n. صَبُو and صَبْوَةٌ, also signifies He inclined. (Mṣb.) You say, صَبَا إِلَيْهَا He inclined to her, namely, a woman; as also صَبَى: and in like manner, صَبَّتْ إِلَيْهِ and صَبَّيْتُ [She inclined to him]. (M. [See also صَبَّ, in art. صَب.] And صَبَا إِلَيْهِ, (M,) or إِلَيْهَا, (K,) inf. n. صَبْوَةٌ (M, K) and صَبْوَةٌ (K) and صَبُو; (M, K;) and صَبَى; (K;) He yearned towards, longed for, or desired, (M, K,) him, (M,) or her. (K.) — [Hence, app.,] صَبَّتِ النَّخْلَةُ, (M, K,) aor. تَصْبُو, (M,) The [female] palm-tree inclined, or leaned, towards the male palm-tree that was distant from it. (M.) — And صَبَّتِ الرَّاعِيَةُ, (M, K,) aor. تَصْبُو, (M,) inf. n. صَبُو, The pasturing beast inclined its head and put it upon the pasturage. (M, K.) [See also 2.] — صَبَّتْ, (S, M, K,) aor. تَصْبُو, (S, M,) inf. n. صَبُو (S, M, K) and صَبَا, (M, K,) in [some of] the copies of the K صَبَا, (TA,) said of the wind called الصَّبَا, (S, M, K,) It blew. (K.) — And صَبَّى الْقَوْمَ, (M, K,) like غَبَّى, (K,) The people, or party, were blown upon by the wind called الصَّبَا. (M, K.)

2. تَصَبَّيْتُ, inf. n. تَصْبِيَّةٌ, He inclined his head towards the ground. (TA.) [See also 1, near the end.]

3. صَابَى رُمْحَهُ, (T, S, M, K, TA,) inf. n. مَصَابَاةٌ, (TA,) He inclined his spear, (M, K,) or he lowered the head of his spear towards the ground, (T, TA,) [or, as the context in the S seems to indicate, he inverted his spear,] to pierce, or thrust, (T, M, K,) with it. (M, TA.) — غَمَدَ صَابَى السِّيفِ He put the sword into its scabbard [which generally means its scabbard] (S, M, K,) or into its قَرَاب [which generally means its case for enclosing it together with its scabbard,] (TA,) reversed, or inverted: (S, M, K, TA:) or, accord. to the A, صَابَى سَيْفَهُ, and سَبَّيْنَهُ means he put his sword, and his knife, into its قَرَاب not in the right manner: and one says to one who hands a knife, صَابَ سَيْفَكَ i. e. Reverse thy

knife, putting the handle towards me. (TA.) — *صَابِي* *He made his building to incline, or lean.* (K.) — *صَابِي مَشَافَرُهُ* *He (a camel) inverted his lips on the occasion of drinking.* (K.) — *صَابِي الشَّيْخِ* *He, or it, overturned the old man; and made him to incline.* (TA.) — *صَابِي* (M, K, TA.) i. e. *الْبَيْتُ مِنَ الشَّعْرِ* (TA.) *He recited the verse not rightly, or not regularly.* (M, K, TA. [In the CK, *صَابَاهُ الْبَيْتِ*].) And *صَابِي الْكَلَامِ* *He made the speech, or language, to deviate from its proper course, or tenour.* (M, K.) — *صَابِيَا عَنِ الْحُمْضِ* is a phrase mentioned by AZ as meaning *We turned away from the [plants called] حمض.* (TA.) — And one says, *يَطْلَعْنَ الْجَوَارِي يُصَابِينَ فِي الشَّرِّ*, meaning *يَطْلَعْنَ* [i. e. *يَطْلَعْنَ*, but I think that *فِي* is a mistranscription for *مِنْ*, and that the meaning is, *The girls, or young women, look from within the curtain.*] (TA.)

4. *أَصَبَتْ* *She (a woman) had a child such as is termed صَبِي [i. e. a boy, or a young male child];* (S, M;) and *a child, male or female.* (S.) — *أَصَبَتْهُ* *She (a woman, M, K, or a girl, or young woman, S) excited his desire, and invited him, (M, K,) or made him to incline, (S,) to ignorant, or foolish, or silly, and youthful, conduct, (S, M, K,) so that he yearned towards her; as also* *أَصَبَتْهُ.* (M, K.) And *تَصَابَهَا* *He invited her to the like thereof.* (M.) And *تَصَابَهَا* also signifies *He deceived, or beguiled, her, and captivated her heart;* (M, K;) [see also another rendering in an explanation of a verse cited voce *أَصْبَارُ*]; as also *تَصَابَهَا*. (K.) And *أَصْبَى عَرَسَ* *He endeavoured to cause the wife of such a one to incline [to him].* (TA.) — *أَصْبُوا* *They entered upon [a time in which blew] the wind called الصَّبَا.* (M, K.)

5: see 1, latter half: — and see also 4, in three places.

6: see 1, in three places: — and see also 4.

[10. *استصَبَى*, as stated by Freytag, is expl. by Reiske as signifying *Pueriliter se et proterve gessit*: — and by Jac. Schultens as signifying *Pro puero habuit*. But the usage of this verb in any sense is app. post-classical.]

صَبَا [is of the fem. gender, and] is a subst. and an epithet, [so that one says *رَبِيعٌ صَبَا*, as well as *صَبَا* alone and *الْصَّبَا*,] (M, TA,) [and signifies *The east wind: or an easterly wind:*] the wind that blows from the place of sunrise: (Msb.) or the wind of which the mean place whence it blows is the place where the sun rises when the night and day are equal; the opposite wind of which is the *دُبُور*: (S:) or the wind that forces the House [of God, i. e. the Ka'bah; app. meaning that blows from the point opposite to the corner, of the Ka'bah, that is between the Black Stone and the door]; as though yearning towards the House: (M, TA:) or, accord. to IAsr, (M,) the wind of which the place whence it blows extends from the place of rising of the *شُرُوبَا* [or the

Pleiades] to [the place of] *بَنَاتُ نَعَشٍ* [meaning the tail of *Ursa Major*]: (M, K:) [it is often commended by poets as a gentle and pleasant gale, like the Zephyr with us:] the dual is *صَبَيَان* and *صَبَوَان*: (I, h, M, K:) and pl. *صَبَوَاتٌ* and *أَصْبَاةٌ*. (M, K.)

صَبَا [also written *صَبِي*] and *صَبَاةٌ*, the former with *kesr* and the short *alif*, and the latter with *fet-h* and the long *alif*, (S, Msb,) [both mentioned before as inf. ns.,] *Youth, or boyhood; the state of the صَبِي* [q. v.]: (S:) or *childhood.* (Msb.)

One says, *كَانَ ذَلِكَ فِي صَبَاهُ* [That was in his youth or boyhood: or in his childhood]. (Msb.) [See also an ex. in a verse cited in the first paragraph of art. *شَفَع*.] — And the former [or each, as is shown in the first sentence of this art.,] has also a signification derived from *الشَّوْقُ* [or “desire;” i. e., each signifies also *An inclining to ignorant, or foolish, or silly, and youthful, conduct; and amorous dalliance*]: (S:) and *صَبَوَةٌ* signifies [the same, as is also shown in the first sentence of this art., or, like *صَبَا* and *صَبَاةٌ*,] the *ignorance, or foolishness, or silliness, of youth;* (I, h, M, K;) and *amorous dalliance.* (I, h, TA.) [See an ex. of the first in a verse cited in the first paragraph of art. *أَدَى*; and another in a verse cited voce *عَارَضَ*.]

صَبَوَةٌ: see the next preceding paragraph.

صَبَاةٌ: see *صَبَا*.

صَبِيٌّ *A youth, boy, or male child; syn. غُلَامٌ*: (S:) or *a young male child;* (Mgh, Msb;) *before he is called غُلَامٌ*: (Mgh;) or *one that has not yet been weaned,* (M, K,) *so called from the time of his birth*: (M:) and *صَابٍ* signifies the same as *صَبِيٌّ*; these two words being like *قَادِرٌ* and *قَادِرَةٌ*: (TA:) the pl. of the former is *صَبِيَّةٌ* [a pl. of pauc., in which the *و* is changed into *ي* because of the *kesreh* before it, like as is said in the M respecting another of the pls.,] (S, M, Msb, K, but not in the CK,) and *صَبَوَةٌ* (M, K, TA, in the CK *صَبَوَةٌ*) and *صَبِيَّةٌ* (M, K) and *صَبِيَّةٌ* (K, TA, but not in the CK,) [or rather the last two are quasi-pl. ns.,] and *أَصْبَابٌ* [another pl. of pauc.] (K) and *أَصْبِيَّةٌ* [also a pl. of pauc.,] (M, K,) but this last is said by J to have been unused, because the usage of *صَبِيَّةٌ* rendered it needless, (TA,) and *صَبَيَانٌ*, (S, M, Msb, K, but not in the CK,) in which the *و* is changed into *ي* because of the *kesreh* before it, (M,) and *صَبَيَانٌ*, (M, K,) as some say, preserving the *ي* notwithstanding the *damme*, (M,) and *صَبَوَانٌ* (M, K, but not in the CK,) and *صَبَوَانٌ*: (M, K:) and [ISd says,] accord. to Sb, the dim. of *صَبِيَّةٌ* is *أَصْبِيَّةٌ*, and that of *أَصْبِيَّةٌ* is *أَصْبِيَّةٌ*, each irreg.; but in my opinion, *صَبِيَّةٌ* is the dim. of *صَبِيَّةٌ*, and *أَصْبِيَّةٌ* is that of *أَصْبِيَّةٌ*: (M:) [J says,] *أَصْبِيَّةٌ* occurs in poetry as being the dim. of *أَصْبِيَّةٌ*. (S.) *صَبِيَّةٌ* signifies *A young woman, girl, or female child;*

(S, TA;) and so too, [sometimes,] *صَبِيٌّ*: (TA:) and the pl. is *صَبَايَا*. (S, TA.) — *أَمْرُ الصَّبِيَّانِ* is a term applied to *The flatulency, or flatulence,* (الرَّيْحُ,) that is incident to children. (TA in art. *أَمْر*.) [Goliuz, in that art., explains it as meaning *Larva, terriculamentum puerorum*; on the authority of Meyd.: and also as meaning *Epilepsy*; on the authority of Ibn-Beytār.] — *صَبِيٌّ* also signifies † *The pupil of the eye*: (M, K:) but Kr ascribes this meaning to the vulgar. (M.) — And † *The extremity of each of the jaw-bones*: (K, TA:) i. e. (TA) *الصَّبِيَّانِ* signifies *the two extremities of the two jaw-bones* (S, M, TA) of the camel and of other animals: or, as some say, *the two edges curving outwards from the middle of the two jaw-bones*: (M, TA:) or, accord. to the A, *the thin portions of the two extremities thereof*: and it is [said to be] tropical. (TA.) And † *A bone below the lobe, or lobule, of each of the two ears*: (K:) or, as some say, *the head of the bone that is below the lobe, or lobule, of each of the two ears by the space of about three fingers put together.* (M.) — And † *The edge (حَدٌّ) of the sword*: (M, K, TA:) or the *ridge thereof*, (M, TA, in the copies of the K *أَوْ غَيْرُهُ* is erroneously put for *أَوْ غَيْرُهُ*, TA,) *which rises in [i. e. along] its middle*; (M, K, TA;) and likewise of a *spear-head*: (M, TA:) or, accord. to the A, that *part of a sword below, or exclusive of, (دُونُ) its طَبَّة* [q. v.]. (TA.) — And † *The head of the human foot*; (M, A, TA; in the copies of the K *رَأْسُ الْقَوْمِ* is erroneously put for *رَأْسُ الْقَدَمِ*; TA;) i. e. the *part [thereof] between its حِمَارَةٌ* [q. v.] and the *toes*. (A, TA.) And *الصَّبِيَّانِ* signifies also † *The two sides of the [camel's saddle called] رَحْل*. (M.) — It is also said that *صَبِيَّانُ الْجَلِيدِ* signifies † *The grains of hoar-frost that resemble pearls*: and *صَبِيَّانُ الْبَطْرِ*; *the small drops of rain*: but accord. to the author of the “*Khasa'il*,” it is *صَبْنَان* [pl. of *صَوَابَةٌ*, q. v.], with *ن* and then *ب*. (TA.)

صَبِيَّةٌ fem. of *صَبِيٌّ*, q. v.

صَبِيَّةٌ: see *صَبِيٌّ*, former half.

صَابٍ: see *صَبِيٌّ*, first sentence. — Also i. q. *صَابِحٌ صَبَوَةٌ* [i. e. *One who indulges in youthful folly, and amorous dalliance*]. (TA.) — *Kureysli*, (M,) or the *Jews*, (TA,) used to call the Companions of the Prophet *صَبَاةٌ*. (M, TA. [See *صَابِي*, in art. *صَابِي*].) And *Nāfi'* read [in the Kur ii. 59 and xxii. 17] *الصَّابِينَ* instead of *الصَّابِيِينَ*; (TA;) and [in v. 73] *الصَّابِيُونَ* instead of *الصَّابِيُونَ*. (TA voce *صَابِيٌّ*.) — *صَبِيٌّ*, a pl. of *صَابٍ*, is expl. as meaning *Those who incline to conflicts and factions, seditions, or the like, and love to be foremost therein.* (TA. [See *صَب*, in art. *صَب*].)

الصَّبَابَةُ *The oblique wind* (النَّكْبَاتُ), dim. of (النَّكْبَةُ) that blows in a direction between that of the east or easterly wind (الصَّبَا) and that of the

north or northerly wind (الشَّال): (S, K:) it is very cold, (S and TA voce نَكَبًا,) and very boisterous, and unattended by rain or by any good. (TA ibid.)

صَبِيَّة: see صَبِي.

مُصَبِّ (Ks, Az, M,) or مُصَبِّة (S, A,) or both, (K,) applied to a woman, (Ks, Az, S, M, A, K,) and the former also applied to a man, (Er-Rāghib, TA,) Having صَبِيَّة [i. e. children, or young children, or young unweaned children], (S, Er-Rāghib, A,*) or having a child such as is termed صَبِي. (M, K.)—Hence the latter is metaphorically applied by El-Harcere to † Wine of which the sealed cover has been broken. (Har p. 450.)—[See also the verb, 4.]

مُصْبُو: see صَابِي, in art. صَبَا.

مُصَابِيَّة A calamity, or misfortune. (K.)

صح

1. صَحَّ (S, A, MA, Mṣb, K,) aor. (MA, Mṣb, K) and صَحَّ (MA,) inf. n. صَحَّة (S, A, MA, Mṣb, MF, TA) and صَحَّ (S, K, MF, TA,) two forms of the inf. n. of which there are some other exs., as قَلَّة and قُلُّ, and دَلَّة and دُلُّ, (MF, TA,) and صَحَّ also, (K, TA, TK,) [like سَلَّمَ &c.] He was, or became, healthy, or sound; (MA;) or restored to health, or soundness, [from his disease]; (S, A;) as also استصحَّ (S:) or his disease departed. (K, TK.) And † It was, or became, [or proved,] sound, valid, (MA,) [substantial, real, sure, certain,] true, right, (MA, Mṣb,) correct, just or proper, whole or entire, (MA,) or [unmarred, or unimpaired,] free from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion: (L, TA:) and † it was, or became, suitable to the case, or event. (Mṣb.) You say, صَحَّتْ شَهَادَتُهُ † [His testimony was sound, valid, &c.]. (A, TA.) And صَحَّ قَوْلُهُ † [His saying was, or proved, true]. (A, TA.) And صَحَّ عِنْدَهُ † [He is right, or due, or just claim, was, or became, established, substantiated, made good, or verified, in the estimation of the judge; like ثَبَّتَ]. (A, TA.) And صَحَّ لَهُ عَلَيْهِ كَذَا † [Such a thing became established, or verified, as due to him from him; like ثَبَّتَ]. (A, TA.) And صَحَّ الْعَقْدُ † The contract became established by its execution. (Mṣb.) And صَحَّتِ الصَّلَاةُ, as used by the lawyers, † The prayer [was suitable to the ordinance thereof, so that it] annulled the obligation of performing it after the appointed time. (Mṣb, and Dict. of Techn. Terms of the Mussalmans pp. 815-816. [This meaning is expressed in the former by the phrase اُسْقَطَ الْقَضَا; which is fully expl. in the latter work, with other conventional meanings of صَحَّة, all reducible to explanations given above.]—صَحَّ

أَصَحَّ [if not a mistranscription for أَصَحَّ or أَصَحَّ] signifies † He made the thing صحيح [i. e. sound, valid, &c.]. (L, TA. [In the latter app. taken from the former.])

2. صَحَّه, [inf. n. تَصَحَّحَ,] He rendered him healthy, sound, or free from disease; (S, A, MA, TA;) said of God; (S, TA;) and (A, TA) so أَصَحَّ (A, K, TA.) One says, أَصَحَّ اللَّهُ بَدَنَكَ, and صَحَّحَ جَسَدَكَ, May God render thy body healthy, sound, or free from disease. (A.)—And † He rendered it sound, valid, (MA,) [substantial, real, sure, certain,] true, right, (MA, Mṣb,) just or proper, whole or entire, (MA,) [or free from every imperfection or defect or fault or blemish, and from everything that would occasion doubt or suspicion or evil opinion: see 1.] You say, صَحَّحْتُ الْكِتَابَ, and الْحِسَابَ, † I corrected the book, or writing, and the reckoning; rectified what was wrong thereof. (L, TA.) And صَحَّحَ بَرَاءَتَهُ [He verified his being free from a thing; clear, quit, or guiltless, of it; or irresponsible for it]. (Mgh in art. بَرَأَ.)

4. اصْحَه: see 2, in two places.—Also He found him to be صحيح [or healthy, sound, or free from disease]; namely, a man. (L, TA.)—And اصْحَه He had his family and his cattle in a healthy, or sound, state; (L, K;) whether he himself were in health or sick: (L:) or, said of a people, or party, they had their cattle in a healthy, or sound, state, after they had been affected by a plague, or murrain, or distemper. (S, L.)

5. تَصَحَّحَ بِهِ [He was rendered healthy, or sound, by it]. (O and TA voce شَيْعَةً, q. v.)

10: see 1, first sentence.—One says also, أَنَا أَتَصَحَّحُ مَا تَقُولُ † [I hold to be true, right, or just, what thou sayest]. (TA.)

R. Q. 1. صَحَّصَ It (a thing, or an affair,) was, or became, distinct, apparent, or manifest; (K;) like حَضَّصَ. (TA.)

صَحَّ: see the next paragraph, in two places.

صَحَّة (S, A, MA, O, K) and صَحَّ (S, O, K) and صَحَّ (O, K) [all app. inf. ns., of صَحَّ, q. v.; and used as simple substs. meaning] Health, or soundness of body; (S, A, MA, O;) contr. of سَقَرٌ or سَقَرٌ: (S, A, O:) or departure of disease: (K:) صَحَّة is said to be in the body and in religion; like as are [its contrs.] مَرَضٌ and مَرَضٌ: (Abou-Is-hāk, TA in art. مَرَض:) in the body, it is a natural state or condition, wherewith the actions [and functions] of the body have the natural course: and it is metaphorically used in relation to [other things, including] attributes, or ideal things: (Mṣb:) and signifies [a sound, valid, substantial, real, sure, certain, true, right, correct, just or proper, whole or entire, state or condition; as is indicated in the first paragraph of this art.; or] freedom from every imperfection

or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion. (L, TA.) One says, أَوْصَى فِي صِحَّتِهِ وَنَقِيَّتِهِ. (K in art. شَح, q. v.) And كَانَ ذَلِكَ فِي صِحَّةٍ وَنَقِيَّةٍ [That was in his state of health, or soundness, and his illness, or sickness]. (AO, S.) And مَا أَقْرَبَ الصَّحَاةِ مِنْ مَرَضٍ [How little removed is health, or soundness, from illness, or sickness!]. (O.)

صَحَّ: see صَحَّة, in two places:—and see صَحَّحَ, in four places.—صَحَّحَ الطَّرِيقَ means † The hard part of the road, that has not been rendered soft, or plain, (K, TA,) nor smooth, or easy to walk or ride upon. (TA.)

صَحَّ: see the next paragraph.

صَحَّ (S, A, MA, Mṣb, K, KL) and صَحَّ (S, A, Mṣb, K) Healthy, sound, or free from disease; (S, A, MA, K, KL;) and so صَحَّحَ الْجَدِّ, applied to a man: (Mṣb:) and † sound, valid, (MA, KL,) [substantial, real, sure, certain,] true, right, (MA, KL, and Mṣb in explanation of the former word,) correct, just or proper, whole or entire, (MA, KL,) or [unmarred, or unimpaired,] free from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion: (L, TA:) [and † suitable to the case, or event: (see 1:)] fem. صَحِيَّة, applied to a woman [and to other things]: (TA:) pl. صَحَائِح, (A, Mṣb, K,) a pl. of صَحِيح (Mṣb,) and applied to men [and other things], (A, K, TA,) and of صَحِيَّة, and applied to women, (TA,) and أَصْحَاءُ, (A, Mṣb, K,) a pl. of صَحِيح (Mṣb,) and applied to men, (A, K,) and أَصْحَاءُ, likewise applied to men, (A,) and صَحَائِح, (K,) a pl. of صَحِيَّة, and applied to women. (TA.) صَحَّحَ الْأَذِيرَ means [lit. Sound of shin; or] not [having the shin] cut; as also صَحَّحَ الْأَذِيرَ: (S:) [but each has a tropical signification; for] one says, فَلَانٌ صَحَّحَ الْأَذِيرَ (Ham p. 628) meaning † [Such a one is sound] in respect of origin, and of honour, or reputation. (Har p. 135.) And دِرْهَمٌ صَحِيحٌ means A dirhem free from defect; as also صَحَّحَ; and صَحَّحَ, [which I find as syn. with صَحِيح in my copy of the K,] with damm, is allowable, like طَوَائِل as syn. with طَوِيل. (L, TA.) And it is said in a trad., يَغَاسِرُ أَبْنُ آدَمَ أَهْلَ النَّارِ قِسْمَةَ صَحَّاحَا i. e. The son of Adam, meaning Kābeel [or Cain], who slew his brother Hābeel [or Abel], will make a right division with the people of Hell, so that half of it shall be for him, and half for them. (L, TA.)

صَحَّصَ (S, L, Mṣb, K) and صَحَّصَ and صَحَّصَان (S, L, K) A place, (S, Mṣb,) or ground, or land, (L, K,) that is plain, or even,

(S, L, Mṣb, K,) *destitute of herbage*: pl. of the first **صَحَابِ**: (L:) and the first signifies a tract of land destitute of herbage, plain, or even, and containing small pebbles: (L:) or a smooth tract of land: (R, MF:) and **أَرْضٌ صَحَابِ** and **صَحَابَانِ** a land destitute of everything, containing no trees, nor any depressed resting-place for water, said by AM to be seldom found except in the rising ground of a valley, or in a mountain near to such rising ground, and not so plain as what is termed **صَحْرَةٌ**. (L.) — [Hence, app., (see art. تَرَه),] **تَرَهَاتٌ صَحَابِ** and **تَرَهَاتٌ صَحَابِ**, [the latter preferred by J, as he says in the S,] † *What is vain, or false*; (S, K, TA;) like **تَرَهَاتٌ بَسَابِ**: (S:) or [rather] *vain, false, untrue things, that have no foundation*. (TA.)

صَحْفٌ and **صَحْفُوعٌ** One who pursues, or investigates, minute things, and retains them in his memory (**يُحْصِي**), and knows them. (K.)

صَحْفٌ: see **صَحْفُوعٌ**.

صَحْفُوعٌ: see **صَحْفٌ**.

صَحْفَانِ: see **صَحْفٌ**, in two places.

مُصِحٌّ A man having his family and his cattle in a healthy, or sound, state; whether he himself be in health or sick: (L:) or having his cattle in a healthy, or sound, state, after their having been affected by a plague, or murrain, or distemper: pl. **مُصِحُونَ**. (S, L.) It is said in a trad., **لَا يُورِدَنَّ دُوَّ عَاهَةٍ عَلَى مُصِحٍّ** (S, L) i. e. *One whose camels are affected by a murrain, or distemper, shall by no means bring them to water immediately after one whose camels are in a healthy, or sound, state, so as to water the former beasts with the latter: a prohibition apparently given for fear that the latter beasts should become diseased like the former, and it should be supposed that the disease had passed by contagion, which ought not to be imagined*. (L. [See also **مُفْرِضٌ**])

مَصْحَةٌ A cause of one's being rendered healthy, or sound in body. (L, K.) So in the saying, **الصَّوْمُ مَصْحَةٌ** [Fasting is a cause of one's being rendered healthy]. (L, K.) One says also, **السَّيْرُ مَصْحَةٌ** [Travel is a cause of one's becoming healthy]. (S, A.) And **أَرْضٌ مَصْحَةٌ** A land free from plagues, or any common, or epidemic, diseases; in which maladies are not common or frequent. (TA.)

مُصَحِّحٌ True, sincere, or honest, in love, or affection. (K.) And it is also said to signify *Counseling, or admonishing, or one who counsels or admonishes, faithfully, or sincerely*: so in a verse of Melech El-Hudhalee; as though used by poetic license for **مُصَحِّحٌ**. (L.) — And † *One who does, or says, vain, or false, things*. (A, K.)

صَحْب

1. **صَحْبَةٌ**, aor. ʿ, inf. n. **صَحَبَةٌ** (S, A, Mṣb, K, &c.) and **صَحَابَةٌ** (S, A, K) and **صَحَابَةٌ** (K,) *He*

associated, kept company, or consorted, with him; (A, K;) [he accompanied him;] *he was, or became, his companion, associate, comrade, fellow, friend, or fellow-traveller*: (MA:) and **صَاحِبُهُ** signifies the same. (TA. [See this latter verb below.]) — [Hence] one says, **صَحَبَكَ اللَّهُ** and **صَاحَبَكَ**, (A, TA,) [inf. n. of the former (in the TA inadvertently said to be of the latter) **صَحَابَةٌ**, (said in the TA to be with kesr,) or **صَحَابَةٌ**, and, as will be shown by what follows, **صَحْبَةٌ** also,] † *May God guard, keep, protect, or defend, thee; may God be thy guardian, keeper, &c.*: (TA in explanation of the former:) and **أَحْسَنَ اللَّهُ صَحَابَتَكَ** (A, and Ham p. 443) or **صَحَابَتَكَ** (TA) † [May God make the guarding, &c., of thee to be good]. And (TA) [in like manner,] **فَلَانًا صَحَبَ** signifies † *He guarded, kept, or protected, such a one; as also* **صَاحَبَهُ**: and *he defended such a one*; syn. **اللَّهُمَّ أَصْحِبْنَا بِصَحْبَةٍ** (K, TA:) one says, **اللَّهُمَّ أَصْحِبْنَا بِصَحْبَةٍ** † *O God, guard us with thy guarding in our journey, and make us to return with thy safeguard to our country, or land, &c.*; occurring in a trad.: (TA:) and **وَلَا تُهْرِمْنَا بِصَحْبُونَ** (A, TA,) in the Kur [xxi. 44], (TA,) means † *Nor shall they (i. e. the unbelievers, TA) be defended from us, (A, TA,) as expl. by Zj; (TA;) and preserved in safety: (A:) or, accord. to Katādeh, nor shall they be attended by good from us: or, as some say, it is from the phrase **صَحَبَكَ اللَّهُ** meaning as expl. above. (TA.) — See also 4, last sentence but one. — **صَحَبَ**, aor. ʿ, (K,) inf. n. **صَحَبَ**, (TK,) *He skinned a slaughtered animal*. (K.)*

3. **صَاحِبُهُ**, (MA,) inf. n. **صَاحِبَةٌ**, (KL,) i. q. **صَحْبَةٌ**; (TA;) *He associated, kept company, or consorted, with him*. (MA, KL.) See 1, first and second sentences. — And see the next paragraph, last sentence but one.

4. **أَصْحَبْتُهُ فَلَانًا** [I made such a one to be a companion, or an associate, to him]. (A.) And **أَصْحَبْتُ الشَّيْءَ** † *I made the thing to be [as it were] a companion to him*; (S, K, TA;) and so **أَصْحَبْتُ**; as in the saying, **أَصْحَبْتُ الْكِتَابَ** † *I made the book, or writing, &c., to be [as it were] his companion*. (S, TA.) — And **أَصْحَبْتُ** † *He did to him that which caused him to be a companion, or an associate, to him*. (A, TA.) — And † *He left upon it, namely, a skin, its hair, (S, A,) or its wool; not subjecting it to the process termed **عَطْنٌ***. (S.) — See also 1, in three places. — **صَحَبَ**, intrans., *He (a man) became one having a companion, or an associate*: (K, TA: [in the latter said to be tropical; but, I think, without reason:]) and *he was, or became, one having companions, or associates*. (TA.) — And [hence,] † *He (a man) had a son who had attained to manhood* (S, A, TA) and so become like him; (TA;) i. e. *he was alone, and became one having a companion*; (A;) or as though his son became his companion. (TA.) — And † *He (a camel, and a horse or similar beast, S, TA, or an animal, and a man to a man, A, TA*) became tractable, submissive, or obsequious, after being refractory, or incontinent*; (S, A, TA;) [and so

صَاحِبَ, as is implied by an explanation of its part. n. **مُصَاحِبٌ**; and **أَصْحَبَ**, for] hence, (A,) one says also, **أَصْحَبَ ثَمَرًا أَتَقَصَّبَ** † [*He was refractory, or incontinent: then he became tractable, submissive, or obsequious*]: (A, TA:) and accord. to A'Obeid, one says, **أَصْحَبْتُ الرَّجُلَ**, from **الْصَّحْبَةُ**, and **أَصْحَبْتُ** [app. **أَصْحَبْتُ**], meaning † *I became tractable, submissive, or obsequious, to the man*. (TA.) — And, said of water, † *It became overspread with [the green substance termed] **طُحْلَبٌ***. (S, A.)

5. **يَتَصَحَّبُ مِنَّا** † *He is ashamed, or bashful, with respect to us; or shy of us*; (K, TA;) i. e. *he is ashamed to sit with us, or shy of sitting with us*. (Ibn-Buzurj, TA.) And **يَتَصَحَّبُ** † *Such a one does not guard himself against anything, and is not ashamed to do it, or shy of doing it, does not shun it, or avoid it*. (A.)

6: see the next paragraph, in two places.

8. **أَصْحَبُوا**, (S, A, K,) originally **أَصْحَبُوا**, (S,) *They associated, kept company, or consorted, one with another*; (S, A, K;) as also **تَصَاحَبُوا**: (A:) and in like manner **أَصْحَبَا** and **تَصَاحَبَا** said of two men. (TA.) — **أَصْحَبُهُ**: see 1.

10. **أَسْتَصْحَبُهُ** *He desired him, or demanded him, as a companion, an associate, a comrade, or a friend*: (MA:) or *he invited him to associate, keep company, or consort, with him*: and *he chose to him*: (A, K:) [he chose him, or took him, as a companion, &c.: and] *he had him with him*. (MA.) — [Hence,] one says, **أَسْتَصْحَبْتُ كِتَابًا لِي** † *I made a book a companion to me; or I made a book belonging to me my companion*. (A, L, TA.) And **أَسْتَصْحَبْتُ الْكِتَابَ** † *I carried the book &c. with me*. (Mṣb.) And one says of anything, **أَسْتَصْحَبُهُ** as meaning † *It clure, adhered, or hekl-fist, to it; namely, another thing*; (IF, S, Mṣb, TA;) or *coalesced, or united, with it*. (S, TA.) [See an ex. in a verse cited voce **رَامِكُ**.] — See also 4, second sentence: — and see the last sentence but one of the same paragraph.

صَاحِبٌ: see **صَحْبٌ**.

صَحْبَةٌ an inf. n. of **صَحَبَةٌ** [q. v.]. (S, A, Mṣb, K, &c.) — [As a simple subst., *Companionship*. Hence, **لَهُ صَحْبَةٌ**, often occurring in biographies as meaning *He had companionship with the Prophet*; i. e. *he was one of the Companions of the Prophet*. And **خَرَجْتُ صَحْبَةَ الرَّسُولِ**, frequently occurring in trad., meaning *I went forth in the companionship of the Apostle, or in company with the Apostle*. Hence also] one says, **حَبَلْتُ الْكِتَابَ** † *I carried the book with me*. (Mṣb.) **صَحْبَةُ الشَّيْءِ** [The companionship of the ship] is a post-classical phrase, denoting, by way of comparison, that which has no permanence. (Har p. 258.) — See also **صَاحِبٌ**, of which it is a quasi-pl. n.

صَحَابَةٌ an inf. n. of **صَحْبَةٌ** [q. v.]. (S, A, K.)

— See also **صَاحِب**, of which it is a quasi-pl. n. [**الصَّاحِبَة** is commonly applied to *The Companions of the Prophet*: **صَاحِبِي** [is the n. un., meaning a *Companion of the Prophet*; and] is conventionally applied to *one who saw Mohāmmad, and whose companionship with him was long, even if he have not related anything from him*; or, as some say, *even if his companionship with him was not long*. (KT.)

صَاحِبِي: see the next preceding paragraph.

صَاحِب *A companion, an associate, a comrade, a fellow, or a friend*; (A, MA, KL, TA;) *a fellow-traveller*: (MA:) [*an accomplice*: † *an accompanier, or attendant, as applied to a thing*:] and † *a lord, or master; a possessor, an owner, an occupant, a haver, or a proprietor*; of anything: (A, TA:) it is not trans. like the verb, therefore you may not say, **زَيْدٌ صَاحِبٌ عَمْرًا**; (TA;) [i. e.] it is not used as an act. part. n., but as a subst., like **وَالِدٌ**; (Hām p. 32:) the pl., (S, Mgh,) or term applied to a pl. number, (A, K, TA,) is **صُحْبٌ**, (S, A, Mgh, K,) a pl. like **رُكْبٌ** of **رَاكِبٌ**, (S,) or [rather] a quasi-pl. n., (TA,) and **أَصْحَابٌ**, [the most common of all,] (A, Mgh,) a pl. like **أَشْهَادٌ** of **شَهِيدٌ**, (TA,) or pl. of **صَحْبٌ**, like **فَرَاخٌ** of **فَرَاخٌ**, (S,) and **أَصْحَابِي**, (S, K,) pl. of **أَصْحَابٌ**, (S,) and **صُحْبَانٌ**, (S, K,) a pl. like **شُبَّانٌ** of **شَابٌ**, (S,) and **صَحَابٌ**, (S, A, K,) a pl. like **جَنَاحٌ** of **جَانِحٌ**, (S,) and **صَحَابَةٌ**, (A, K,) in which the **ة** may be regarded, agreeably with analogy, as an affix to the pl. **صَحَابٌ** characteristic of the fem. gender, (TA,) and **صَحَابَةٌ**, (S, A, Mgh, K,) which is more common than **صَحَابَةٌ**, (TA,) but the only instance of **فُعَالَةٌ** as the pl. measure of a word of the measure **فَاعِلٌ**, (L, TA,) or originally an inf. n., (S,) or not so, but a quasi-pl. n., though written like the inf. n. [that is said to be its original], (from a marginal note in a copy of the S,) and **صُحْبَةٌ**, (S, A,) a pl. like **فَرَاةٌ** of **فَارَةٌ**, (S, TA,) or [rather] a quasi-pl. n.: (TA:) the fem. is **صَاحِبَةٌ**, and its pl. is **صَوَاحِبٌ** and **صَوَاحِبَاتٌ**, (Mgh, Mgh,) the latter mentioned by AAF on the authority of Abū-l-Ḥasan: (TA:) hence, in a trad. of 'Aīshah, **أَتَتْهُنَّ صَوَاحِبُ يُونُسَ** [*Ye are the female companions, or the mistresses, of Joseph*; meaning, enticers to lewdness]; or, as some relate it, **صَوَاحِبَاتُ يُونُسَ**: (Mgh:) the dim. of **صَاحِبٌ** is **صَوَيْجِبَةٌ** (A) [and that of **صَاحِبَةٌ** is **صَوَيْجِبَةٌ**].

يَا صَاحِبِي for **يَا صَاحِبِي** [*O my companion, &c.*] is the only allowable instance of such curtailing of a prefixed noun, related as heard from the Arabs. (S, TA.) One says, **فُلَانٌ صَاحِبٌ صِدْقٍ** [*Such a one is a good companion, &c.*]. (A, TA.) [And **صَاحِبُ جَيْشٍ** *The commander of an army*. And **صَاحِبُ الشَّرْطَةِ** and **صَاحِبُ الْبَرِيدِ** &c.: see arts. **بريد** and **شرط** &c. And **الصَّاحِبُ**, alone, in post-classical times applied to *The Wezeer, when an officer of the pen*: see De

Sacy's Chrest. Ar., sec. ed., ii. 59.] And **صَاحِبُ الْيَمِينِ** [*The companion of the right hand*] and **صَاحِبُ الشِّمَالِ** [*The companion of the left hand*]; appellations of each man's recording angels, who write down his good and evil actions. (A trad. thus commencing in the Jāmi' es-Sagheer.) And **صَاحِبُ الصُّورِ** † *The angel who is the possessor of the horn*. (Idem.) [And **صَاحِبُ بَيْتٍ** † *The owner, or master, of a house or tent*.] And **أَصْحَابُ الْجَنَّةِ** † [*The inmates, or occupants, of Paradise*]: (K, Kur ii. 76, &c.) and **أَصْحَابُ النَّارِ** † [*The inmates, &c., of the fire of Hell*]. (K, Kur ii. 37, &c.) And **صَاحِبُ سِجْنٍ** † *An inmate of a prison*. (Bd and Jel in xii. 39.) And **صَاحِبُ الصَّغَةِ وَالْجُمُعَةِ** † *He who keeps to praying in the first rank and to the prayer of Friday*. (El-Munāwee on a trad. thus commencing in the Jāmi' es-Sagheer.) And **أَصْحَابُ الشَّافِعِيِّ** † *The followers of the persuasion of Esh-Shāfi'ee*: and in like manner one says of the followers of other persuasions. (Mgh.) [And **صَاحِبُ كِتَابٍ** † *The author of a book*.] And **صَاحِبُ عِلْمٍ وَمَالٍ** † *A possessor of science and of wealth*. (A, TA.) And **صَاحِبُ وَثَرٍ** † [*One who has a claim for blood-revenge*: see an ex. in a verse cited voce **دِرَاكٌ**]. (Keys Ibn-Rifā'ah, TA in art. **درك**.) [And **صَاحِبُ أَمْرٍ وَنَهْيٍ** † *One who possesses authority to command and to forbid*. And **صَاحِبُ أَمْرٍ** also signifies † *The author of an affair or event or action; the doer of a thing; the manager, or disposer, thereof; and one who keeps, or adheres, to a thing*. And **صَاحِبُ دَيْنٍ** † *A debtor*.] And one says, **خَرَجَ وَصَاحِبَاهُ السَّيْفَ وَالرُّمْحَ** † [*He went forth, the sword and the spear being his companions*]. (A, TA.)

صَاحِبٌ and **صَوَيْجِبَةٌ** dims. of **صَاحِبٌ** and **صَاحِبَةٌ**: see the next preceding paragraph.

أَصْحَرُ i. q. **أَصْحَرُ**, (S, K,) *Of a colour inclining to redness*: applied to an ass [app. to a wild ass]. (S, TA.)

مُصْحَبٌ [properly *Made to have a companion*. — And hence,] † *A man possessed by a jinn or demon; a demoniac; or insane*. (K, TA.) — See also **مُصْحَبٌ**. — And † *A skin, or hide*, (A, K,) or a [skin such as is termed] **زَقِي**, (S,) *having its hair remaining upon it*, (S, A, K,) or *its wool, or its fur*; (K;) and **مُصْحَبٌ** signifies the same. (A.) Hence, **قُرْبَةٌ مُصْحَبَةٌ** (K, TA) † *A water-skin that has somewhat of its wool [or hair] remaining upon it, and that has not been subjected to the process termed عَطْنٌ*. (TA.) — And † *A branch, or stick, that has not been stripped of its bark, or peel*. (TA.)

مُصْحَبٌ [properly *Having a companion*. — And hence,] *A man having a son that has attained to manhood, and become like him*. (K, TA.) — And † *One who talks to himself*; and so, sometimes, **مُصْحَبٌ**. (K, TA.) — And † *Tractable, submissive, or obsequious, after being re-*

fractory, or incontinent; (K;) as also **مُصْحَبٌ**, (A, K,) and **مُتَّصِحِبٌ**. (TA. [See also the next paragraph.]) — And † *Going straight on, or right on, without delay*. (K.)

هُوَ مُصْحَبٌ لَنَا بِمَا نُحِبُّ † *He is [very] submissive, or compliant, to us in that which we like*. (K.) [See also **مُصْحَبٌ**.]

مُصْحَبٌ [Associated with, or accompanied]. — [Hence,] one says [to a person departing], **اَمْضِ مُصْحَبًا** † *Go thou, kept in safety, preserved from harm*; and [so] **مُصْحَبًا**: (A, TA:) and [in like manner,] in bidding farewell, **مُعَاذًا مُصْحَبًا** † [*Be thou kept in safety or health, preserved from harm*]: and a poet says,

• وَصَاحِبِي مِنْ دَوَائِي الشَّوْءِ مُصْطَحَبٌ •
† [And my companion is preserved, or defended, from the causes of evil]. (TA.) — See also **مُصْحَبٌ**.

مُصْحَبٌ: see **مُصْحَبٌ**, in two places.

مُصْحَبٌ: see **مُصْحَبٌ**.

مُصْطَحَبٌ: see **مُصْحَبٌ**.

مُتَّصِحِبٌ: see **مُصْحَبٌ**.

صحر

1. **صَحْرَةٌ**, aor. **صَحَرَ**, (S, K,) inf. n. **صَحَرٌ**, (S, TA,) namely, *milk*, *He made it to become what is termed صَحِيرَةٌ*: (S, TA:) or *he cooked it*, (K, TA,) and then gave it to a sick person to drink. (TA.) — **صَحَرَتْهُ الشَّمْسُ** *The sun pained his brain*: (K:) it is like **صَهَرَتْهُ**; (A;) or, as some say, *melted him*. (TA.) — **صَحَرَ**, aor. **صَحَرَ**, inf. n. **صَحِيرٌ** and **صَحَارٌ**, *He (an ass) uttered a sound [or braying] more vehement than the neighing of horses*. (TA.) — [Golius explains **صَحَرَ** as meaning *It spread out wide*, said of a place, on the authority of J: but the verb is **اصحَرَ**, q. v.; and the authority is not J.]

3. **صَحَارٌ** is an inf. n. of **صَحَرَ**, a verb not mentioned: hence, **أَبْرَزَ لَهُ مَا فِي نَفْسِهِ مِنَ الْأَمْرِ** † [*He showed to him what was in his mind, of the thing, or affair, openly*]: a saying like **جَافَرَهُ بِهَ جَهَارًا**. (K, TA. [See also 4.])

4. **اصحَرَ الصَّحْرَاءَ**, (S, A, Mgh, K,) or **اصحَرَ**, (Mgh, [but I think that this is a mistake for **إِصْحَارٌ**, inf. n. **إِصْحَارٌ**, (Mgh,) *He went forth to the صحراء [or desert, &c.]*, (S, A, Mgh,) or *into the صحراء*: (Mgh, K:) **تَصَحَّرَ** [in this sense] has not been heard. (Mgh.) — Hence, in a trad., the saying of Umm-Selemeh to 'Aīshah, **سَكَنَ اللَّهُ غُفْرَانَكَ فَلَا تُصَحِّرِيهَا** [app. meaning, accord. to explanations of it in the TA in art. **عقر**, *God hath made thy dwelling and estate, or, as Z explains it, thy person (نَفْسُكَ), to be quietly settled, therefore do not thou remove it forth to the desert*]; i. e. **إِلَى الصَّحْرَاءِ**; the verb, accord. to IAtl, being made trans. by

the suppression of the prep.; [i. e. تُصَحِّرُهَا being for تُصَحِّرِي بِهَا;] for it is [properly] intrans. (TA. [See also the next sentence but one, in which the verb is tropically made trans.]) — أَصْحَرُ أَمْرًا means † *Be thou in a state of clearness [or certainty] with respect to the case of thy enemy:* (JM, TA:) occurring in a trad. of 'Alee. (TA.) — One says also, أَصْحَرُ بِالْأَمْرِ and أَصْحَرَهُ † *He revealed, or made manifest, the affair, or case:* and لَا تُصَحِّرْ أَمْرَكَ [Reveal not thy affair, or case]: and أَصْحَرَهُ بِمَا فِي قَلْبِكَ [Reveal to him what is in thy mind]. (A, TA.) — أَصْحَرُ said of a place, *It was, or became, wide, or spacious:* (O, K, TA:) i. e. it became like the صَحْرَاءُ. (TA.) — Said of a man, *He was, or became, blind of one eye.* (K.)

11. اصْهَارٌ *It (a plant) dried up; or became yellow; or dried up and became yellow:* (S:) or *became of a dingy red colour, and then dried up and became yellow:* (TA:) and (TA) *it (a plant, K, or an ear of corn, TA) became red: or its first parts became white.* (K, TA.)

صَحْرٌ an imitative sequent to صَفْرٌ [q. v.]. (Kh, Ham p. 354.)

صَحْرٌ: see صَحْرَةٌ.

لَقِيْتُهُ صَحْرَةً بَحْرَةً, in which the two nouns are imperfectly decl., (S, L,) being regarded as one, (L,) and صَحْرَةٌ بَحْرَةً, (K in art. بحر,) and صَحْرَةٌ بَحْرَةً, with damm, (O,) and صَحْرَةٌ بَحْرَةً, (MF in art. بحر,) and صَحْرَةٌ بَحْرَةً نَحْرَةً, (O, K,) and صَحْرَةٌ بَحْرَةً نَحْرَةً, (K, [but this last is implicitly disallowed in the O, and expressly by MF in art. بحر,]) and with damm also in all these words, [i. e. صَحْرَةٌ &c.] (K,) *I met him openly, or in open view, nothing intervening to conceal him.* (S, L, K. [See also بَحْرَةً; and see صَحْرَةً.]) And one says likewise, أَخْبَرَهُ بِالْأَمْرِ صَحْرَةً بَحْرَةً [He acquainted him with the affair, or case, openly]. (TA.)

صَحْرَةٌ (S, K, in the CK, صَحْرَةٌ [which is a mistake,]) and صَحْرٌ (K [in some copies of the CK, صَحْرٌ, which, as observed in the TA, is wrong,]) *A colour in which is [the kind of red termed] شَقْرَةٌ:* (S:) or *a colour nearly the same as [the kind of red termed] صَبْنَةٌ:* (K:) or the latter, (TA, [and app. the former also,]) *a dust-colour with a slight redness, (in the K, in خُمْرَةٌ خَفِيفَةٌ, the latter of these two words is a mistake for خُمْرَةٌ خَفِيفَةٌ, TA,) inclining to a little whiteness:* (K, TA:) or the former, *redness inclining to dust-colour:* (TA:) or *dust-colour with redness:* (A:) and [redness of the kind termed] شَقْرَةٌ in the head: (A, TA:) and both words, *a colour in which is whiteness and redness:* (TA:) and *whiteness overspreading blackness; like سُحْرَةٌ and سَحْرٌ:* (TA in art. سحر:) and the latter, accord. to Sgh, *whiteness.* (TA.) — Also, both words, *The quality of a صَحْرَاءُ [q. v.].* (ISh.) — And the former, *A clear space in a [stony tract such as is called] حَرَّةٌ, (S, K,) consisting of soft and*

clean soil with stones in it: (TA:) pl. صَحْرٌ; (S, K;) the only pl. (TA.) — See also صَحْرَةٌ.

صَحْرَاءُ, imperfectly decl., (S, K,) though not an epithet; (S;) or it is an epithet in which the quality of a subst. predominates; (TA;) and is imperfectly decl. because it is of the fem. gender, (S,) and because the letter characteristic of the fem. gender [namely the long ى] is inseparable from it, (S, K,) *A desert; a waste; syn. بَرِّيَّةٌ:* (S, M, K:) or *a tract of land like the back of a beast, bare, or destitute of herbage, without trees and without hills and without mountains; smooth [throughout]:* (ISh:) or *a plain, or level tract of land, with smoothness and ruggedness, (A, K,) less [rugged] than what is termed قَفٌّ:* (K:) or *a spacious tract of ground in which is no herbage:* (M, A, K:) or *the most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it; as also جَبَادٌ:* (ISh, TA in art. جهد:) you say صَحْرَاءُ جَبَادٌ [a wide desert &c.]; (S;) but you do not say صَحْرَاءَةٌ, adding one fem. sign after another: (S, M, K:) the pls. are صَحَارِي (S, M, K) and صَحَارٍ (S, M, K) [in the K, صَحَارِي, which, without the art. ال, and except when it is prefixed to another noun, and in a case of pausing, is a manifest mistake, as is shown in every complete treatise on inflection,] and صَحَارَى (S, M, K) and صَحَارَاوَاتٍ (S, K:) the first of which four pls. occurs in poetry, and is the original form of the second: for when you form the pl. of صَحْرَاءُ, [which is originally صَحْرَاءُ], you introduce an ى between the ح and the ر, and give kesr to the ر, as in all similar cases: then the first ى which is after the ر [in صَحْرَاءُ] is changed into ى, because of the kesreh preceding it; and the second ى, which is the characteristic of the fem. gender, is also changed into ى, and incorporated into the former: then they reject the first ى, and change the second into ى, [though still writing it ى,] and say صَحَارَى, with fet-h to the ر, that the ى may not be elided in the case of tenween, [which the word would have if the ر were with kesr]; and this they do to distinguish between the ى that is changed from the ى which is a characteristic of the fem. gender and the ى that is changed from the ى which is not a characteristic of the fem. gender as the ى of مَرْمَرٌ when they say مَرَامِرٌ: some of the Arabs, however, do not reject the first ى [in صَحَارَى], but reject the second ى, and say صَحَارَى, with kesr to the ر, and صَحَارٍ, like as you say جَوَارٍ. (S. [In the Ham, p. 54, صَحْرٌ is mentioned as a pl. of صَحْرَاءُ; but I think it doubtful.])

صَحَارٌ *The sweat of horses:* (O, K:) or *the fever of horses.* (K.) — See also 1.]

أَصْحَرُ: see صَحْرٌ.

صَحِيرٌ *A certain uttering of the voice of the ass, (A, K,) of a vehement kind, (A,) more vehement than the neighing of horses: an inf. n. (TA. [See 1.]])*

صَحِيرَةٌ *Milk into which heated stones are*

thrown, so that it boils, after which some clarified butter is poured upon it, and it is drunk; and sometimes some flour is sprinkled upon it, and then it is supped: or, accord. to Abu-l-Gheyth, it is called صَحِيرَةٌ, from الصَّخْرُ; like فَبِيرَةٌ, from الفَبْرُ: (S:) or *fresh milk into which heated stones are thrown, or which is put in the cooking-pot and made to boil in it once, until it burns; and sometimes flour is put into it, and sometimes clarified butter:* (TA:) or *fresh milk which is made to boil, after which some clarified butter is poured upon it, (K,) and it is drunk:* (TA:) or *fresh milk which is heated until it burns:* (A:) or *pure milk of camels, or of sheep, or of goats, which, when they want soup, and have not flour, it not being found in their land, they cook, and then give to drink to a sick person, hot.* (TA.)

ثَوْبٌ صَحَارِيٌّ *A kind of garment, so called in relation to صَحَارٌ, a town of Et-Yemen: or, as some say, of the colour termed صَحْرَةٌ, like أَصْحَرُ.* (TA, from a trad.)

صَحِيرَاءُ *A certain sort of milk:* (K:) so says Kr, without particularizing it. (TA.)

أَصْحَرُ *Of the colour termed صَحْرَةٌ:* (S, K:) or *similar to أَصْبَحُ:* (A:) *a man of a red colour inclining to dust-colour:* (TA:) or *having a colour such as is termed شَقْرَةٌ upon his head:* (A:) and *an ass in which is a red colour:* (S:) or *of a dust-colour with redness:* (A:) or *in which is whiteness and redness:* (TA:) and so, صَحْرٌ applied to a she-ass; or this signifies *went to kick with her hind leg:* (K, TA:) fem. صَحْرَاءُ (S, TA:) and pl. صَحَارٍ. (TA.) See also صَحَارَى and الأَصْحَرُ. — صَحَارَى *The lion.* (Sgh, K.)

المُصَحِّرُ: see what next precedes.

مُصَاحِرٌ *One who fights with his adversary in the desert (الصَحْرَاءُ), and does not act deceitfully with him.* (S.)

صحف

2. تَصْحِيفٌ signifies (primarily, M, K) *The making a mistake* (S, O, M, K, TA) *in a صَحِيفَةٌ, (S, O, K, TA,) by reason of the ambiguity, or dubiousness, of the letters: a post-classical term:* (TA:) or *the reading a thing in a manner at variance with what the writer intended, or at variance with the conventional usage thereof:* (Mgh:) a secondary signification is the *altering a word, or an expression, in such a manner that the meaning intended by the application [thereof] becomes altered:* (M, K:) or it consists in the *altering of a diacritical point [or points]; as in التَقْيُ for التَقْيُ, or vice versâ:* (KT, after التَّحْرِيفُ:) one says, صَحَفَ اللَّفْظَ *He altered the word, or expression, [in such a manner that the meaning intended by the application thereof became altered, or] so that it became dubious [to the reader].* (M, K.) [See also تَحْرِيفٌ, in the first paragraph of art. حرف.]

4. أَصْحَفٌ *It had صُحُفٌ [i. e. written pieces of*

paper or of skin] (S, O, K, TA) collected in it, (S, O,) or put in it (K, TA) between two boards. (TA.)

5. **تَصَفَّ**, said of a word, or an expression, *It became altered [so as to have a meaning different from that intended by the application thereof, (see 2,) or] so as to be dubious.* (Mgh.) One says, **تَصَفَّ عَلَيْهِ لَفْظٌ كَذَا** [Such a word, or such an expression, became altered so as to be dubious to him]. (O, K.*)

صَفْعَةٌ [A sort of bowl;] a vessel like the **قَصْعَةُ**, (S, ISd, O, Mgh, K,* TA,) expanded, wide, (ISd, TA,) or a large, expanded **قَصْعَةٌ**, (Mgh,) or, accord. to Z, an oblong **قَصْعَةٌ**, (Mgh,) that satisfies the hunger of five [men] (Ks, S, ISd, Mgh, O, TA) and the like of them: (ISd, TA:) Ks says, (S, O,) the largest sort of **قَصْعَةٌ** is the **جَفْنَةٌ**; next to which is the **قَصْعَةُ** [properly so called], (S, O, K,) which satisfies the hunger of ten [men]; (S, O;) then, the **صَفْعَةُ**, (S, O, K,) which satisfies the hunger of five; (S, O;) then, the **مُتَكَلَّة**, (S, O, K,) which satisfies two men, and three; (S, O;) and then, the **صَفْعَةُ**, (S, O, K,) which satisfies one man: (S, O:) the pl. of **صَفْعَةٌ** is **صَفَائِف**. (S, O, Mgh, Mgh.) It is said in a prov., **اسْتَغْفَرَ فُلَانٌ مَا فِي صَفْعَتِهِ** Such a one chose for himself, as his share, [or exhausted, all of] what was in his **صَفْعَةٍ**. (TA.)

صَحْفِيٌّ One who makes mistakes in reading the **صَحِيفَةُ** [or writing, or written piece of paper or of skin]; incorrectly termed by the vulgar **صَحْفِيٌّ**, with two dammehs; (O, K;) [for the formation of a rel. n. from a pl. of this kind (i. e. from **صُحُف**) is not allowable,] though the pl. is not restored to the sing. in forming the rel. n. in the case of proper names, such as **أَنْبَارِيٌّ** &c., nor in the case of words that are used in a manner like that of proper names, such as **أَنْصَارِيٌّ** &c.: (O:) or a learner, or one who acquires knowledge, (Mgh, Mghb,) from the **صَحِيفَةُ**, (Mgh,) inferior [in rank] to the **مُتَابِع** [pl. of **مُتَابِعٌ**]: (Mghb:) a rel. n. from **صَحِيفَةٌ**; (Mgh, Mghb;) like **حَنْفِيٌّ** and **بَجِيلِيٌّ** from **حَنِيفَةٌ** and **بَجِيلَةٌ**: (Mghb:) and **مُصَحِّفٌ** signifies the same as **صَحْفِيٌّ** [in the former of these senses]. (TA.)

صَحَائِف Small places that are made for water to collect and remain therein (**صَغَارٌ تُتَخَذُ**) (**لِلْمَاءِ**): pl. **صُحُف**. (Esh-Sheybānee, O, K.)

صَحِيفٌ [appears from what here follows, to be syn. with **صَحِيفَةٌ**, or rather it is a coll. gen. n. of which the latter is the n. un.:] † The surface of the ground or earth; (O, K, TA;) as being likened to the thing [i. e. paper or skin] that is written upon. (TA.) — See also the next paragraph.

صَحِيفَةٌ A written piece of paper (MA, Mgh, Mghb) or of skin; (Mghb;) a writing, or thing written; a book, or volume; a letter, i. e. an

epistle; syn. **كِتَابٌ**; (S, O, K;) [syn. with **كِتَابٌ** in all of these senses; in the last of them in an anecdote related in Freytag's Arab. Prov. i. 721-2, and in Har p. 119, q. v.;] and a [portion of a book, such as is termed] **كُرَّاسَةٌ**; and a register; [for] in the **إِنْقَاع** [a title of several books, it is said that] the **كُرَّاسَةُ** and **مُصَحَّفٌ** and **دَقْتَرٌ** and **كِتَابٌ** and **صَحِيفَةٌ** are one: (MA:) pl. **صُحُف** (S, Mgh, O, Mghb, K) and **صُحُفٌ**, a contraction of the former, (TA,) and **صَحَائِفٌ**, (S, O, Mgh, K,) like **سَفَائِنٌ** pl. of **سَفِينَةٌ**; (Lth, O;) the first of these pls. anomalous, (Lth, Sb, O, K,) the sing. being likened to **قَضِيبٌ** (Sb, O, TA) and **قَلِيبٌ** (Sb, TA) and **رَغِيفٌ**, (O,) of which the pls. are **قُضُبٌ** (Sb, O, TA) and **قُلُبٌ** (Sb, TA) and **رَغَفٌ**: (O:) [or **صَحِيفٌ** may be its original, as well as regular, sing.:] see the next preceding paragraph. **صُحُفُ إِبْرَاهِيمَ وَمُوسَى**, in the Kur [lxxxvii. last verse], means [In the books of Abraham and Moses; i. e.] the books revealed to Abraham and Moses. (O.) **صَحِيفَةٌ** also means The record of the actions of anyone, that is kept in heaven: (see **رَقٌّ**): one says, **صَحِيفَتُهُ سَوْدَاءٌ**, meaning † The record of his actions is black; a phrase often used in the present day, in speaking of a bad man.] **مُحَمَّدٌ** [the Hanafee Imām] speaks of **صُحُف** not written upon; saying, **فَإِنْ كَانَتْ السَّرِقَةُ صُحُفًا لَيْسَ فِيهَا كِتَابٌ** [And if the stolen property be papers, or books, not having any writing upon them]. (Mgh. [See, again, **رَقٌّ**].) — **صَحِيفَةٌ** signifies also A plank, board, or leaf, of a door; like **صَفِيحَةٌ** [from which it is perhaps formed by transposition, or it may be tropical in this sense]: pl. **صَحَائِف**. (MA.) — Also † The external skin, or scarf-skin, of the face: (O, TA:) or as some say, the part thereof that fronts one: pl. [or rather coll. gen. n.] **صَحَائِف**; or this may be used, in a verse in which it occurs, for **صَحِيفَةٌ**. (TA.) — One says also **صَحَائِفٌ مِنْ شَجَرٍ** [meaning † Layers of fat]. (A in art. **نَبِير**.)

صَحِيفَةٌ: see **صَحْفَةٌ**.

صُحَّافٌ [A bookseller;] a seller of **صُحُف**: or [a bookbinder;] a maker [meaning binder] of **صُحُف**. (TA.)

مُصَحِّفٌ: see what next follows.

مُصَحِّفٌ (Th, S, Mgh, O, Mghb, K) and **مُصَحِّفٌ** (Th, S, O, Mghb, K) and **مُصَحِّفٌ** (Th, O, K;) the first of which is the original, (Fr, S, O, Mghb,) being from **أَصْحَفٌ** meaning as expl. above, and one of certain words that are pronounced by [some of] the Arabs with kesr to the م instead of damm because the latter is deemed by them difficult of utterance, of which words are also **مَجْدَدٌ** and **مِطْرَفٌ** and **مِغْزَلٌ** and **مِجْدَدٌ**, (Fr, S, O,) or, accord. to AZ, Temeem pronounce the م with kesr, and Keys pronounce it with damm, [as do most persons in the instance of **مُصَحِّفٌ** in the present day,] and Th says that **مُصَحِّفٌ**, with

fet-h, is correct and chaste; (O;) [A book, or volume, consisting of] a collection of **صُحُف**, (S, Mgh, O, K, TA,) written upon, and put between two boards: (TA:) [generally applied in the present day to a copy of the Kur-ān:] and also signifying a [portion of a book, such as is termed] **كُرَّاسَةٌ**: but the former is the primary [and more common] signification: (Mgh:) pl. **مُصَاحِفٌ**. (KL.) See also **صَحِيفَةٌ**.

مُصَحِّفٌ: see the next preceding paragraph.

مُصَحِّفٌ: see **صَحْفِيٌّ**.

صح

1. **صَحَلَ**, aor. ص, inf. n. **صَحَلٌ**, He was, or became, hoarse, rough, harsh, or gruff, in voice; said of a man: (S, O:) [and] **صَحَلَ صَوْتُهُ**, aor. as above, (K,) and so the inf. n., (TA,) His voice was, or became, hoarse, rough, harsh, or gruff: or sharp, together with hoarseness, roughness, &c.: or **صَحَلَ** signifies a roughness, (**خَشَوْنَةٌ**, K,) or a rattling, (**خَشْرَجَةٌ**, Lh, TA,) in the chest: and a craching in the voice, without a right tenour thereof: (Lh, K, TA:) one says, **فِي صَوْتِهِ صَحَلٌ** In his voice is a hoarseness [&c.]: (S, O:) and **صَحَلَ حَلْقُهُ** His fauces became hoarse [&c.]: (IB, TA:) but accord. to Iāth and others, it is not Arabio [in origin]. (TA.) See also **صَهْلٌ**.

صَحَلَ [app. a mistake for **صَحَلَ**]: see **صَهْلٌ**.

صَحَلَ, (K,) or **صَحَلَ الصَّوْتُ**, (S, O,) Hoarse, rough, harsh, or gruff, [&c.,] in voice; as also **صَوْتٌ صَحَلَ**. (S, O, K.) And **صَوْتٌ صَحَلَ** [A voice that is hoarse, &c.]. (TA, from a trad.)

أَصْحَلَ: see the next preceding paragraph.

صحر

8. **اصْطَحَرَ** i. q. **اصْطَحَر**, q. v.

11. **اَصْصَحَرَ**, (K,) inf. n. **اَصْصِحَامٌ**, (TA,) said of a plant, or herbage, *It became intensely green: and it became yellow, (K, TA,) and altered in colour; or, as J says, [in the S,] اصْصَحَمَتِ البَقْلَةُ the herb, or leguminous plant, became yellow: (TA:) thus it has two contr. meanings: or it (i. e. a plant, or herbage,) became intermixed with yellowness in its dark greenness. (AHn, K.) And **اَصْصَحَمَتِ الْأَرْضُ** The land became altered [for the worse] in its herbage, and its rain departed: (K:) or, as some say, the land became altered in the colour of its seed-produce, for the reaping: and in like manner, **اَصْصَحَمَتِ الْحَبُّ** the grain became thus altered. (TA.) And **اَصْصَحَمَتِ الزَّرْعُ** The seed-produce was smitten by cold: or began to dry up. (K.)*

صَحْمَةٌ Blackness inclining to yellowness: or a dust-colour inclining a little to blackness: or redness in whiteness: (K:) or, as some say, yellowness in whiteness. (TA.)

أَصْحَمٌ Of the colour termed **صَحْمَةٌ**: (K:) i. e. black inclining to yellowness: (S, K:) &c.: (K:) or, accord. to AA, intensely black: (TA:) fem.

صَحْبَاءُ. (K.) — The latter, applied to a *فَيْقَة* [or smooth, or waterless, desert], (Sh, K,) or to a *بَلْدَة* [or district, &c.], (S,) signifies *Dusty*. (Sh, S, K.) — And *الصَحْبَاءُ* is the name of *A certain herb, or leguminous plant*, (S, K, TA,) *not intensely green*. (TA.)

مُصَحَّرٌ, applied to a plant, or herbage, [&c.], part. n. of *لِ* [q. v.]. (TA.)

صحن

1. صَحْنُهُ, (S, K,) [aor. *صَحَنَ*,] inf. n. *صَحْنٌ*, (TA,) *He gave him something in a صَحْنٌ*, (S, K,) i. e. the bowl so called: (S:) from Fr. (TA. [See 5.]) And *صَحْنَهُ دِينَارًا* *He gave him a denar*. (TA.) — Also, (AA, S, K,) aor. as above, (K,) *He struck him*. (AA, S, K.) You say, *صَحْنَتُهُ* i. e. *I struck him* [strokes: the latter word being pl. of *صَحْنَةٌ*, the inf. n. of *صَحَنَ*]. (S.) And *صَحْنَهُ عَشْرِينَ نَوْطًا* *He struck him twenty strokes of the whip*. (TA.) — *صَحْنَتِ الْحَالِبُ بِرِجْلَيْهَا* *She (a camel) kicked the milker with her hind leg*. (TA.) — *صَحْنٌ بَيْنَهُمَا*, (S, K,) inf. n. as above, (TA,) *He made peace, or he effected a rectification of affairs, an agreement, a harmony, or a reconciliation, between them*. (S, K.)

5. *لَصَحَنَ* *He asked, or begged*: (K, TA:) one says, *خَرَجَ فُلَانٌ يَتَصَحَّنُ النَّاسَ* *Such a one went forth begging of the people*; (AZ, TA;) or, [as is a custom of many Arab and other Eastern mendicants,] *begging of them in a bowl*, [see 1, first sentence,] or *some other thing*. (TA.)

عَسَ صَحْنٌ *A great* [i. e. bowl, or drinking-cup]; (S, K;) *nearly as large as the تَبَنُ* [q. v.]: (Ks, S in art. *تَبَنُ*;) or *a shallow*: (so accord. to a copy of the S:) or *a bowl, or drinking-cup*, (*قَدَحٌ*) *that is neither large nor small*: (TA:) [now applied to a plate, and a dish:] pl. [of pauc.] *أَصْحَانٌ* (Mgh, TA) and [of mult.] *صَحَائِنٌ* (TA) [and app., agreeably with modern usage, *صُحُونٌ*]. — And [hence,] *A [kind of] cymbal*; (PS;) *a small brazen basin*, (*طَسِيتٌ*, [dim. of *طَسِيتٌ*]), *one of what are termed صَحَائِنٌ*, (S,) *this meaning two little brazen basins*, (*طَسِيتَانِ صَغِيرَتَانِ*, K,) *which are struck together*. (S, K.) — And *the interior of the solid hoof*; (K, TA;) also called *سَكْرَجَة* [i. e. *سُكْرَجَة* or *سُكْرَجَة*]. (TA.) — And *the interior of the ear*: or *the مَحَارَة* [i. e. *concha*] thereof. (TA.) And *صَحْنَا الْأُذُنَيْنِ* [thus accord. to the TA and my MS. copy of the K, in the CK *صَحْنَا*], *the resting-place (مُسْتَقَرٌّ) of the interior of each of the ears*; (K;) meaning *the place of hearing* [or *meatus auditorius*] of the resting-place of the interior of each of the two ears of the horse: pl. *أَصْحَانٌ*. (TA.) — Also *The middle of a house*; (S, K;) meaning *the سَاحَة* [i. e. court] of the middle of a house [and of a mosque &c.]: (TA:) [and also a hall: for] it is thus called *whether without, or with, a roof*. (Kull, voce *بَيْتٌ*.) And *The سَاحَة* [or spacious vacant part] of the middle of a desert; and of an elevated and plain, or hard and elevated, tract;

and of a wide space of low, or depressed, ground: pl. *صُحُونٌ*, the only pl. form. (TA.) *A wide part of a desert*: so in the saying, *سِرْنَا فِي صَحْنِ الْفَلَاةِ* [We journeyed in the wide part of the desert]. (Mgh.) And *A level, or plain, tract of ground*. (TA.) And *An acclivity (سَنْدٌ) of a valley, in which is some elevation above [other] elevated ground, as though supported [by the latter]*; and in like manner, of a mountain, and of a hill such as is termed *أَكْبَة*; the *صُحُونُ* of the ground being the *دُفُوفُ* [i. e. banks, or acclivities,] thereof: it is *bare, and such as flows [with rain]*; and is not thus called unless *bare of everything, and even*: and it means also *an even tract of ground like the area of the place in which dates are put to dry*. (TA.) — [Hence,] one says, *جَرَى الدَّمْعُ عَلَى صَحْنِي وَجَنَّتِيهِ* [The tears ran upon the middle of each of his cheek-balls]. (TA.) — Also *A gift*. (TA. [See 1, first sentence.])

صَحْنَةٌ; pl. *صَحَائِنٌ*: see 1. — Also *A bead (خَزَزَة) with which women fascinate men, and restrain them, or withhold them from other women*. (Lh, TA.)

صَحْنَة *A clear space of a [stony tract such as is called] حَرَّةٌ*. (K.)

صَحْنَاءُ, (S, and so accord. to some copies of the K,) and *صَحْنَاءُ*, (thus also accord. to some copies of the K,) and with the short alif, [app. *صَحْنِي* and *صَحْنِي*], (S, and so accord. to some copies of the K,) or *صَحْنَاءُ* and *صَحْنَاءُ*, (Mgh, Mghb,) or thus also, (accord. to some copies of the K,) or thus, and also *صَحْنَاءُ* and *صَحْنَاءُ*, (accord. to other copies of the K,) or when with *ة* having a more special signification, [being a n. of un., and, if so, accord. to a general rule, with *tenween* when without *ة*, as is said to be the case in the TA, on the authority of Az, accord. to whom, as is also there stated, the word is pluralized by the elision of the *ة*,] (S,) *A certain condiment, or seasoning, made of fish*, (S, K,) of *small fish, which has the properties of exciting appetite, and rectifying the state of the stomach*: (K:) or i. q. *صِيرٌ*, (Mgh, Mghb,) i. e. what is called in Pers. *مَاهِي آوَه* [jelly of salted fish]: (Mgh:) AZ is related to have said that *صَحْنَاءُ* is Pers., meaning what the Arabs call *صِيرٌ*: I Ath says that *صِيرٌ* and *صَحْنَاءُ* are both of them Pers. words. (TA.)

صُحُونٌ *A she-camel that has a habit of kicking*: (AA, S, K:) and *a kicking mare or horse*: and *a she-ass that kicks the he-ass with her hind leg whenever he comes near to her*: or, as some say, *a she-ass in which are whiteness and redness* [app. meaning a wild she-ass]. (TA.)

صَحْفَة *A vessel like the [bowls called] صَحْفَة* (K, TA) and *قَصْعَة*. (TA.)

صحو

1. *صَحَا*, said of a day, [aor. *يَصْحُو*,] inf. n. *صُحُو*, *It was, or became, cloudless*: (TA:) and

so *أَصْحَى*: (Mgh, K, TA, but not in the CK:) [it is said that] *صُحُو* signifies the *departing of the clouds*: (S, Mgh, K:) [but] Es-Sijistānce says that the vulgar think it to have this meaning, whereas it only means the dispersing of the clouds with the departing of the cold. (Mgh, TA.) And *أَصَحَّتِ السَّمَاءُ* *The sky became cloudless*. (Ks, S, Mgh, Mghb, K, TA, but not in the CK.) — And *صَحَا مِنْ سُكْرِهِ*, (S, Mghb,) aor. *يَصْحُو*, (Mghb,) inf. n. *صُحُو* (S, Mghb, K) and *صُحُو*, (Mghb,) [*He recovered, or became free, from his intoxication*; or] *his intoxication ceased*; as also *أَصْحَى*: (Mghb:) and *صَحَى*, (K, TA,) inf. n. *صَحَا*: (TA;) as also *أَصْحَى*; (IKt, K, TA;) is [like-wise] said of one intoxicated; (K, TA;) both meaning *he recovered from his state of insensibility*; (TA;) and in like manner both are said of one affected with desire, or yearning or longing in the soul; (K, TA;) [and also of one sleeping, meaning *he awoke*: see an ex. of the former of these two verbs in this last sense in the latter part of the second paragraph of art. *فَرَطٌ*.] — *صُحُو* signifies also *The relinquishing of youthful folly, and amorous dalliance, and of what is vain, or futile*. (K, TA.) Hence the saying of a poet,

• صَحَا الْقَلْبُ عَنْ سَلَمَى وَأَقْصَرَ بَاطِلُهُ •

[The heart relinquished, or has relinquished, youthful folly and amorousness by becoming rid of Selma, and its vain, or futile, occupation ceased, or has ceased]. (TA.) — And one says, *صَحَّتِ الْعَاذِلَةُ* *The censuring female relinquished censuring*. (TA.)

4. *أَصْحَيْنَا*: see 1, in four places. — *أَصْحَيْنَا* *We became in a case of cloudlessness [of the sky or day]*; (Mghb, TA;) *the sky became cloudless to us*. (S.) — *أَصْحَيْتُهُ مِنْ سُكْرِهِ* [I recovered him, or roused him, from his intoxication], and *مِنْ نَوْمِهِ* [from his sleep]. (TA.) — And sometimes *إِصْحَا* is used as meaning *The act of rousing, and recalling to mindfulness, from a state of heedlessness, or inadvertence*. (TA.)

صُحُو [an inf. n. used as an epithet, and therefore applicable to a fem. as well as a masc. noun, and to a dual and a pl. as well as a sing.], applied to a day, *Cloudless*; (K, TA;) as also *صَاحٌ*; (S, TA;) and *مُصِحٌّ*: (Mgh, Mghb:) and (K) in the same sense applied to a sky; (Ks, S, Mgh, Mghb, K;) as also *مُصِحَّةٌ*, or, accord. to Ks, this is not allowable, but only *صُحُو*, (S, Mgh, Mghb,) though one says of the sky *أَصَحَّتْ*. (Mghb.)

صُحُوةٌ *A state [of freedom from intoxication, or] of sensibility, or mental perception*. (TA voce *سُكْرَة*.) *يُرِيدُ أَنْ يَأْخُذَهَا بَيْنَ الصُّحُوةِ وَالسُّكْرَةِ* [He desires to take it being in a state between that of sensibility and that of insensibility, or mental perception and inability thereof,] is a prov., applied to him who seeks a thing feigning ignorance while possessing knowledge. (TA.) [See also another ex. voce *سُكْرَة*.]

صَاحٌ: see *صُحُو*. — It is also said of one intoxicated [as meaning *Recovering, or becoming free,*

from his intoxication; or ceasing to be intoxicated: see 1]. (S, TA.)

صَوَّجَ; and its fem. مَصْجِيَّة: see صَوَّجَ.

مَصْحَاة is like مَلَاة in meaning as well as in measure, [signifying *A cause of freedom*,] except that the former is from the intoxication of grief and the latter is from distress of mind and anxiety. (TA.)

مَصْحَاة *A sort of vessel*, (S, K,) well known, (K,) used for drinking; (TA;) *a طاس* [q. v.], or *a جام* [q. v.]: (K:) As says, "I know not of what it is:" (S, TA:) it is said to be of silver. (TA.) El-Aṣṣāḥ speaks of wine being poured into it. (S, TA.) And one says وَجْهٌ كَمَصْحَاةِ وَجْهِ اللَّجَيْنِ [A face like the مصحاة of silver.] (TA.)

صَحَّ

1. صَحَّ الْأُذُنُ, aor. ʾ, (S, A, TA,) inf. n. صَحَّ; (S, TA;) in a copy of the T, ʾ اصْحَ, inf. n. ʾ اصْحَاغ; (TA;) It (a sound) deafened the ear by its vehemence. (S, A, TA.) — And صَحَّه, aor. as above, He struck him on the ear and rendered it deaf. (A.) — And صَحَّيْتُ لُلَّانَ بِعَظِيمَةٍ: Such a one accused me of a great crime, and calumniated me. (A, TA.) — And رَمَاهُ قَصَّةً, inf. n. as above, He shot, or cast, at him, and caused him extreme pain: or, as some say, killed him. (JK.) — And صَحَّ الْقَرَابُ The crow pierced with his beak into the gall on the back of a camel: (K, TA:) or الْقَرَابُ يَصْحُ بِمَنْقَارِهِ فِي دَهْرَةِ الْبَعِيرِ the crow pierces with his beak into the gall on the back of the camel. (JK.) — صَحَّ also signifies The striking with something hard, (L, K,) as a staff, (L,) upon something solid, (L, K,) and with iron upon iron. (L.) [Accord. to the TK, one says, صَحَّ الْحَدِيدَ عَلَى الصَّخْرَةِ, meaning ضَرَبَهُ بِهَا: but I think that the right reading is بِالْحَدِيدِ; and the meaning, He struck with the iron upon the mass of rock.] — صَحَّ الْحَجَرُ (A,) and صَحَّتِ الصَّخْرَةُ and the like, (L,) inf. n. صَحَّيْتُ (A, L, K) and صَحَّ (L, K,) The stone, (A,) and the mass of rock, (L, K,) caused a sound to be heard (A, L, K) on its being struck (A, L) with a stone. (L.) — And صَحَّ لِحْدَيْهِ He listened to his narration, or discourse. (A, TA.)

4: see above, first sentence.

صَحَّة *A sound produced by the striking of a mass of rock with a stone*, (S, A, K.)

صَاخَةٌ *A cry that deafens by its vehemence*. (S, K.) — And hence, (S,) The resurrection: (AO, S, K:) so in the Kur lxxx. 33; accord. to AO: being either an act. part. n. from صَحَّ, aor. ʾ, or an inf. n.: (L:) or it there signifies the cry on the occasion of which the resurrection shall take place, which will deafen the ears so that they shall hear nothing but the call to life: (Zj, L:) or it there means the second blast of the horn. (Jel.)

Bk. I.

—Also *A calamity, or misfortune*: (K:) or a severe calamity or misfortune: and hence the resurrection is called الصَاخَةُ. (A, TA.)

صَخَبَ

1. صَخَبَ, (S, A, Mṣb, K,) aor. ʾ, (A, Mṣb, K,) inf. n. صَخَبَ, (S, A, Mṣb, K, TA,) of which صَخَبَ is a syn., of the dial. of Rabee'ah, but [said to be] a bad word, (TA.) He clamoured; or raised a loud, or vehement, cry, (S, K, TA,) or a confusion, or mixture, of cries or shouts or noises; (S, A, TA;) accord. to some, in altercation, or contention: (TA:) or he raised much clamour, and confusion of cries or shouts or noises. (Mṣb.)

3. صَاخَبَهُ, (A, MA,) inf. n. مَصَاخَبَةٌ, (A,) [He raised a clamour, or confused noise, with him;] he spoke with him with a loud voice or noise or clamour: he clamoured with, or at, or against, him, with anger. (MA.)

6: see the next paragraph.

8. اصْطَخَبُوا (S, A, TA) and ʾ اصْطَخَبُوا (A, K, TA) They clamoured; or raised loud, or vehement, cries, or clamours, [or confused noises,] and beat one another, or contended together in beating or in fight. (K, TA.) A poet says,

• إِنَّ الضَّفَادِعَ فِي الْغُدْرَانِ تَصْطَخِبُ •

[Verily the frogs make a loud and confused croaking in the pools of water left by the torrents]. (S.) And one says, سَمِعْتُ أَصْطَخَابَ الطَّيْرِ (A, K) i. e. [I heard] the confused cries, or voices, of the birds. (K.) [See also صَخَبَ.] — And [hence,] اصْطَخَبَتْ أَمْوَاجُ الْوَادِي [The waves of the valley, or torrent-bed, flowing with water, dashed together, making a loud and confused sound]. (A.)

صَخَبَ inf. n. of 1: (Mṣb, TA:) [used as a simple subst., its pl. is أَصْخَابٌ:] one says, سَمِعْتُ أَصْخَابَ الطَّيْرِ I heard the [confused] cries, or voices, of the birds. (Mṣb. [See also 8.]

صَخَبَ (A, Mṣb, K) and ʾ صَخَابَ (S, A, Mṣb, K) and ʾ صَخَبَانِ (S, Mṣb, K) and ʾ صَخُوبٌ (K) and ʾ صَاخَبَ (A, Mṣb) are epithets from صَخَبَ; (S, A, Mṣb, K;) all except the last signifying One who clamours, or raises confused cries or shouts or noises, vehemently, or much; (TA;) [the last having a similar, but not intensive, signification, i. e. clamouring, &c.:] and the first, though masc., is applied by the poet Usámel El-Hudhalee to a female singer considered as a person (شَخْصٌ [and meaning in this instance loud of voice]); for an epithet of the measure فَعْلٌ applied to a woman (أَمْرَأَةٌ) is not known in the language: (L, TA:) the [proper] fem. epithet is صَخَبَةٌ and ʾ صَخَابَةٌ (K) and ʾ صَخَبِي (Mṣb) and ʾ صَخُوبٌ (K, TA, in the CK [erroneously]) and ʾ صَخَبَةٌ: (K:) the pl. of صَخَبَانِ is ʾ صَخَبَانِ; (K, K;) [and the pl. of صَخُوبٌ is ʾ صَخُوبَانِ; like صَبْرٌ pl. of صَبُورٌ:] the hypocrites are described in a trad. as يَتَنَاهَوْنَ جُثْبَ الْبَلِيلِ

[expl. voce جُثْبَ], meaning clamorous and contentious. (TA.) — [Hence,] جَمَارُ صَخَبِ الثَّوَابِ *An ass that makes his braying to reciprocate [loudly] in the ducts of his throat*; (K;) that brays vehemently. (S in art. ثَوْب, q. v.) — And ʾ عَوْدُ صَخَبِ الْأَوْتَارِ [A lute of which the chords send forth loud sounds]. (A, TA.) — And ʾ مَاءٌ مُصْطَخِبٌ ʾ الْأَيِّ (S, A, K) and ʾ الْأَيِّ (K) ʾ Water of which the waves send forth a [loud] sound, (S, TA,) or are agitated, (K,) or dash together. (TA.) See also what next follows.

عَيْنٌ صَخَبَةٌ, (K, TA,) with the ڤ quiescent, (TA,) or ʾ صَخَبَةٌ, (so in a copy of the A,) ʾ A spring, or fountain, that is agitated [app. so as to make a confused sound] in estuating. (A, K, TA.) — And صَخَبَةٌ signifies also The [kind of bead (خَرَزَةٌ), used for captivating, or fascinating, called] عَطْفَةٌ: (TA:) or a bead (خَرَزَةٌ) used [as a charm] in [cases of] love and hatred. (K, TA.)

صَخَبَانِ; and its fem. صَخَبِي; and pl. صَخَبَانِ: see صَخَبَ.

صَخَبَةٌ: see صَخَبَ.

صَخُوبٌ; and its pl. صَخُوبٌ: see صَخَبَ, in three places.

صَخَابَ, and its fem., with ʾ: see صَخَبَ.

صَاخَبَ: } see صَخَبَ.
مُصْطَخِبٌ: }

صَخَدَ

1. صَخَدَ النَّهَارُ, aor. ʾ, (S, L, K,) inf. n. صَخَدَ (S, L) and صَخَدَانِ (L,) The day was, or became, intensely hot. (S, L, K.) And صَخَدَ الْحَرُّ, inf. n. صَخَدَانِ, The heat was, or became, intense; as also ʾ اصْخَدَ, inf. n. ʾ اصْخَدَ. (L.) — صَخَدَتْهُ الشَّمْسُ, aor. ʾ, (S, L, K,) inf. n. صَخَدَ (S, L,) The sun smote him, (S, L,) and burned him: (S, L, K:) or was, or became, hot upon him. (L.) And صَخَدَهُ الْحَرُّ The heat pained his brain. (A.) — صَخَدَ said of the [bird called] صُرْدٌ, (S, L, K,) aor. ʾ, inf. n. صَخَدَ and صَخِيدَ, (L,) It cried: (S, L, K:) and so صَخَدَتْ said of the هَامَةُ [or owl]. (A, L.) — صَخَدَ إِلَيْهِ, (L, K,) aor. ʾ, (L,) inf. n. صَخُودٌ, He listened to him, (L, K,) and inclined to him. (L.)

4. اصْخَدَ He (a man, TA) entered upon [a time of] heat. (K.) — Also, (S, L, K,) and ʾ اصْطَخَدَ (A,) It (a chameleon) warmed itself with the heat of the sun; basked in the sun. (S, A, L, K.) — See also 1.

8: see 4. [And see also مُصْطَخِدٌ, below.]

صَخْدٌ a dial. var. of صَخَدٌ: meaning Blood and water in the سَائِيَاءَ [or membrane enclosing the fetus in the womb]: — and i. q. رَهْلٌ: [see صَخْدٌ:] — and Yellowness in the face. (L.)

صَخَدَانِ: see what next follows.

يَوْمَ صَخْدَانِ (S, L, K) and صَخْدَانِ (Th, L, K) and صَخْدَانِ (S, L, K [written by Freytag, as from the S, صَخْدَانِ]) and صَخْدَانِ and صَخْدَانِ (L) A day intensely hot. (S, L, K.) And نَيْلَةُ صَخْدَانِ A night intensely hot. (L.) And فَاجِرَةٌ صَخْدَانِ A midday intensely hot. (A.) — [صَخْدَانِ is originally an inf. n. Hence] one says, أَتَيْتُهُ فِي صَخْدَانِ الْحَرِّ I came to him during the intensity of the heat: (L:) and one says also, أَتَيْتُهُ فِي مَصَاخِدِ الْحَرِّ I came to him in the midday-intensities of the heat; (TA;) for مَصَاخِدِ is pl. of مَصْخَدَةٌ signifying the midday-intensity of heat; (K, TA;) as also صَاخِدَةٌ: (L, TA:) and أَتَيْتُهُ فِي صَاخِدِ الْحَرِّ [meaning the same; or I came to him during the intensities of the heat]: (TA:) and وَالْبَرْدُ وَابْتَدَأَ بِصَاخِدِهِ [The heat smote me with its intensities, and the cold with its vehemencies]. (A.)

صَاخِدٌ Intense heat. (L.) — See also صَخْدَانِ. — [Also Crying, as a صَد and as an owl.] One says هَامَ صَوَاخِدُ [in which the latter word is pl. of the fem. صَاخِدَةٌ] Owls hooting. (A.) — And Listening, and inclining, to one. (L.) — وَاحِدٌ قَاخِدٌ [the second word here written in the TA and in my MS. copy of the K, قَاخِدٌ, but it is said in the TA in art. قَحَد, on the authority of the K, to be correctly with ق,] means صَنِيبٌ (K, TA,) i. e. Single, or solitary, and weak: or i. q. ذَاهِيَةٌ [i. e. very cunning, or very intelligent or sagacious, and crafty: but this meaning I think improbable]. (TA. [See also art. قَحَد.])

صَخْدَانِ: see صَخْدَانِ. — Also الصَّخْدَانِ (L, K,) or صَخْدَانِ الشَّمْسِ (A,) The rays (عَيْنِ) of the sun: (A, L, K:) so called because of the heat thereof. (L.) One says, صَخْدَانِ الشَّمْسِ [The rays of the sun became intensely hot], (A,) and اسْتَذَابَ الصَّخْدَانِ [which means the same]. (L.)

صَاخِدَةٌ: see صَخْدَانِ.

صَخْدَانِ: see the next paragraph, in two places.

صَخْدَانِ; and its pl. صَخَاخِدِ: see صَخْدَانِ, in four places. — صَخْرَةٌ صَخْدَانِ A hard rock which becomes intensely hot when the sun shines fiercely upon it: (L:) or [simply] a hard rock; (S, K;) as also صَخْدَانِ: (K:) or a solid, firm, and strong, rock; and so صَخْدَانِ: (TA:) or a smooth and hard rock, that cannot be moved from its place, and upon which iron has not effect: and a great rock, which nothing can raise, and upon which neither a pichaze nor any other thing has effect: (L:) or a rock upon which the pichaze has no effect: (A:) pl. as above. (L.)

صَخْدَانِ Hardness (K, TA) and strength. (TA.)

مَصْخَدَةٌ; and its pl.: see صَخْدَانِ.

مُصْطَخِرٌ A chameleon standing erect, towards

the sun; [app. on a branch;] as also مُصْطَخِرٌ. (L. [See also 4.])

صخر

2. تَخْيِرٌ [inf. n. of صَخَّرَ] i. q. تَخْيِرٌ. (K.)

صَخْرٌ (S, A, Mṣb, K, &c.) and صَخَرٌ (S, Mṣb, K,) the latter on the authority of Yaḥkoob, (S,) thus sometimes pronounced, (Mṣb,) Rocks; or great masses of stone: (S:) or great masses of hard stone: (A, K:) and صَخْرَةٌ (S, A, Mṣb, K, &c.) and صَخْرَةٌ (S, Mṣb, K) [are the ns. un., signifying] one thereof, (S, A, K,) or these have a more special signification [as meaning a rock and a mass of rock]: (Mṣb:) pl. صَخُورٌ (S, A, Mṣb, K) and صَخُورَةٌ (A, Sgh, L) and [of صَخْرَةٌ and صَخْرَةٌ] صَخَرَاتٌ. (Mṣb, K. [In the latter, صَخْرٌ and صَخَرٌ, as well as صَخُورٌ and صَخَرَاتٌ, are improperly termed pls. of صَخْرَةٌ.]) By صَخْرَةٌ in the Kur xxxi. 15 is meant a صَخْرَةٌ that is beneath the ground. (Zj, TA.) And by the صَخْرَةٌ mentioned in a trad. as being of, or from, Paradise is meant the صَخْرَةٌ [or rock] of Jerusalem [in the centre of the building now called "the Dome of the Rock"]. (TA.)

صَخْرٌ; n. un. صَخْرَةٌ: see صَخْرٌ.

صَخْرٌ A place abounding in rocks, or great masses of hard stone; as also مُصْخِرٌ. (K.)

صَخِيرٌ A certain plant. (K.) [Golijs explains this as meaning Great, applied to a rock, or mass of stone; and so مُصْخِرٌ; on the authority of J: but neither of these do I find in the S.]

صَخِيرَةٌ: see صَخِيرَةٌ.

صَاخِرٌ The sound of iron [striking] upon iron. (K.)

صَاخِرَةٌ A kind of earthen vessel, (S, A, K,) out of which one drinks. (A.)

أَصْخَرُ الرَّجُلِ † A hard-faced man; one having little shame. (A.)

صَخْرٌ; see صَخْرٌ.

صخر

1. صَخَمَتُهُ الشَّمْسُ The sun smote, or hurt, or burned, him, or his face. (K.)

8. اصْطَحِرَ (S, K,) and اصْطَحِرَ (K,) He stood erect, (S, K, TA,) and El-'Abbās adds, silent, as though he were angry. (TA.) [See also the part. n., below.]

حَرَّةٌ صَخِيَاءٌ A [stony tract such as is termed] حَرَّةٌ in which the plain is intermixed with the rugged. (K.)

مُصْطَخِرٌ part. n. of 8. (S.) Applied to a chameleon, Standing erect, towards the sun; [app. on a branch;] as also مُصْطَخِدٌ. (L in art. صَخْد.)

صد

1. صَدَّ عَنْهُ (S, M, K, &c.,) aor. ʾ (S, M, A)

and ʾ, (M,) the latter only agreeable with analogy, (MF,) [but the former, which is the more common, explainable on the ground that وَجْهَهُ or the like is understood,] inf. n. صُدُّوْهُ (S, M, A, K) and صَدَّ (M,) He turned away from, avoided, shunned, and left, him, or it; he was averse from him, or it; (S, M, A, Mṣb, K;) he turned away his face from him [or it]: (Ham p. 89:) and صَدَّهْ also, aor. ʾ, inf. n. صَدَّ, he forsook him, and turned away his face from him. (L.) One says, أَرَى فِيكَ صُدُودًا [I see in thee aversion]. (A.) And لَا صَدَّ عَنْ ذَاكَ [lit. There is no evading that], meaning truly thou didst that. (Lh, M.) صَدَّ السَّبِيلَ † [The road, or way, turned aside] is said when a difficult road up a mountain, (A, L,) or some other obstacle, (A,) presents itself before thee, and thou leavest it, and takest another way. (A, L.) — And صَدَّهْ عَنْهُ (S, M, K, &c.,) aor. ʾ, (Mṣb,) inf. n. صَدَّ; (S, Mṣb, K;) and ʾ اصْدَهُ (S, M, K,) inf. n. ʾ اصْدَادُ; (TA;) and ʾ صَدَّوْهُ; (M;) He averted him; turned him, or sent him, away, or back; or caused him to return, or go back, or revert; from it: (S, M, Mṣb, K;) prevented, or hindered, him from doing it: (S, A, Mṣb, K;) or did so by gentle means: and so صَدَّهْ. (L in art. ʾ صَد.) — صَدَّ, aor. ʾ, (T, S, M, A, K,) agreeably with analogy, (MF,) and this is the more approved form, (T,) and ʾ, (T, S, K,) inf. n. صَدِيدٌ (S, A, K) and صَدَّ (M,) He cried out, vociferated, or raised a clamour, (T, S, M, A, K,) مِنْ كَذَا [at, or by reason of, such a thing]. (A.) — And صَدَّ, aor. ʾ, (Lth, M, Mṣb,) inf. n. صَدَّ (M,) He laughed, مِنْ كَذَا [at such a thing]: (Lth, Mṣb:) or he laughed violently, or immoderately. (M.)

2. صَدَّ عَنْهُ: see 1. — And صَدَّدَ (T, TA,) inf. n. تَصْدِيدٌ; for which one says صَدَّى, inf. n. تَصْدِيَةٌ (T, M, * K, * TA,) changing one of the ʾs into ى (T, K, TA,) like as one says قَصَّيْتُ أَظْفَارِي, which is originally قَصَّصْتُ; (T, TA;) and صَدَّى بِيَدَيْهِ; (TA in art. صَدَّى;) He clapped with his hands; (T, M, K;) because, in the action of clapping the hands together, the ʾ, i. e. "face," of one hand fronts that of the other; or, accord. to Abou-Jaḥfar Er-Rustamee, صَدَّى is from صَدَّى meaning "a sound" [or "an echo"]; but the former derivation is the more probable: (TA:) [see art. صَدَّى:] also he raised his voice, or called out, or cried out. (M, TA.) It is said in the Kur [viii. 35], وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً And their prayer at the House [of God] is nought but whistling, and clapping with the hands: (M, * TA:) meaning, they do thus instead of praying as they have been commanded to do. (Jel.) — See also 4.

3. صَادَهُ وَصَادَهُ [He treated him with aversion and opposition]. (A.)

4. اصْدَهُ عَنْهُ: see 1. — اصْدَ said of a wound, (S, M, Mṣb, K,) inf. n. ʾ اصْدَادُ; (TA;) as also

صَدَدٌ; (M, TA;) It contained, or generated, matter, (S, M, Mṣb, K,) such as is termed صَدِيدٌ: (M, Mṣb:) or ran with such matter. (A.)

5. تَصَدَّى لَهُ, for which one says تَصَدَّى لَهُ, [changing the last د into ي, as in the case of صَدَدٌ, q. v.,] from الصَّدَدُ, meaning "the place, or part, that is before, in front, facing, or opposite;" (Az, L;) He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; [as though he set himself over against the object to which the verb relates:] and he asked him, or petitioned him, for a thing that he wanted: syn. تَعَرَّضَ لَهُ; (L and K* in the present art., and S and M and K in art. صَدَى;) and أَقْبَلَ عَلَيْهِ; (L;) and تَضَرَّعَ لَهُ; (M in art. صَدَى:) he inclined to him, or it: (L:) he raised his head towards it: (M in art. صَدَى, in explanation of تَصَدَّى:) he raised his head and breast towards it, looking towards it, or regarding it: (TA in art. صَدَى, in explanation of تَصَدَّى:) the object is one at which you raise your eyes, looking at it: (S in art. صَدَى, in explanation of تَصَدَّى:) he applied, or gave, his whole attention to it, (meaning an affair,) having his mind unoccupied by other things; syn. تَفَرَّغَ لَهُ وَتَبَيَّنَ. (Mṣb.) One says also, تَصَدَّى لِلرَّدِّ عَلَى الْبَصِيفِ [He addressed, or applied, himself to reply against the author]. (TA in art. حَزَب, &c.) And تَصَدَّى لِلْمَعْرُوفِ وَطَلَبَهُ He addressed himself, or applied himself, to obtain favour, or bounty; and sought it; syn. تَعَرَّضَ لَهُ [and تَبَرَّى لَهُ]. (Mṣb in art. عَرْض.) And أَتَتْهُ تَصَدَّى, [in the Kṣur, lxxx., 6,] originally تَتَصَدَّى (L,) and accord. to one reading تَصَدَّى (Jcl,) means To him thou addressest thyself, or directest thine attention, and inclinest; syn. تَتَعَرَّضُ لَهُ (L,) and تَقْبَلُ عَلَيْهِ (Zj,) and تَتَعَرَّضُ لَهُ بِأَلْفَبَالٍ عَلَيْهِ; (Bd:) or addressest thyself, &c., and humblest thyself: (M in art. صَدَى: [in which, however, this explanation is not given with express reference to the above-cited phrase in the Kṣur:] or it may signify thou seekest to bring thyself near to him, or to advance thyself in his favour; from الصَّدَدُ as signifying الْقَرَبُ. (T.) [See also art. صَدَى.]

8. اصْطَدَّتْ She (a woman) covered herself with a صَدَادٌ [q. v.], i. e. بَشْرٌ. (Nawádir el-Aṣráb, O, K.)

R. Q. 1. صَدَصَدَ The beating of the sieve with one's hand. (TA.)

صَدٌ a Pers. word [app. used by the Arabs] signifying A hundred. (TA.)

صَدٌ: see صَدٌ, in four places. — Also The face, or front, of the hand. (TA.)

صَدٌ (M, A, L, Mṣb, K) and صَدٌ (K) The side of a valley, (M, A, Mṣb, K,) or of a شَعْبٌ [i. e. the kind of water-course so called, or a ravine], and of a mountain where it forms a ravine, (M, L,) and † of a road: (A:) pl. [of pauc.] أَصْدَادٌ and [of mult.] مَصْدُودٌ. (TA.) And صَدٌ (L) and صَدٌ (M, L) signify [in like manner] A

side; a lateral, or an adjacent, part, quarter, tract, or the like; syn. of the former جَانِبٌ (L,) and of the latter نَاحِيَةٌ. (M, L.) انْضَمَّ عَلَيْهِمُ الصَّدَانِ (M, L.) [lit. The two sides of the road confined them] means † they occupied the middle of the road.

(A.) And الصَّدَانِ signifies also † The two edges, or extremities, or cusps, of the notch of an arrow, between which is the place of the bow-string; syn. شَرْخَا الْفَوْقِ. (O. [In the K, erroneously, شَرْخَا الْفَرْقِ.]) — Also صَدٌ and صَدٌ A mountain: (AA, S, M, L, Mṣb, K:) and so سَدٌ and سَدٌ: (AA, S, M:) pl. أَصْدَادٌ and صُدُودٌ. (M, L.) — And صَدٌ [or صَدٌ] A cloud, or collection of clouds, rising high, and appearing like a mountain: and so سَدٌ [or سَدٌ (q. v.)], which is the more approved word. (M, L.)

صَدٌ: see صَدٌ. — Also i. q. قُرْبٌ [used as a n. of place, meaning Vicinity, or a near place or spot; as in phrases here following]: (ISK, S, M, A, Mṣb, K:) and the place, or part, that is before, in front, facing, or opposite. (ISK, *T, S, *M, A, *L, K,*) One says, دَارُهُ بِصَدِّ الْمَسْجِدِ [His house is in the vicinity of, i. e. near to, the mosque; or his house is opposite to the mosque]. (Mṣb. [The former meaning is there indicated; but no meaning is expressed.]) And أَخَذْتُهُ مِنْ صَدِّ i. e. قُرْبٌ [I took it from a near place or spot]. (A.) And دَارِي صَدِّ دَارِهِ, (ISK, S, A, K,) in which صَد is in the accus. case as an adv. n. of place, (S, K,) and بِصَدِّهِ, (ISK, A,) and عَلَى صَدِّهِ, (Lth, ISK,) My house is opposite to, i. e. in the place, or part, that is in front of, his house: (ISK, S, A, K:) and in the vicinity of, or near to, his house. (K.) And هَذَا صَدِّ هَذَا, and بِصَدِّهِ, This is in front of, or opposite to, this. (M.) — [Hence, app.,] لَا حَدَدَ لِي ذُوْنَهُ وَلَا صَدَدَ There is no impediment to me in the way of it, nor any obstacle. (A.) — And هُوَ صَدِّكَ i. q. قَصْدِكَ [i. e. He, or it, is tending, or looking, in the direction of thee; or is before thee, or before thy face: see art. قَصْد]. (Sb, M.) — And أَنَا بِصَدِّ مِنْ هَذَا الْأَمْرِ [I am directing myself, or my attention, to this affair]. (A.) نَرْجِعُ إِلَى مَا نَحْنُ بِصَدِّهِ, meaning We will return to that subject to which our attention is directed, is a phrase of frequent occurrence after a digression.]

صَدَادٌ A woman's بَشْرٌ [app. meaning veil, or covering]. (Nawádir el-Aṣráb, O, K.) — See also what next follows.

صَدُودٌ i. q. مَجُولٌ [app. meaning A kind of garment for women or for young girls, which is thus called]; (O, K; in the CK مَجُول;) as also صَدَادٌ; so says Th. (O.)

صَدِيدٌ an inf. n. of صَدٌ [q. v.] in one of its senses. (S, A, K.) — Also The ichor, i. e. thin water, [or watery humour,] of a wound, (S, A, Mgh, K,) mixed [or tinged] with blood, (S, A, Mgh,) before the matter becomes thick: (S, A:) or matter, or pus, like water, in which is a mixture of red and white: (M:) or matter, or pus, like water in thinness and like blood in its having

a mixture of red and white: (AZ, Mṣb:) and some add that when it has thickened, it is مِدَّة: (Mṣb:) or matter, or pus, mixed with blood, (Lth, Mgh, Mṣb,) in a wound. (Lth.) In the Kṣur xiv. 19, it means What flows from the skins of the inmates of Hell: (M:) or what flows from their insides, and is mixed with matter and blood: (Jcl:) or hot water (حَمِيمٌ) boiled until it thickens. (M, K.) — And hence, as being likened thereto, صَدِيدُ الْفِضَّةِ i. e. ذَوَابَّتَهَا [app. meaning What is melted of silver]. (M.)

صَدِيٌّ A species of fig, white without, black within, and very sweet. (AHn, M, TA.)

الصَّدَادُ A road to water. (S, K.) — And الصَّدَادُ The serpent: (K:) and (K, TA, in the CK "or") a certain small animal (دُوَيْبَةُ, S, K) of the kind of the [field-rats called] جَرْدَانٌ (S:) or سَامُرٌ أَبْرَصٌ [a species of lizard:] what is called أَبْرَصٌ [q. v.]; (AZ, S, M, K;) used in this sense by Keys: (AZ, S:) or, accord. to Yaḥkoob, the [lizard called] وَزَعٌ or, as some say, a species of the [field rats called] جَرْدَانٌ: (M:) pl. صَدَائِدٌ (S, M, K,) which is anomalous. (S, M.)

صَادٌ Turning away, avoiding, slunning, and leaving; or averse: fem. صَادَةٌ: pl. of both صَدَادٌ; and of the fem. صَوَادٌ also. (M.)

مَصْدُودٌ [pass. part. n. of صَدَهُ, q. v.]. One says, فَلَانَ مَصْدُودٌ عَنِ الْخَيْرِ [Such a one is turned away from, or prevented from attaining, what is good, or prosperity]. (A.)

صَدَا

1. صَدَّى (S, M, L, K,) aor. ʿ, (L,) inf. u. صَدَا, (S, M,) said of a horse, (K, TA,) and of a kid, (S, TA,) [or a goat,] He was of the colour termed صَدَا [i. e. sorrel inclining to blackness; or blackness intermixed, or tinged over, with redness; or a colour like that of the rust of iron; probably from the same verb in the sense next following]; (S, M, L, K, TA;) as also صَدُوٌ (K,) aor. ʿ; (TA;) [and it is implied in the K that the latter verb is syn. with the former in all its senses;] but the former verb is that which is commonly known, and that alone which is required by analogy as a verb denoting a colour, and the latter is not known to have been heard; (MF, TA;) and in the L it is said that the verb in this sense is صَدَّى and أَصَدَا, this latter [formed from أَفْتَعَلَ, originally أَصَدَا,] of the measure أَفْتَعَلَ. (TA.) — Also, (M, K,) صَدَّى (S, M, Mṣb, K,) aor. as above, (S, Mṣb, TA,) and so the inf. n., (S, TA,) said of iron, It was, or became, rusty, or rusted; (S, M, Mṣb, K;) in which sense it is said also of the like of iron. (M.) — And صَدَّى said of a man, He stood erect, and looked. (K.) — صَدَا الْمِرْآةِ, aor. ʿ, (K,) inf. n. صَدَّى (TK,) He polished the mirror, (K, TA,) i. e., removed from it the rust, (TA,) in order to use it as a collyrium; (K, TA;) as also صَدَّاهَا, (K,) inf. n. تَصَدَّيْتُ. (TA.) [Whether the mirrors

of the Arabs were made of bronze, or of what other metal they were made, is not said. See also 1 in art. **حَلَّ**.] = And, aor. as above, said of an owl, *He uttered a cry or cries*. (Sh, TA. [See also art. **صَدُو**].)

2: see the preceding paragraph.

5. **تَصَدَّاهُ** (K,) as also **تَصَدَّعَ لَهُ** (TA,) i. q. **تَصَدَّى لَهُ** (K, TA,) which is the original, meaning *He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; &c.* (TA.)

8. **أَصْدَأُ**: see 1, first sentence.

صَدَأُ inf. n. of **صَدَّى** [q. v.]. (S, M.) — Also [a subst.] signifying *The rust of iron*, (S, M, TA,) and of copper and the like. (Har p. 481. [But there erroneously written **صَدَأُ**].) = Also *A man slender in body*; (K, TA;) *light, or active, therein*: its *أ* is said to be substituted for *ع*. (TA. [See **صَدَعُ**; and see also **صَدَّى**].)

صَدَّى [part. n. of **صَدَّى**, q. v.]. — One says, **يَدِي مِنَ الْحَدِيدِ صَدَّى** *My hand is disagreeable in smell [from the rust of iron]*. (S.) — And **هُوَ صَاغِرٌ صَدَّى** *He is one to whom disgrace, or shame, and baseness, or meanness, attach*. (S, K.) — See also **أَصْدَأُ**.

صَدَأُ (S, M, K,) in a horse, (S, K,) and in a goat, or kid, (S,) *A sorrel colour (شَقْرَةٌ) inclining to blackness*, (M, K, TA,) the latter predominating: (TA:) or *blackness intermixed, or tinged over, with redness* [app. like the rust of iron]. (S.)

أَصْدَأُ (S, M, K,) applied to a horse, (K, TA,) or to a kid, (TA,) *Of a sorrel colour (i. e. of the colour termed شَقْرَةٌ) inclining to blackness*, (M, K, TA,) the latter predominating: (TA:) or, applied to a horse, and to a goat, or kid, (S,) or applied to a kid, (K,) *of a black colour intermixed, or tinged over, with redness* [app. like the rust of iron]: (S, K:) fem. **صَدَأٌ** (S, M, K,) and **صَدَّئَةٌ**.

(M, L, TA.) And **كُتِبَتْ أَصْدَأُ** [A bay, or dark bay, or brown, horse,] *tinged over with dinginess*. (S.) — Also *Rusty, or rusted*; applied to iron and the like. (M.) — And [hence] **كُتِبَتْ صَدَأٌ**,

(M, and so in copies of the K,) or **صَدَأَى** (K accord. to the TA,) and the former also, (TA,) [A body of troops having their arms or armour] *overspread with the rust of iron*. (M, K.) — And **صَدَأٌ** A land (أَرْضٌ) of which the stones are of a red colour inclining to blackness, and rugged, not even with the ground, these stones having beneath them [other] rough stones, or, sometimes, soil and stones. (Sh, L.)

صَدَحَ

1. **صَدَحَ** (S, A, K, &c.) aor. *صَدَحَ*, (K,) inf. n. **صَدْحٌ** (S, K, &c.) and **صَدَاخٌ** (K,) in a verse of Wejcehah Bint-Ows Ed-Dabbeeyeh (Ham p. 617,) *He cried, or raised a loud cry*; (S, A;) or *raised his voice vehemently*; (Lth, T;) said of

a cock [i. e. *he crowed, or crowed loudly or vehemently*]; (Lth, T, S, A;) and of a crow [i. e. *he croaked, or croaked loudly or vehemently*]: (Lth, T, S:) said of an ass, *he brayed loudly*: (L:) said of a bird, and † of a man, *he raised his voice in singing* (L, K) or *otherwise*; *cried out vehemently and sharply*; or *uttered a vehement and sharp voice*. (L.)

صَدْحَةٌ (S, L, K) and **صَدْحَةٌ** and **صَدْحَةٌ** (L, K) A kind of bead (خَزَزَةٌ, Lh, S, L, K) used for the purpose of captivating, or fascinating: (K:) or with which men are captivated, or fascinated: (S:) or with which women captivate, or fascinate, men: (Lh:) or with which men are conciliated. (L.)

صَدْحَةٌ: } see the next preceding paragraph.
صَدْحَةٌ: }

صَدُوحٌ Having a loud cry or voice; as also **صَدَاخٌ**; both applied to a cock [meaning *loud-crowning*]; (A;) [and to a crow as meaning *loud-croaking*]; and so the former applied to an ass [meaning *loud-braying*]; and so **صَدْنَحٌ** applied to a horse [meaning *loud-neighing*]; (S, K;) [and app. also applied to a camel as meaning *loud-braying, for*] **صَدْنَحٌ** was the name of the she-camel of Dhu-r-Rummeh: (S, K:) or **صَدُوحٌ** (L, K) and **صَدَاخٌ** (L) and **صَدْنَحٌ** and **صَدَاخٌ** (L, K) signify *that raises his voice much in singing or otherwise*; (L;) [app. thus applied to a bird, and † to a man; (see 1;)] or *that cries out vehemently, or much*; or *has a loud, or strong, voice*; (L, K;) and so **صَدْنَحِيٌّ**. (Ham p. 558.) [Hence,] **قَيْنَةٌ صَادِحَةٌ** [A loud-voiced female singer]. (A, TA.) And **حَارِ صَدْنَحٌ** [A loud-voiced man urging camels by his singing]. (A, TA.) And **مَزْمُورٌ صَدَاخٌ** [A loud-sounding lute]. (S, A.)

صَدَاخٌ: see the next preceding paragraph, in three places.

صَادِحَةٌ: see **صَدُوحٌ**.

صَدْنَحٌ: see **صَدُوحٌ**, in three places.

صَدْنَحِيٌّ: } see **صَدُوحٌ**.
صَدَاخٌ: }

الْأَصْدَحُ The lion: (K:) so called because of his roaring. (TA.)

مِصْدَحٌ: see **صَدُوحٌ**.

صدر

1. **صَدَرَ** (S, M, A, Msh, K,) aor. *صَدَرَ* (S, M, Msh, K) and *صَدَرَ* (K,) inf. n. **صَدْرٌ** (S, M, A, Msh, K) and **صَدُورٌ** (A, TA) and **مَصْدَرٌ** (M, K) and **مَزْدَرٌ** because of the similarity [of the letters *ص* and *ز*], (M,) *He returned, went back*; (S, M, A, Msh, K;) and *went, or turned, away*; (Msh;) from (عَنْ) water, (S, M, A,) and a country, (S, M,) or

a place, (Msh,) and † any affair. (Lth.) — Hence, **صَدَرَ الْقَوْلُ**, aor. *صَدَرَ*, inf. n. **صَدُورٌ**, † [The saying issued, proceeded, or emanated, *عَنْهُ* from him.] (Msh.) [And **صَدَرَ عَنْهُ الْفِعْلُ**, with the same aor. and inf. n., † *The action proceeded from him*.] — And **صَدَرَ إِلَيْهِ** *He went to it*; namely, a place: (TA:) *he came to it*. (Kull. p. 228.) = **صَدَرَهُ**: see 4. = Also, (M, K,) aor. *صَدَرَ*, (M,) *He hit, struck, or hurt, his صدر* [i. e. breast]. (M, K.) You say, **ضَرَبْتُهُ فَصَدَرْتُهُ** *I struck him and hit his breast*. (A.) — And **صَدَرَ** *He had a complaint of the صدر* [or chest]. (M, K.) [See its part. n., below.]

2. **صَدَرَهُ**: see 4. = **صَدَرَ بَعِيرُهُ** (K,) inf. n. **تَصْدِيرٌ** (TA,) *He tied a cord from the girth of his camel to the part behind [or beyond] the callous lump on his breast*: (K, TA:) or, accord. to Lth, (L,) one says, **صَدَرَ عَنْ بَعِيرِهِ**, (M, L,) and the meaning is, *he tied a cord from the تصدير [or breast-girth] to the part behind [or beyond] the callous lump on the breast of his camel, to keep the تصدير in its place, when it had become loose in consequence of the animal's having become lank in the belly*: the cord above mentioned is called **بِنَافٍ** [q. v.]. (Lth, L.) — And **صَدَرَ عَلَى الْبَعِيرِ** [app. *He put the breast-girth upon the camel*]: from **التَّصْدِيرُ**, i. e. “the girth” [thus called]. (MA.) — **صَدَرَ** *His (a horse's) breast became wetted with sweat*. (S.) See 5. — **صَدَرَهُ** (TA,) or **صَدَرَهُ فِي الْمَجْلِسِ** (S,) † *He placed him, or seated him, in the upper, or highest, part in the sitting-room, or sitting-place*. (TA.) And **صَدَرَ** *He was advanced, or promoted*. (A.) — **صَدَرَ كِتَابُهُ** (S, K,) inf. n. as above, (K,) *He put to his book, or writing, a صدر* (S, K, TA,) i. e. a title, or a commencement. (TA.) And **صَدَرَ كِتَابُهُ بِكَذَا** [He commenced his book, or writing, with such a thing]. (A.) = See also 5, where it is expl. as intrans., in two places.

3. **مُصَادَرَةٌ** signifies *The returning, or going back, [app. with another, from water, &c.]* (KL.) [The verb is probably trans., agreeably with general analogy, in all its senses; *صَادَرَهُ* app. signifying primarily *He returned, or went back, with him from water &c.* — Ibn D thinks that it signifies also † *He vied, or contended, with him for precedence, or priority*.] = Also † *The exacting a fine or the like [app. from another: or the suing, or prosecuting, another, for a debt &c.]*. (KL.) You say, **صَادَرَهُ عَلَى كَذَا مِنَ الْمَالِ** (S, K, TA) † *He desired, or sought, to obtain from him; or he demanded of him; or he sued, or prosecuted, him for; such a sum, or such an amount, of property*. (K, TA.) — And **صَادَرْتُهُ وَكَذَا** † *I released him from my reckoning with him on such and such terms agreed upon by both*. (TA in art. **فُرِقَ**.) And **صَوَّرَ** † *He (an agent) was released from being reckoned with (فُورِقَ) on the condition of his paying certain property for which he became responsible: a phrase of the registrars of accounts*. (TA in the present art.)

4. اَصْدَرَهُ, (S, M, A, Mṣb, K,) and صَدَرَهُ, (M, K,) and صَدَرَهُ, (K,) *He caused him to return; sent him, or brought him, back,* (S, M, A, Mṣb, K,) or *away;* (Mṣb;) from (عَنْ) water, and a country [or place], (S,) and † any affair. (Lth.) You say, اَصْدَرْنَا رِجَالَنَا *We sent, or brought, back our riding-camels satisfied with drink so that it was not necessary for us to remain with them for the sake of the water.* (TA.) And اُصْدَرَهُ وَأَصْدَرَهُ *He brought it and he took it away.* (Har p. 361.) — [Hence,] اُورِدَ وَأَصْدَرَ *He began and completed.* (TA.) You say, اُورِدَ أَمْرًا أَصْدَرَهُ *When he begins a thing, or an affair, he completes it.* (A.) And فَلَانٌ يُوْرِدُ وَلَا يُصْدِرُ *Such a one begins and does not complete.* (A.) — And اَصْدَرَ الْقَوْلَ *He issued forth the saying; made it to issue, proceed, or emanate, from him.* (Mṣb. [See 1.]) [And اَصْدَرَ عَنْهُ الْفِعْلَ *He, or it, made the action to proceed from him.*]

5. تَصَدَّرَ *He (a man, TA) erected his chest in sitting.* (M, K.) — † *He (a horse) outreached the other horses with his chest;* (M, K, TA;) as also صَدَرَ, (S, M, MA, K,) inf. n. تَصْدِيرٌ: the latter verb is afterwards expl. in the K as meaning *هرز برآيه*; but this is a mistake. (TA.) Tufeyl says, describing a horse,

- كَأَنَّهُ بَعْدَ مَا صَدَرْنَ مِنْ عَرَقٍ •
- سَيْدٌ تَمَطَّرَ جَنَحَ اللَّيْلِ مَبْلُولٌ •

As though he were, after they had outreached with their chests, from a row of [other] horses, [a wolf that had exposed himself to rain during a portion of the night, and had become wetted:] but accord. to one relation, it is صَدَرْنَ, meaning *their breasts were wetted* [مِنْ عَرَقٍ] by reason of sweat: the former reading, however is the better. (S.) — Also † *He sat, or became placed or seated, in the upper, or highest, part in the sitting-room, or sitting-place.* (S, K, TA.) And *He became advanced, or promoted.* (A.) تَصَدَّرَ *He became advanced to the foremost place for the conducting of the affairs of the people.* (Har p. 194.)

6. تَصَادَرُوا [app. *They returned together from water, &c.*] (A. [This meaning seems to be there indicated by the context.]) — And one says, تَصَادَرُوا عَلَى مَا شَاؤُوا [app. meaning *They released one another from being reckoned with, by mutual agreement, on such terms as they would:* see 3.]. (A.)

صَدْرٌ *Anything that fronts, or faces, one.* (M, K.) — And hence, (M,) The صَدْرُ [i. e. breast, or chest, or bosom,] of a man, [often meaning his mind,] (M, Mṣb, K,) and of other than man: (Mṣb:) of the masc. gender: (Lh, S, M, K:) pl. صُدُور, (S, M, Mṣb,) the only pl. form. (M.) [See also صَدْرَةٌ.] As to the saying of the poet, (S, M,) El-Aṣṣhā, (S,)

- وَتَشْرُقُ بِالْقَوْلِ الَّذِي قَدْ أَدْعَتْهُ •
- كَمَا شَرِقَتْ صَدْرُ الْقَنَاءِ مِنَ الدَّمِ •

[And thou becomest, or wilt become, red by reason

of the saying that I have published, like as the fore part of the spear becomes red from blood], (S, M,) he has made صدر fem. because the صدر of the قَنَاة is a part of the قَنَاة; for they [sometimes] make a noun fem. when it is prefixed to a fem. noun: (S:) or if you will, you may say that he has made صدر fem. because he meant [thereby] the قَنَاة; and if you will, you may say that the صدر of a قَنَاة is a قَنَاة. (M.) [Hence,] بَنَاتُ الصَّدْرِ *The spaces between the bones of the breast.* (M, TA.) [And also] † *Anxieties.* (T in art. بني.) And ذَاتُ الصُّدُورِ *What is in the minds.* (Ksh and Bd and Jel in iii. 115, &c.) And ضَيَّقَ صَدْرَهُ *His bosom, or mind, became strait, or contracted.* (Mṣb in art. ضيق. [See the Kur xv. 97 and xxvi. 12.]) And شَرَحَ بِالْكَفْرِ صَدْرًا *He opened and dilated his bosom, meaning, was pleased, with infidelity.* (Jel in xvi. 108. [See also the similar phrases لِلْإِسْلَامِ صَدْرَهُ])

And اِنشَرَخَ expl. in art. [شرح.] *His bosom became dilated or enlarged [with joy].* (S in art. شرح.) And وَاَسَعَ الصَّدْرُ *Ample, or dilated, in the breast, or bosom; [meaning free-minded; free from distress of mind; without care: and free from narrowness of mind; liberal, munificent, or generous.]* (S and TA in art. رَحِب.) [And ضَيَّقَ الصَّدْرُ *Having the bosom, or mind, strait, or contracted.]* And رَجُلٌ بَعِيدُ الصَّدْرِ *A man who is not to be turned, or bent, or inclined.* (M.) In the saying هَلْ يَسْتَطِيعُ مَنْ بِهِ صَدْرٌ إِلَّا أَنْ يَنْفِثَ [meaning *Is he who has the disease of the chest (وَأَا الصَّدْرُ) able to do without spitting?*], if it be correct, the prefixed noun [دَاءٌ] is suppressed. (Mgh.) صَدْرُ الدَّجَاجَةِ, as said by Freytag, is the name of † *The star γ of Cygnus.* — Also † *The upper, or uppermost, part of the front of anything.* (M, K.) [Hence,] صُدُورُ الْوَادِي *The higher, or upper, parts, and fronts, or fore parts, of the valley;* (M, K;) as also صَدَارَةٌ, which is pl. of صَدَارَةٌ, (K,) or صَدَارَةٌ, (as in a copy of the M,) or صَادِرَةٌ, (as in the L,) or of صَدِيرَةٌ. (M, L, K.) And صَدْرُ الْمَجْلِسِ *The upper, or highest, part [or end] of the sitting-room, or sitting-place:* (TA:) *the elevated part thereof.* (Mṣb.) — [† *The fore part of anything.* † *The prom, or fore part, of a ship.* † *The fore part of the foot, between the toes and the [protuberant part called the]* جَمَارَةٌ. (M.) † *The fore part of the sandal, before the [hole through which is put the thong called the]* شَرَاكُ *i. e. the hole called the]* خُرْتُ. (M.) † *The part of the arrow that is above the middle, as far as the مَرَاشُ:* (so in a copy of the A: [an evident mistranscription for رَأْسُ, i. e. head:]) or *the part of the arrow that is beyond the middle, as far as the slender part,* (S, M, Mṣb, K,) *which is next the head;* (M;) so called because it is the fore part when it is shot: (S, Mṣb, K:) and likewise of the spear [as in the verse cited above in this paragraph]. (M.) يَوْمٌ كَصَدْرِ الرُّمَحِ [lit. † *A day like the fore part of the spear]* means † *a day*

of straitness and distress: accord. to Th, it is a day by which war, or battle, is peculiarly distinguished. (M, L.) — † *The first, first part, or commencement, of anything;* (S, M, K;) even † of the day, (M, Mṣb,) and † of the night, and † of the winter, and † of the summer, and † the like, (M,) and † of an affair. (A. [See an ex. voce عَجَزَ.]) † *The title of a book or writing: and the first part, or commencement, thereof.* (TA.) [† *The first foot of the first hemistich of a verse.*] And *The first hemistich (altogether) of a verse.* (O voce عَجَزَ.) [And † *The first verse of a قصيدة.*] — صَدْرُ الطَّرِيقِ *The wide, or widening, part of the road.* (Mṣb.) — صَدْرُ الْقَوْمِ *The head, or chief, of the people, or party; as also* الْمَصْدَرُ. (TA.) And hence, صَدْرُ الصُّدُورِ *The chief of the chiefs; a title applied to the prime minister of the king; and also to the chief judge; app., in the earlier times, to the former;] he who performs the onerous duties of the king, or of the state.* (TA.) — And † *A part, or portion, of a thing.* (S, K.)

صَدْرٌ a subst. signifying *Return,* (S, M, Mṣb, K,) from (عَنْ) water, (S, M,) and a country, (S,) or a place, (Mṣb,) and † any affair: (Lth:) as some say, from anything. (M.) Hence, طَوَافُ الصَّدْرِ, (K, TA, in the CK صَدْرُ,) i. e. *The compassing of the Kaʿbeh on the occasion of the return of the pilgrims from 'Arafāt.* (TA.) [Hence also,] الصَّدْرُ *The fourth day of the days of the sacrifice [performed by the pilgrims]:* (M, K:) so called because the people then return from Mekkeh to their abodes. (M.) [And hence the saying,] تَرَكْنَاهُ عَلَى مِثْلِ لَيْلَةِ الصَّدْرِ *I left him as in the night preceding the fourth day of the days of the sacrifice:* (A:) or [as in the night preceding the day] when the people return from their pilgrimage; (S;) meaning, † *possessing nothing.* (M.) — Also quasi-pl. n. of صَادِرٌ, q. v. (M, K.)

صَدْرَةٌ *The صدر [or breast] (M, K) of a man [or beast]:* (TA:) or *the prominent part of the upper portion thereof.* (T, S, M, K.) — Hence, (S,) *A certain garment [which covers the breast],* (S, M,) well known: (K:) *a short shirt: a short* دِرْعٌ: and the dim., صَدِيرَةٌ, is applied to a short shirt which is worn next the body. (TA.) [In the present day, صَدِيرِي, which is a corruption of the dim., is applied to *A kind of waistcoat; a short vest without sleeves:* and its pl. is صَدِيرِيَّاتٌ.] See also the next paragraph.

صَدَارٌ *A certain garment, of which the head, or upper part, is like the مَقْنَعَةُ, [covering the head,] and the lower part of which covers the breast (M, K) and the shoulders:* (M:) *a woman in mourning for the death of her husband or relation used to wear a صَدَار of wool:* (Az:) or i. q. صَدْرَةٌ [q. v.] and مَجُورٌ وَأَصْدَةٌ: (IAṣṣ:) or *a certain garment with which the head and breast are covered, worn by a woman in mourning for her husband:* (A:) or *a small shirt worn next the body:* (S:) or *a دِرْعٌ worn next the breast:* (Aṣ:) or i. q. اِنْتَبَ [q. v.]. (T in art.

كُلُّ ذَاتِ صَدَارٍ خَالَةٌ. (أ.ت.) It is said in a prov., *كُلُّ ذَاتِ صَدَارٍ خَالَةٌ* [Every female having a *صدر* is as a maternal aunt]: i. e., it is incumbent on a man to be jealous for every woman like as he is jealous for his women under covert, or the females of his family whom he is under an obligation to respect and protect. (S. [See also Freytag's Arab. Prov. ii. 310.]) — Also *A certain mark made with a hot iron upon the breast of a camel.* (S.)

صَدَارَةٌ † *Precedence, or priority.* (TA.) — See also *صَدْر*, near the middle of the paragraph.

صَدَارَةٌ : } see *صَدْر*, near the middle of the
صَدِيرَةٌ : } paragraph.

صَدِيرَةٌ dim. of *صَدْرَةٌ*, q. v. (TA.)

صَادِرٌ *Returning* [from water, &c.]; *going, or turning, back, or away*: (TA:) quasi-pl. n. *مَا لَهُ*. (M, K.) — [Hence the saying,] *مَا لَهُ صَادِرٌ وَلَا وَارِدٌ* † *He has not anything*: (M, K:) or *he has not a thing nor a people.* (Lh, M.) — And *طَرِيقٌ صَادِرٌ* † *A road, or way, by which people return from water*: (S, M, A, K:) opposed to *طَرِيقٌ وَارِدٌ*. (M, A.)

صَادِرَةٌ: see *صَدْر*, near the middle of the paragraph.

أَصْدَرُ *A man* (M) *having a large breast, or chest*; (M, K, TA;) i. e. *having the breast, or chest, or the upper part thereof, prominent*; as also *مُصَدِّرٌ*. (TA.) = *الأَصْدَرَانِ* *Two veins* (M, K) *that beat, or pulse, (M,) beneath the temples*: (M, K:) or *the two sides of a man*: or *the two shoulder-joints*: (TA:) the word has no singular. (M.) [Hence the saying,] *جَاءَ يَضْرِبُ أَصْدَرِيهِ*; (M, Meyd, K, TA;) and some say *أَسْدَرِيهِ* [q. v.], (Meyd, TA,) and this is the original; (Meyd;) and some, *أَزْدَرِيهِ*; (Meyd, TA;) a prov.; (M, Meyd, TA;) meaning *He came beating [with his hand] his two sides, (TA,) or his two shoulder-joints*: (Meyd, TA:) i. e. *he came empty [-handed]*; (M, Meyd, K, TA;) *not having accomplished the object of his desire*: (Meyd:) or *he came exulting, or behaving insolently*, (Meyd, and Har p. 603,) *not knowing where were his أَصْدَرَانِ*: so accord. to Yoo: and some say, *بِأَصْدَرِيهِ*. (Har.)

تَصْدِيرٌ [a subst. like *تَذْرِيعٌ* and *تَنْبِيْثٌ*] *The [fore-girth, i. e. breast-girth, or] girth that is upon the breast of the camel*: (S, A:*) [the hind girth, or belly-girth,] that which is next the *ثِيْل*, is called the *حَقَب*: (S:) or the *girth of the camel's saddle (الرَّحْل)*, and of the [camel-vehicle called] *هَوْدَج*. (M.)

مَصْدَرٌ *A place of returning or going back, (S, TA,) or of going, or turning, away [from water, and from a country or place, and † from an affair or thing].* (TA. [See 1, first sentence.])

— [Hence, *مَصْدَرُ أَمْرٍ* † *The way of return from, or of completing, a thing or an affair*: opposed to *مَوْرَدُهُ*.] One says, *مَوَارِدُ الْأُمُورِ وَمَصَادِرُهَا*, *مَوْرَدُهُ*.

† *He knows the ways of betaking himself to things or affairs, and the ways of withdrawing himself from them; or of commencing them and of completing them.* (A.) [See also another ex. in art. *رَحَب*, conj. 6.] — And hence [also], the *مَصَادِرُ* [pl. of *مَصْدَرٌ*] of verbs: (S, TA:) *مَصْدَرٌ* signifies † *The root of a word, from which proceed the derivatives of verbs*: (Lh, TA:) [in this sense it is a conventional term of grammar and lexicology, not belonging to the classical language; but on account of the importance of understanding its true application in lexicology, it is necessary to give here a full explanation of it: it is, agreeably with its etymology, the *source* (lit. place) of *derivation*, accord. to the grammarians of El-Baḡrah; and is what I term an *infinitive noun*: it is defined as] *a noun signifying, by its original application, an accident as subsisting in, or proceeding from, an agent* (as *الْفَرْحُ* ["the being joyful"], *الضَّرْبُ* ["the act of beating"], and *الْقُعُودُ* ["the act of sitting"]), or *affecting an object of action*, (as *الْجِنُونُ* ["the being possessed by a jinn"], conformable to its verb, so as to comprise all the letters in that verb, either literally (as in the instances above) or virtually (as in *الْقِتَالُ* ["the act of fighting"], which wants the *ل* that is before the *ت* in the verb, yet wants it as to the letter only, and not virtually, wherefore it is sometimes pronounced as if with the said letter, as in *قَاتَلَ قَيْتَالًا*, but the *ل* is changed into *ي* on account of the *kesr* of the letter before it), or *substituting another letter for any of those letters that it wants* (as in *الْعِدَّةُ* ["the act of promising"], which wants the *و* that is in its verb as to the letter and virtually, but has *ة* substituted for it [by way of compensation]): (from a comparison of definitions &c. in the Expos. of the "Kitāb Ḥodood en-Naḥw" by the author of the work thus entitled, arts. *مصدر* and *مصدر*; the Expos. of the "Shudhoor edh-Dhahab" by the author of the work thus entitled, section on the nouns that govern as verbs; I'Alk; &c.) but the grammarians of El-Koofeh hold that the verb is the root, and that the *مصدر* is derived from it: (I'Alk p. 148:) some *مصادر*, moreover, are derived from real (as opposed to ideal) substantives, as *التَّحَجُّرُ* ["the becoming stone"] from *الحَجَرُ* ["stone"]. (Kull p. 327.) The *مصدر* has the same government as its own verb: it is often, and may be at pleasure, used as an ideal subst. or abstract noun: and it is often employed in the place of an act. or a pass. part. n.: (Kull, &c.:) [when thus used as an epithet, it is employed alike as sing. and pl. and masc. and fem.:] accord. to Zj, every *مصدر* used as an epithet is for *ذُو* [or *ذَات* &c.] followed by the *مصدر*, and therefore it has no dual nor pl. [nor fem.] form. (TA voce *حَرْفُ*.) [It has also other uses, which are expl. in the grammars. Used as a *مصدر*, it is sometimes made fem.; as it is also when used in the sense of a noun that is properly fem.: see *صَرَفٌ*, third sentence.] — *أَسْمَرُ مَصْدَرٌ*, called by some *أَسْمَرُ لِلْمَصْدَرِ*, is a term applied to [† *A quasi-infinitive noun*; i. e.] *a noun which is not a مصدر, but which is occasionally used in the place of a مصدر*; like as a *مصدر* is used in the

place of an act. part. n., and in that of a pass. part. n.: such as *التَّوَضُّؤُ* for *الْوُضُوءُ* ["the performing of the ablution preparatory to prayer"], and *الْغُسْلُ* for *الِغْتِسَالُ* ["the washing of oneself"]; each of which wants somewhat that is in its verb without substituting anything for that which is wanting. (Expos. of the "Kitāb el-Ḥodood," cited above.) This kind of noun the grammarians of El-Koofeh and Baghdād allow to govern as a *مصدر*; but the grammarians of El-Baḡrah hold that the noun governed in the accus. case in each of the exs. adduced by the former as confirmatory of their opinion is so governed by a verb understood. (Expos. of the "Shudhoor," ubi suprā.) It is also applied to *A proper name signifying an accident [or attribute]*; as *قَجَارٌ* and *حِمَارٌ*, proper names, by original application, for *الْمَحْمَدَةُ* and *الْفَجْرَةُ* ["vice" and "praise"]; and the like: and this kind does not govern as a *مصدر*. (Expos. of the "Kitāb Ḥodood en-Naḥw," ubi suprā; and Expos. of the "Shudhoor," ubi suprā.) It is also applied to [what is more properly termed *بِالْمَصْدَرِ الْحَاصِلِ*], i. e. *An ideal substantive, or abstract noun*;] *a noun applied to signify an accident [or attribute] considered abstractedly* [such as *صَدْرٌ* signifying "return"; and this kind is commonly termed in the lexicons simply an *أَسْمَرٌ* as distinguished from a *مصدر*]. (Kull p. 327.) Some apply it also to what is [properly] termed *مَصْدَرٌ مَبْنِيٌّ* [i. e. *A مصدر commencing with an augmentative*], if not of the measure *مُفَاعَلَةٌ*: but such is really a *مَصْدَرٌ*. (Expos. of the "Shudhoor," ubi suprā.) And some of the grammarians [and of the lexicographers likewise] apply it to *A noun that signifies the instrument [or means] with [or by] which the action signified by a مصدر is performed*: as *الْأَكْلُ* ["food," as being "that by means of which the act of eating (الأَكْلُ) is performed"]. (Kull, ubi suprā.) — See also *صَدْر*, last sentence but two.

مَصْدَرٌ [act. part. n. of 4, q. v. —] † *A man who completes things or affairs.* (A.) = And *جَمَادَى الْأُولَى* *One of the names of the month*: (M, K:) [ISd says,] I think it to be of the dial. of [the tribe of] 'Ad. (M.)

مَصْدَرَةُ الْقَوْمِ: *Those who are made to have the precedence, or priority, of the people, or party.* (A, TA.)

مَصْدَرِيٌّ, as a grammatical term, *Of, or relating to, the مصدر*. See the particles *أَنْ* and *كَيْ* &c.]

مَصْدَرٌ *A man* (M) *strong in the chest*; (S, M, K;) and in like manner a lion, (M, A,) and a wolf: (M:) and the lion; (S, K;) and the wolf; (K;) because they are strong in the chest. (TA.) — See also *أَصْدَرٌ*. — *A horse to whose breast the sweat has reached.* (M, K.) — *A horse, and a sheep or goat, white in the upper part (بَته) of the breast*: (M, K:) or (with *ة*, A)

n ewe having a black breast, (M, A, K,) the rest of her being white. (M.) — † A horse that out-reaches others (IAgr, M, A, K) with his breast: (TA:) IAgr does not mention the breast. (M, TA.) [Accord. to rule, this should be مَصْدَر, as is shown by a verse cited above: see 5.] — † An arrow thick in the part called the صدر. (M, A, K.) — And الْمَصْدَر is a name applied to † The first of the arrows termed غُفْل (M, K,) which have no notches, and to which is assigned no portion [and no fine, in the game called الْمَيْسَر]; these being added only to give additional weight to the collection of arrows from a dislike of suspicion [of foul play]. (Lh, M. [See السَّيْفِخ and الْمَيْسَر.])

مَصْدُورٌ A man (A &c.) having a complaint of the chest. (S, A, Mgh, Msh.) 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Othbeh, on its being said to him, How long wilt thou utter this poetry? replied,

لَا بَدَّ لِلْمَصْدُورِ مِنْ أَنْ يَسْعَلَ

To him who has a complaint of the chest, there is no avoiding coughing. (TA. [See also نَفَث.]) — It is also often used as meaning † Grieved, afflicted, or vexed. (TA in art. نَفَث.)

صدع

1. صَدَعَهُ (S, Msh, K,) aor. ٤, (Msh, K,) inf. n. صَدَعٌ (S, Msh, K,*) He clave, split, slit, or cracked, it [i. e. a hard thing, such as a glass vessel, and a wall, and the like of these; (see صَدَع below;)] or so generally; syn. شَقَّ (S, Msh, K;) as also صَدَعَهُ [but app. in an intensive sense, or relating to a number of objects.] inf. n. تَصْدِيعٌ: (TA:) or so as to divide it in halves: or so that it did not separate. (K.) — [Hence,] one says, صَدَعَهُ صَدْعَ الرِّدَاءِ [He slit it, or rent it, as with the slitting, or rending, of the garment called رِدَاء]. (TA.) — And صَدَعُ الْفَلَاةِ † He traversed, or crossed, the desert; [as though he clave it;] (S, Msh, K, TA;) and in like manner, هَذَا الطَّرِيقُ يَصْدَعُ فِي هَذَا النَّهْرِ the river. (TA.) And هَذَا الطَّرِيقُ يَصْدَعُ فِي † [This road extends through such and such a land]. (TA.) And صَدَعُ اللَّيْلِ, inf. n. as above, † He journeyed during [or through] the night. (IKht, TA.) — صَدَعٌ also signifies The act of separating, or dispersing, or scattering; (Msh;) and so تَصْدِيعٌ; (S, O;) syn. تَفْرِيقٌ [with which each is probably syn. in other, but similar, senses]. (S, O, Msh.) One says, صَدَعُ الشَّيْءِ He, or it, separated, or dispersed, or scattered, the thing. (TA.) And صَدَعْتُ الْقَوْمَ, inf. n. صَدَعٌ, † I separated, or dispersed, or scattered, the people, or party. (Msh.) And صَدَعْتُهُمُ النَّوَى means [in like manner] فَرَّقْتُهُمُ [i. e. † The place that was the object of the journey separated them from their homes &c.]; and so صَدَعْتُهُمُ; whence التَّصْدَاعُ [as an inf. n., like التَّصْدِيعُ]. (TA.) And صَدَعْتُ الْغَنَمَ صَدْعَتَيْنِ † I separated, or divided, the sheep, or the goats, into two flocks or herds.

(S, TA.) — [And hence,] صَدَعْتُ الشَّيْءَ † I made the thing distinct [as though separate from others], apparent, manifest, evident, clear, or plain: whence the saying of Abou-Dhu-eyb in a verse cited in art. فَيْض, conj. 4. (S.) — And صَدَعُ بِالْحَقِّ † He spoke the truth openly, or aloud, (S, Msh, K, TA,) distinguishing, or discriminating, between it and falsehood: and thus Kh has expl. the verb as used in the verse of Abou-Dhu-eyb above referred to. (TA.) And صَدَعُ بِالْأَمْرِ (K, TA,) aor. and inf. n. as above, (TA,) † He made known the affair, or case, by speaking of it. (K, TA.) — فَاَصْدَعُ بِمَا تَوَمَّرُ, in the Kur [xv. 94], means † Therefore cleave thou, or divide thou, their congregation, [app. by separating the believers from the unbelievers, with that wherewith thou art charged, (يَه being understood after تَوَمَّر) i. e.,] with the declaration of the unity [of God]: (IAgr, O, Msh, K:) or † distinguish thou therewith between the truth and falsehood: (AO, O, Msh, K:) or † dispense thou among them in their collective state [that wherewith thou art charged, i. e.] the announcement [of the unity &c.]: (TA:) or † reveal thou, or make manifest, (Fr, Zj, S, Msh, K, TA,) that with which thou art charged, (Zj, Msh, TA,) and fear not any one, (Zj, TA,) or the ordinance, i. e., (Fr, TA,) thy religion; (Fr, S, TA;) مَا [with what follows it] being held by Fr, who thus explains the phrase, to occupy the place of an inf. n., namely, بِالْأَمْرِ: (TA:) or † utter thou openly, or aloud, (O, K, TA,) that with which thou art charged, meaning, accord. to Ibn-Mujahid, (TA,) the Kur-án: (O, K, TA:) in the R it is said to be from الصَّدِيعُ meaning “the daybreak;” ignorance being likened to the darkness of night, and the Kur-án to light that cleaves that darkness: (TA:) or † order thou, or ordain, or decree, [that with which thou art charged, i. e.,] the truth: and † decide thou according to the ordinance [prescribed to thee]: (O, K, TA:) or † direct thy course by that [revelation] with [the preaching of] which thou art charged: (O, K, TA:) so says Th, on the authority of an Arab of the desert; accord. to whom, (O, TA,) — صَدَعُ فَلَانًا signifies † He directed his course to such a one because of his generosity. (Th, O, K, TA.) — صَدَعُ بِالْأَمْرِ (K, TA,) aor. and inf. n. as above, (TA,) also signifies † He hit, or attained, with the affair, its proper place [or object]. (K, TA.) — And صَدَعْتُ إِلَى الشَّيْءِ (AZ, S, K,) aor. as above, (AZ, S,) inf. n. صَدُوعٌ, † I inclined to the thing. (AZ, S, K,*) — And صَدَعَهُ عَنْهُ † He, or it, turned him away from him, or it. (K.) One says, مَا صَدَعَكَ عَنْ هَذَا الْأَمْرِ † What turned thee away from this affair? (S, O, TA:) and some say, مَا صَدَعَكَ, with the pointed غ, which is better. (O, TA.) — See also the next paragraph. — And see صَادَع, last sentence.

2: see 1, in three places. — [Freytag adds two other explanations of صَدَع: namely, “Immisit,” followed by an accus. and فِي; taken by inference from the Ham p. 196, l. 12 from the bottom: and “Rupit, perdidit;” from Reiske's additions to Golius: but both of these require consideration.]

— [صَدَعُ also signifies † It affected him with headache; as though it made his head to split.] One says, صَدَعَنِي أَزِيرُ الرَّحَى † [The sounding of the mill-stone affected me with headache]. (A and TA in art. اَز.) And صَدَعُ, inf. n. تَصْدِيعٌ, † He (a man, S) was, or became, affected with صَدَاع [or headache]; (S, O, K; [see the Kur lvi. 19;]) and صَدِيعٌ [without teshdad], pass. part. n. مَصْدُوعٌ, is allowable in poetry. (O, K.)

5. تَصَدَّعَ, of which اِصْدَعُ is a var.: (O, K:) see 7, in four places. — Also It became separated, or dispersed, or scattered. (K.) One says, تَصَدَّعَ الْقَوْمُ † The people, or party, became separated, or dispersed, or scattered. (S, Msh, TA.) And تَصَدَّعُوا عَنِّي † They became separated, &c., from me. (TA.) — يَوْمَئِذٍ يَصْدَعُونَ, in the Kur [xxx. 42], means On that day they shall become separated into two parties, a party in Paradise and a party in Hell. (Zj, O, TA.) And one says, تَصَدَّعَ السَّحَابُ † The clouds became [scattered, or] dissundered. (TA.) And تَصَدَّعَتْ الْأَرْضُ بِلَانٍ † Such a one, fleeing, became concealed in the earth or land [as though it became cloven with him]. (O, K, and Ham pp. 136 and 418.) — تَصَدَّعَ لَهُ: see تَصَدَّأ, in art. صَدَأ.

7. اِنْصَدَعَ [generally said of a hard thing, such as a glass vessel, and a wall, and the like of these, (see 1, first sentence,)] It became cloven, split, slit, or cracked; or, in an intrans. sense, it clave, split, slit, or cracked; syn. اِنْشَقَّ (S, Msh, K:) [or so as to become divided in halves: or so that it did not separate: (see again 1, first sentence:)] as also † لَصَدَعٌ [but app. in an intensive sense, meaning it became cloven &c., or it clave &c., much, or in several places]. (O, K.) One says, لَصَدَعَتْ الْبَيْضَةُ وَلَمْ تَتَفَلَّقْ [The egg cracked, or rather cracked in several places, but did not split apart]. (AZ, S in art. قَبَض.) And † لَصَدَعُ الثَّوْبِ The garment, or piece of cloth, became slit or rent, or much slit or rent; i. q. اِنْصَاخٌ. (Msh in art. صَبَح.) And اِنْصَدَعَتِ الْأَرْضُ بِالنَّبَاتِ The earth clave with, or became cloven by, the plants, or herbage; as also † تَصَدَّعَتْ. (TA.) And اِنْصَدَعَ الصُّبْحُ † The dawn broke; like اِنْفَجَرَ, and اِنْفَلَقَ. (TA.)

صَدَعٌ [originally an inf. n.] A cleft, split, slit, or crack, (Lth, S, O, K, TA,) [generally] in a hard thing, (Lth, O, K, TA,) such as a glass vessel, and a wall, and the like of these: pl. صَدُوعٌ. (TA.) Hassán says, satirizing El-Háarith Ibn-'Owf El-Murree,

وَأَمَانَةُ الْمُرِّيِّ حَيْثُ نَقِيبَتُهُ
مِثْلُ الزَّجَاجَةِ صَدْعًا لَمْ يُجْبَرْ

[And the fidelity of the Murree, where (meaning wherever) thou meetest him, is like the glass vessel, of which the crack is not repaired]. (O, TA.) — And A part, or portion, separated, of a thing, (O, K, TA,) of sheep or goats, and the

like: (TA:) an inf. n. used as a subst. [properly thus termed]: (O, K, TA:) like **صَدَغ** in the sense of **مَخْلُوق**, &c. (O, TA.) — And The plants of the earth; (K;) because they cleave it: (TA:) [i. e.] the plants from over which the earth cleaves: so in the phrase **وَالْأَرْضُ ذَاتُ الصَّدْعِ** in the Kur lxxxvi. 12: (Bd:) or this phrase means *And the earth which is cloven by the plants* (Th, Bd, TA) and by the springs. (Bd.) — And i. q. **إِنْب**: (TA:) you say, **النَّاسُ عَلَيْهِم** **إِنْب**: (TA:) and **إِنْب** **وَاحِدٌ** [or **إِنْب** **وَاحِدٌ**], (TA.) The people are one company combined in hostility against them: (K, TA:) and in like manner **وَعَلَّ وَاحِدٌ** and **وَعَلَّ وَاحِدٌ**: so says AZ. (TA.) — And A man light of flesh; and so **صَدَغ** (S, K,) sometimes: (S:) or of middling stature, light of flesh: (Ks, TA:) like the mountain-goat thus termed. (TA.) — See also **صَدَغ**.

صَدَغ The half of a thing that is cloven, or split, or slit, in halves. (K, TA.) [See also **صَدَغَة**.] You say, **صَدَغَ الشَّيْءُ**, **صَدَغِينَ** **صَدَغَة**. He cleave, or split, or slit, the thing in halves. (TA.) — And † A company of men. (Ibn-'Abbād, O, K.) — And † A woman who makes a division in the state of a people and does not repair it. (Ibn-'Abbād, O, TA.)

صَدَغ and **صَدَغ** (K,) or the former only, (S,) applied to a mountain-goat, and a gazelle, and an ass, [app. a wild ass,] (S, K,) and a camel, (K,) *Of a middling size, neither great nor small, but between the two*: (S:) or youthful and strong: [see also **صَدِغ**]: or [in the CK "and"] the former word signifies a thing of any sort between two things; between tall and short, and youthful and advanced in age, and fat and lean, and great and small. (K.) — For the former word as applied to a man: see **صَدَغ**. — Also, thus applied *Penetrating, sharp, or effective, in his affair*. (TA.) — [It is said that] **صَدَغ** signifies also The **صَدَأ** [i. e. rust] of iron. (K.) [But this seems to be a mistake, which has arisen from what here follows.] It is said that [a certain person called] El-Uskuff [which generally means "the bishop"], being asked by 'Omar respecting the Kha-leefeh, designated [him who was afterwards] the fourth of them ['Alee] as **صَدَغٌ مِنْ حَدِيدٍ**, meaning [lit.] thereby *A mountain-goat of iron*; using it as a hyperbolical appellation to denote his might and courage and endurance and hardness: or the phrase, as some relate it, is **صَدَأٌ حَدِيدٌ** [which may be rendered, "light or active in body" (a meaning assigned to **صَدَأٌ** and **صَدَغ**, the latter of which is said to be in this sense the original), and "sharp"]; or **صَدَأٌ حَدِيدٌ** [i. e. "rust of iron," app. alluding to his frequent and long-continued wearing of mail and bearing of weapons]; which last is thought by As to be most probably correct. (O, TA.)

صَدَغَة The half of a thing that is cloven, split, or slit, in halves; as also **صَدِغ**. (K.) [See also **صَدَغ**.] — And A [herd such as is

termed] **صَرْمَة** of camels; (S, O, K;) and so **صَدِغ**: (S, O, K:*) or, accord. to AZ, a herd of camels amounting to sixty. (O, TA.) And A separate flock, or herd, of sheep or goats; as also **صَدِغ**: (S, O, K:) or, as some say, of these also, amounting to sixty: and it is said to signify also a herd of gazelles: (TA:) and **صَدِغ** signifies also a herd of oxen [probably meaning wild oxen]. (O, TA.) — One says also, **عَلَيْهِ** **صَدَغَة** i. e. [On him lies a debt of] a small amount of property. (TA.)

صَدَعَات † [Divisions in opinion &c.]. One says, **بَيْنَهُمْ صَدَعَاتٌ فِي الرَّأْيِ وَالْهَوَى** † *Between them is division [in opinion and affection; or rather between them are divisions &c.].* (O, K, TA.) And **أَصْلَحُوا مَا فِيكُمْ مِنَ الصَّدَعَاتِ** † [Repair ye the divisions that are among you;] i. e. *become ye in a state of unity.* (O, TA.) And **إِنَّمَا عَلَى مَا فِيهِمْ مِنَ الصَّدَعَاتِ أَتَاءٌ كَرَامٌ** † [Verily they, notwithstanding the divisions that are among them, are intelligent and generous]. (TA.) [It is stated in the TA, among the additions to the K in this art., that one says also, **مَا تَرَى** **صَدَاعَتِهِمْ** † *Verily they, notwithstanding what thou seest of their disunion, are generous*: but I think it most probable that **صَدَاعَتِهِمْ** is a mistranscription for **صَدَعَاتِهِمْ**.] — [Reiske, as stated by Freytag, explains it as signifying also *Camels going swiftly*.]

صَدَاغ † Headache: (S, O, Msh, K:) Er-Rāghib says that it is like a splitting in the head by reason of pain; and is a metaphorical term. (TA.)

صَدِغ Either half of a garment, or piece of cloth, (O, K,) that is slit in halves: (O:) and a thing [شَيْءٌ accord. to the copies of the K, but I think that the right reading is **شَيْءٌ** i. e. "of a thing,"] that is cloven, or split, or slit, in halves: pl. **صَدَغ**. (K.) See also **صَدَغَة**, first sentence. It is also said to signify A [garment of the kind called] **رَدَاة**, that is slit in halves. (TA.) And A new patch in an old and worn-out garment. (O, K.) And A garment much rent. (TA.) And A black garment which a wailing woman wears with a white garment beneath it, and which she rends at her bosom so that the white one appears: so says Kāsim Ibn-Thābit. (TA.) And A garment that is worn beneath the coat of mail. (O, K.) And A shirt [of a middling size] between two shirts, neither large nor small. (TA.) — See also **صَدَغَة**, second and third sentences, in three places. — Accord. to Ibn-'Abbād, (O,) applied to a mountain-goat, it signifies *Youthful*: and (some say, O) *of middling size*; syn. **مَرْتَوِع**. (O, K, TA;) i. e. *between two* [in size]; like **صَدَغ** [q. v.]. (TA.) — Also † Daybreak: (S, O, K:) because it cleaves the night. (O.) — And Fresh milk which is put in a place, and becomes cool, and overspread by a thin skin: (O, K:) so called because you skim off (**تَصَدِّغ**, lit. "cleave,") that thin skin from the clear milk. (O.)

صَدَاعَة: see a saying mentioned above, voce **صَدَعَات**.

صَادِغ [aet. part. n. of **صَدَغ**; *Cleaving, splitting, &c.*] — [Hence,] applied to a valley, (O, K,) and a road, or way, (**سَبِيلٌ**, O, TA, in the K erroneously written **سَيْلٌ** [a torrent], TA, [or both may be correct,]) and a mountain, (K, TA, [in the O, **حَبْلٌ** is put for **جَبَلٌ**],) † *Extending far along the earth.* (O, K, TA.) — And, applied to the daybreak, † *Shining, or bright*; syn. **مُتَوِّق**. (IDrd, O, K.) — Also † One who decides, or judges, between, or among, a people, or party. (TA.) — A poet (قيس بن ذريح) says,

- فَلَمَّا بَدَأَ مِنْهَا الْفِرَاقُ كَمَا بَدَأَ
- يَظْهَرُ الصَّفَا الصَّلْدِ الثَّقُوقُ الصَّوَادِعُ

[i. e. *And when separation from her appeared, like as appear the cleaving cracks in the surface of the hard and smooth rock*]: it may be that **صَدَغ** is syn. with **تَصَدَّع** in some dial. [and that **صَوَادِع** is pl. of its part. n.]: or this may be an instance of a possessive epithet, meaning *having a cleaving*. (TA.)

† **هُوَ أَصْدَغُهُم بِالْجَوَابِ فِي أَسْرَعِ جَوَابٍ** [app. *He is the most effective of them in deciding rightly in a most quick answer*]. (TA.)

مَصَدَغ † A smooth, or plain, road, in a rugged tract of ground: pl. **مَصَادِعُ**. (IDrd, O, K, TA.)

مَصَدَغ A [sort of arrow-head, or arrow, such as is termed] **مِثْقَص** [q. v.]: pl. **مَصَادِعُ**. (IDrd, O, K.) Hence the quiver is called **خَابِئَةُ الْمَصَادِعِ** [The concealer, or guarder, of the mَصَادِع]. (TA.) — **دَلِيلٌ مَصَدَغٌ** † A guide going his way [app. with energy]. (TA.) — And **خَطِيبٌ مَصَدَغٌ** † An orator, or a preacher, perspicuous, (O, K, TA,) eloquent, (K, TA,) and bold in speech. (TA.)

مَصَدُوعٌ: see 2, last sentence.

صدغ

1. **صَدِغْتُهُ**, (A'Obeyd, S, O, K,*) aor. ٤, (K,) inf. n. **صَدَغ**, (TK,) [may be rendered *I walked, or went along, check by jole with him*; lit.] *I had my **صَدَغ** [or temple] over against his* (another man's) *in walking, or going along.* (A'Obeyd, S, O, K,*) [See also 3. Accord. to Golius, it means also *I overtook him, and joined myself to him by his side*: but for this explanation he names no authority.] — And **صَدَغُهُ**, aor. as above [and probably ٤ also, like that of **دَمَغُهُ**], and inf. n. as above, *He struck his **صَدَغ** [or temple]*. (TA.) — And **صَدِغٌ**, like **عَبِي**, inf. n. as above, *He had a complaint of his **صَدَغ** [or temple]*. (TA.) — **صَدَغَهُ عَنْ الْأَمْرِ** *He turned him away, or back, from the affair*. (K. [And so, accord. to Freytag, as from the S, on the authority of As, **اصدغه**: but he has app. taken this from a mistranscription in a copy of the S.]) One says, **مَا صَدَغَكَ عَنْ الْأَمْرِ** *What turned thee away, or back, from*

this affair? (Ag, S, O:) and **صَدَعَكَ** also: (S and O in art. **صدع**;) but the former is the better. (O in that art.) And **إِتَّبَعَ فَلَانَ بَعِيرَهُ فَمَا صَدَعَهُ** i. e. [Such a one followed his camel, and] he did not turn him aside: this is said when he has taken fright, or become refractory, and run away. (Ag, S, O.) And Selemeh is related to have said, **إِشْتَرَيْتُ سِنُورًا فَلَمْ يَصْدَغْهُنَّ** [I bought a cat, and he did not drive them away]; meaning the rats, or mice. (O.) — One says also, **فَلَانَ مَا يَصْدَغُ نَمْلَةً** Such a one does not kill an ant; (S, K;*) by reason of his weakness. (S.) — And **صَدَعَهُ**, inf. n. as above, *He straightened his, or its, صدغ, i. e. crookedness, and bending, or inclining.* (TA.) = **صَدَغَ إِلَى الشَّيْءِ**, inf. n. **صُدُوعٌ**, *He inclined to the thing.* (TA.) And **صَدَغَ عَنْ طَرِيقِهِ** *He declined from his way, or road.* (TA.) = **صَدَغَ**, aor. 2, (S, O, K,) inf. n. **صَدَاغَةٌ** (S, O,) *He (a man, S, O) was, or became, weak.* (S, O, K.) [See its part. n. **صَدِيعٌ**.]

3. **صَادَعَهُ** i. q. **دَارَاهُ** [He treated him with gentleness, or blandishment; soothed, counsel, wheedled, or cajoled, him; &c.]: or **عَارَضَهُ فِي الْمَشْيِ** [he went along over against him]: (K:) Ibn-'Abbād says that **صَادَعَتْ الرَّجُلَ** means **دَارَيْتُهُ**: and he adds, **وَبَيَّ الْمَعَارَضَةَ فِي الْمَشْيِ** (O: [but the right reading seems to be **أَوْهَى**]) accord. to the A, one says, **صَادَعْتُهُ فِي الْمَشْيِ صُدُغِي لَصُدُغِهِ** [I walked, or went along, with him, my temple towards his temple]. (TA.) [See also 1, first sentence.]

صُدُغٌ [The temple; i. e.] the part between the eye and the ear; (S, O, K;) the part between the outer angle of the eye and the root (أَصْل) of the ear; (A, Mgh;) the part of the head that slopes down to the place of attachment of the jaws; as expl. by AZ, it is [from] the place of juncture between the **لَحْيَة** [app. a mistranscription for **لُحْيَة** i. e. jaw, agreeably with the explanation next preceding,] and [the main portion of] the head, to the part beneath the **قَرْنٌ** [which is the temporal ridge]; (TA;) each of what are termed the **صُدُغَانِ**: (AZ, A, TA:) ISd mentions also **صُدُغٌ**, as occurring in poetry, and expresses a doubt whether it be, or be not, peculiar to poetry: (TA:) and sometimes they said **صُدُغٌ**, with س: Ktr says that certain persons of the Benoo-Temeem, called Bel'ambar [a contraction of Benu-l-'Ambar], change س into ص [or use these two letters indiscriminately] when followed by any of the letters ط and ق and غ and خ, whether the latter be second or third or fourth; saying **سِرَاطٌ** and **صِرَاطٌ**, and **بَسْطَةٌ** and **بَصْطَةٌ**, and **سَيْقَلٌ** and **صَيْقَلٌ**, &c.: (S, O:) the pl. is **أَصْدَاغٌ** (S, O, Mgh, TA, [in all except the Mgh mentioned after the signification expl. in the next sentence, and properly a pl. of pauc.,]) and also **أَصْدُغٌ** [which is probably used only as a pl. of pauc.]. (TA.) — And 1 The hair that hangs down upon the place above-mentioned. (S, O, Mgh, K.) One says **صُدُغٌ**

مُعَقَّرَبٌ 1 [A curled lock of hair hanging down upon the temple]. (S, O, TA.)

صُدُغٌ Crookedness, and bending, or inclining. (TA. [See 1, near the end.])

صُدُغٌ: see **صُدُغٌ**.

صِدَاغٌ A mark made with a hot iron upon the **صُدُغُ** [or temple, of a camel], (S, O, K, TA,) or, as in the A, upon the even part of the **صُدُغُ**, lengthwise. (TA.)

صَدِيعٌ an epithet applied to a child (S, K) *In the stage extending to his completion of seven days: (S:) or that is seven days old: (Mgh, O, K:) because his temple becomes firm (يَسْتَدْ صُدُغُهُ) only to this period, (so in the O, [and the like is said in the Mgh,]) or because his temples are not bound (لَا يَسْتَدْ صُدُغَاهُ) save for seven days: (so in the TA:) or it may be an instance of فَعِيلٌ in the sense of مَفْعُولٌ from **صَدَعَهُ عَنِ الشَّيْءِ** meaning "he turned him away, or back, from the thing." (O.) — And [hence, perhaps,] *Weak.* (S, O, K.)*

الْأَصْدُغَانِ [The two temporal arteries;] two veins beneath the **صُدُغَانِ** [or two temples], (O, K,) which, as is said by Ag, are always pulsing, in everyone in the world: a word having no sing., like as they say of **الْبِذْرَوَانِ**. (O.)

مِصْدُغٌ: see what next follows.

مِصْدُغَةٌ A pillow, or cushion; (S, O, K;) because placed beneath the **صُدُغُ** [or temple]; also pronounced **مِسْدُغَةٌ**; and sometimes they said **مِزْدُغَةٌ**; (S, O;) and **مِصْدُغٌ** and **مِزْدُغٌ** signify the same. (TA in art. **صدغ**.)

مِصْدُغٌ, and its fem.: see what follows.

مِصْدُوعٌ, A camel marked with the mark termed **صِدَاغٌ**; as also **مِصْدُغٌ**: (K,* TA:) or the former is applied in this sense to a camel, and **مِصْدُغَةٌ** in like manner to camels. (ISh, O, TA.)

صدف

1. **صَدَفَ عَنِّي** (S, O,) or **عَنَّهُ** (Mgh, K,) aor. 2, (O, K,) *He turned away from, avoided, shunned, and left, (S, O, Mgh, K,) me, (S, O,) or him, or it; (Mgh, K;) so the verb signifies in the Kur vi. 158 [and a similar instance occurs in verse 46 of the same chap.]; (O;) and so **عَنَّهُ** **صَدَفَ**: (O,* K:) and (so in the K [but more properly "or"]) **صَدَفَ** (A'Obeyd, M, O, K,) aor. 2, (M, K) and 2, (K,) inf. n. **صَدَفٌ** and **صُدُوفٌ** (M, O, K, TA, [صَدَفًا in the CK is a mistake,]) *he turned away, (A'Obeyd, M, O, K, TA,) or became turned away, or back, (O, K, TA,) and declined, (K, TA,) from it, (M, O,) namely, a thing; (O;) said of a man. (K.)* And **صَدَفَتْ**, said of a woman, *She turned away her face.* (Mgh.) = See also 4. = **صَدَفٌ** is an inf. n. (S, M, O, Mgh) of which the verb is **صَدَفَ** (M, Mgh,) and from which is derived the epithet **أَصْدَفٌ**, applied to a*

horse, or to a camel: (S, M, O:) it signifies, in relation to a horse, *The having the thighs near together, and the hoofs far apart, with a twisting of the pasterns: (S, O, K:) or a crookedness in the fore legs: (M:) or an inclining in the hoof towards the off side: (ISk, S, M, Mgh, O, K:) or an inclining of the foot (Ag, S, M, Mgh, O, Mgh, K) of the fore leg or of the hind leg (Ag, S, M, O, Mgh) of the camel, towards the off side; (Ag, S, M, Mgh, O, Mgh, K;) if towards the near side, the epithet applied to him is **أَقْفَدٌ**, (Ag, S, O, K,) and the verb is **قَفَدَ**, inf. n. **قَفْدٌ**: (TA:) or an inclining in the **قَدَمٌ** [or human foot]; Ag says, I know not whether from the right or from the left: or an approaching of one of the knees towards the other; thus, peculiarly, in the horse: or a nearness together of [the two tendons called] **عُجَايَتَانِ**, and a wideness apart of the hoofs, with a twisting of the pasterns; one of the natural faults of horses: (M:) (Mtr says,) as meaning a twisting in the neck, I have not found it. (Mgh.)*

3. **صَادَفَهُ** (S, O, K, TA,) inf. n. **مُصَادَفَةٌ** (M, TA,) *He found him; or lighted on him; syn. وَجَدَهُ; (S, O, K, TA;) namely, another man; (S, O;) and **لَقِيَهُ** [which may also be rendered *he met with him; or encountered him*]; (O, K, TA;) and **وَأَفَقَهُ** [which signifies the same]. (M,* TA, and S and K in art. **وَقَى**.) One says, **صَادَفْتُ كَذَا** *I found, or met with, such a one in such a place; syn. وَأَفَقْتُهُ.* (TA in art. **وَقَى**.) And **صَادَفْتُ أَمْرَكَ مُوَافِقًا لِإِرَادَتِكَ** [Thou foundest thine affair, or thy case, suitable to thy wish; i. e., foundest it to be so: thus, in this instance, and in many others, like its syns. **وَجَدْتُ** and **لَقَيْتُ**, the verb has two objective complements]. (S,* and K,* and TA in art. **وَقَى**.) — And **مُصَادَفَةٌ** signifies also *The being opposite, one to another; or the facing one another; or the matching one another; syn. مُعَادَاةٌ.* (TA.)*

4. **اَصْدَفَهُ** *He, or it, turned him away, (S, M, O, K,) or back; or caused him to return, go back, or revert; (K, TA;) عَنَّهُ from it; (M;) and **صَدَفَهُ** (O, K,) inf. n. **صَدَفٌ** (O,) signifies the same; (O, K;) the latter verb being trans. as well as intrans., but when trans. having only one inf. n., that mentioned above. (O.) One says, **أَصْدَفْتَنِي عَنَّهُ كَذَا وَكَذَا** *Such and such things turned me away from it.* (S, O.)*

5. **تَصَدَفَ**: see 1, first sentence. — Also *I. q.* **تَعَرَّضَ**: (TA:) in the saying of Muleyḥ El-Hudhalee,

• فَلَمَّا اسْتَوَتْ أَحْمَالُهَا وَتَصَدَفَتْ
• بِشَيْرِ الْمَرَاقِي بِأَرْدَاتِ الْمَدَاخِلِ
[app. describing a she-camel, or a number of camels, meaning *And when her, or their, burdens were, or became, adjusted, or firm or steady, and she, or they, went alternately to the right and left, (see the phrase **الْمَدَارِجُ الْإِبِلُ** in art. **تَعَرَّضَ**), in the high places of ascent, cold in the*

entrances thereof, because of their height], Skr says, تَعَرَّضَتْ means تَصَدَّقَتْ. (M, TA.)

8. تَصَادَرَا, said of two sides of a mountain, They met together, and faced each other. (TA.)

صَدَق inf. n. of صَدَقَ [q. v.]. (M, Mṣb.) = Also Anything high, or lofty, (Aḡ, S, M, O, K,) such as a wall and a mountain, (M,) or such as a wall and the like; (K;) like what is termed هَدَق: (Aḡ, S, O:) and the side of a mountain: (M:) or صَدَق and هَدَق both signify any building or structure, that is high, or lofty, and great; (A'Obeid, TA;) accord. to Az, likened to the صَدَف of a mountain, which is the side that faces one, thereof: (TA:) and صَدَق and صَدَق (S, M, O, K) and صَدَق and صَدَق (O, K,) accord. to different readings of a passage in the Kur, (S, M, O, K,) [xviii. 95,] in which the dual occurs, (S, M, O,) signify the place of ending, or breaking off, (S, O, K,) of a mountain, (K,) or of a lofty mountain: (S, O:) or the side of a mountain: (K:) or the part between two mountains: (M:) or, as used in this instance, (K, TA,) in the verse of the Kur, (TA,) الصَّدَفَانِ, (M, K,) as also الصَّدَفَانِ, (M,) means two mountains (M, L, K) meeting together, (M, L, TA,) in the copies of the K, مَتَلَزِمَانِ [i. e. cleaving together], but the correct reading is مَتَلَزِمَانِ, as in the L [and M], (TA,) between I'a-jooj and Ma-jooj: (M, L, K, TA:) and الصَّدَفَانِ, (M, K,) with damm to the د, (M,) i. e. with two dammehs, especially, (K,) or this as well as الصَّدَفَانِ, (TA,) means the two sides of the شُغْب [app. here meaning ravine, or gap, between two mountains], or of the valley: (M, K, TA:) so says IDrd: (M, TA:) both signify the two sides of the mountain when they [meet together, and] face each other, so called تَصَادَفًا, i. e. because of their meeting together, and facing each other, having between them a [road such as is termed] فَج, or a شُغْب [expl. above], or a valley. (TA.) = Also [The mother-of-pearl shell; or oyster-shell; and any shell of a mollusk: and, by an extension of its primary application, the oyster itself; and any shell-fish, or testaceous mollusk of the water, and likewise of the land:] the cover of the pearl: (K;) or this is called صَدَفُ الدُّرَّةِ, (S, O,) or صَدَفُ الدُّرِّ; (Mṣb;) a kind of cover created in the sea, composed of [what are termed] صَدَفَتَانِ [i. e. a pair of shell-valves], which are opened from [i. e. so as to disclose] a kind of flesh in which is life, called the مَحَارَةُ [i. e. oyster], and in the like thereof are found pearls; (Lth, TA;) i. q. مَحَارٌ [which means oyster-shells, and also oysters themselves, and both of these may be here meant, as both are correct meanings of صَدَف]: (M:) n. un. with ة: (S, M, O, Mṣb, K:) [in the Mṣb it is also said that الصَّدَقَةُ signifies the مَحَارَةُ, which is the مَحِيل of the pilgrims; but I think that this is a mistake, caused by understanding مَحَارَةُ here in a wrong sense; for I find no other authority for assigning this meaning to الصَّدَقَةُ:] pl. أَصْدَاف. (O, K.) [See an

ex. of the pl. voce حَلَزُونٌ. — [Hence,] الصَّدَقَةُ signifies also, (M, TA,) or صَدَقَةُ الأُذُنِ, (O,) The مَحَارَةُ [or concha, i. e. the external, deep, and wide, cavity, around the hole,] of the ear. (M, O, TA.) — [And hence, also,] الصَّدَفَتَانِ signifies The two small hollows, or sockets, in each of which is set the head of one of the two thigh-bones, and in each of which is a ligament (عَصَبَةٌ [app. that called ligamentum teres, forming a tie]) to that head. (M, TA.) [And in like manner, The two sockets in the scapula, in each of which turns the head of one of the two upper arm-bones: (see حَارَةً:) or these, it seems, are called by some الصَّدَفَانِ; for it is said that] الصَّدَفُ signifies the part of the scapula which is the place of the وَابِلَةٌ. (O, K.) — And صَدَق also signifies † Flesh, (O,) or a piece of flesh, (K, TA,) growing in a wound of the head, next the skull, resembling the cartilages. (O, K.) = And in the Tekmileh it is said that [the pl.] أَصْدَافٌ signifies Waves of the sea. (TA.) = See also صَدَق

صَدَق: see صَدَق, second sentence.

صَدَق: see صَدَق, second sentence. = Also, i. e. like صَرَد, (O, K,) or صَدَق, (so in a copy of the M,) A species of animal of prey: (M, O, K:) or, as some say, a bird. (M, O, K.)

صَدَق: see صَدَق, in three places.

صَدَقِي A camel of a certain sort, (M, K,*) of excellent quality, (K,) [ISd says,] so called, (M, K,) I think, in relation to a tribe of Arabs of El-Yemen, (M,) or in relation to a sub-tribe (بَطْن) of Kindeh, (K,) called الصَدَقِي. (M, K.) [See also صَرَقِي.] = [Also a rel. n. from صَدَق; Testaceous.]

صَدُوق A woman who turns away her face (Lh, M, Mṣb) from her husband: (Lh, M:) or a woman who turns her face towards one and then turns away: (S, O, K:) or a woman who desires not kisses: (M:) or having a stinking mouth, (Lh, Ibn-'Abbād, M, O, K,) as an epithet applied to a female, (Lh, M,) or to a male: (Ibn-'Abbād, O, K:) applied in this last sense to a man because he turns away his face whenever any one speaks to him. (TA.) — And A she-camel that will not come to the watering-trough until it is left to her unoccupied: like صَرُوم. (TA in art. صرم. [See also what next follows.])

صَوَادِق [pl. of صَادِقَة] Camels that come to others at the drinking-trough, and wait at their rumps until the drinkers have gone away, that they may go in. (S, O.) [See also what next precedes.])

أَصْدَق: see صَدَق, in the first paragraph.

مُصَدَّق meaning One often attacked by diseases is a word used by the vulgar. (TA.)

مُصَدَّقٌ Veiled, or concealed; covered; or protected; syn. مَسْتَوْر. (TA.)

صدق

1. صَدَق, (S, M, O, Mṣb, K,) aor. ٤, (M, TA,)

inf. n. صَدَقَ (S, *M, O, *Mṣb, K, TA) and صَدَّق, (M, K,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (K,) and تَصَدَّق (M) and مَصْدُوقَة, (O, K, TA,) which is one of the [few] inf. ns. of the measure مَفْعُولَة, (O, TA,) [or a fem. pass. part. n. used as an inf. n. like as is said of its contr. مَكْدُوبَة,] He spoke, said, uttered, or told, truth, or truly, or veraciously; contr. of كَذَبَ: (Mṣb: [and in like manner it is said in the S and M and O and K that صَدَق is the contr. of كَذَبَ:]) Er-Rāghib says that صَدَق and كَذَب are primarily in what is said, whether relating to the past or to the future, and [in the latter case] whether it be a promise or other than a promise; and only in what is said in the way of information: but sometimes they are in other modes of speech, such as asking a question, and commanding, and supplicating; as when one says, "Is Zeyd in the house?" for this implies information of his being ignorant of the state of Zeyd; and when one says, "Make me to share with thee, or to be equal with thee," for this implies his requiring to be made to share with the other, or to be made equal with him; and when one says, "Do not thou hurt me," for this implies that the other is hurting him: صَدَق, he says, is [by implication] the agreeing of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete صَدَق, but may be described either as صَدَق or sometimes as صَدَق and sometimes as كَذَب according to two different points of view; as when one says without believing it, "Mohammad is the Apostle of God," for this may be termed صَدَق because what is told is such, and it may be termed كَذَب because it is at variance with what the speaker conceives in his mind. (TA.) One says, صَدَقَ فِي الْحَدِيثِ [He spoke truth in the information, or narration]. (S, O, K.) And صَدَقَهُ i. e. He told him, or informed him, with truth, or veracity, (AHeyth, *M, Mṣb,*) فِي الْقَوْلِ [in the saying]; for it is trans. as well as intrans. (Mṣb.) And صَدَقَهُ الْحَدِيثُ (S, O, K, in the CK [erroneously]) صَدَقَ فَلَانُ الْحَدِيثَ [He told him with truth, or veracity, the information, or narration; for it is sometimes doubly trans. (TA.) And صَدَقَنِي بَنُو بَكْرٍ [He hath told me truly the age, or as to the age, of his youthful camel; or صَدَقَنِي بَنُو بَكْرٍ the age of his youthful camel has spoken truly to me]: (S, O, K:) a prov., (S, O,) expl. in art. بَكَر [q. v.]. (K.) And أَثَرُهُ لَا يَصْدُقُ أَثَرُهُ, meaning Such a one, when asked, will not tell truly whence he comes. (M.) And صَدَقَتْ يَمِينُهُ His oath was, or proved, true. (Mṣb in art. يَمِين.) صَدَقْتُ اللَّهَ is an oath of the Arabs, meaning لَا صَدَقْتُ اللَّهَ [May I not utter truly to God a saying, i. e. may I not speak truth to God, if I do not such a thing]. (AHeyth, O, K.) One says also, صَدَقَهُ النَّصِيحَةُ, and الإِخْلَافُ, He rendered to him truly, or sincerely, good advice, and brotherly affection. (M.) And صَدَقُوهُمْ الْقِتَالَ [They gave them battle earnestly,

not with a false show of bravery; as is implied in the §, and M, and K; i. e.] they advanced against them boldly in fight: (M, TA:) and in like manner, *صَدَقُوا فِي الْقِتَالِ* they advanced boldly in fight: or, accord. to Er-Rāghib, the former means they gave them battle so as to fulfil their duty: and hence, in the Kur [xxxiii. 23], *رَجُلًا صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ* Men who fulfilled the covenant that they had made with God. (TA.) And *صَدَقَ الْبَقَاءُ*, inf. n. *صَدَّقَ*, He was firm, or steady, in encounter, or conflict. (M, TA.) And *صَدَقَ ظَنِّي* My opinion was, or proved, true, or correct, like as one says [in the contrary case], *كَذَبَ*: (Er-Rāghib, TA:) whence, in the Kur [xxxiv. 19], *وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ*, meaning [i. e. And assuredly Iblees was, or proved to be, correct in his opinion that he had formed against them]: but some read *صَدَّقَ*, meaning, as Fr says, *حَقَّقَ* [i. e. Iblees proved, or found, to be true, his opinion &c.]. (TA.) And *صَدَّقَتْهُ نَفْسُهُ* His soul [told him truth; meaning,] diverted him, or hindered him, or held him back from an undertaking, causing him to imagine himself unable to prosecute it. (TA in art. *كذب*.) And *صَدَقَ الصُّبْحُ* [The dawn shone clearly]. (§ in art. *سقط*.) [And one says of a word or the like, *يَصْدُقُ عَلَى كَذَا*, meaning It applies correctly to such a thing.] — *صَدَقَ الْوَحْشِيُّ*: see 2, near the end.

2. *صَدَقَهُ*, (§, M, O, &c.) inf. n. *تَصَدَّقَ*, contr. of *كَذَّبَهُ*. (O, K.) [This explanation implies several meanings here following.] He attributed, or ascribed, to him truth, veracity, or the speaking truth. (Mgh.) And He said to him, "Thou hast spoken truth." (Mgh.) He accepted, or admitted, [or assented to, or believed,] what he said: (M:) you say, *صَدَقَهُ فِي حَدِيثِهِ* [He accepted, &c., what he said in his information, or narration]: (§:) and you say *صَدَقَ لِسَانُهُ* [He assented to the truth of what was said with his tongue]; as well as *بِقَلْبِهِ* [with his heart, or mind]. (T in art. *أمن*.) He held him to be a speaker of truth. (MA.) [He found him to be a speaker of truth. He, or it, proved him to be a speaker of truth; verified him; or confirmed the truth of what he said: see an ex. in a verse cited voce *بَيَّنَّ*.] He found it (an opinion) to be true, or veritable. (Ksh and Bd and Jel, in xxxiv. 19.) He verified it; confirmed its truth; or proved it to be true, or veritable; i. e. an opinion [&c.]; syn. *حَقَّقَهُ*: (Ksh and Bd, ibid.:) one says, *صَدَّقَ الْخَبَرَ*, [The trial, proof, or test, verified the information]. (§ in art. *خبر*.) See 1, near the end. In the saying in the Kur [xxxix. 34], *وَالَّذِي جَاءَ بِالصِّدْقِ*, [which seems to be best rendered But he who hath brought the truth and he who hath accepted it as the truth, (see *كَذَّبَ بِالْأَمْرِ*)] Alee the son of Abou-Tālib is related to have said that by *بالصدق* الذي جاء is meant Moḥammad; and by *الذي صدق به*, Abou-Bekr: or, as some say, Gabriel and Moḥammad [are meant by the former and the latter respectively]: or by the former, Moḥammad; and by the latter, [every one of]

the believers: (M:) accord. to Er-Rāghib, by *وَصَدَّقَ بِهِ* is meant and hath found, or proved, to be true (*حَقَّقَ*) that which he hath brought by word, by that which he hath aimed at (*بِمَا تَحَرَّاهُ*) by deed. (TA.) — *صَدَقَ* is also said to signify He said, "This thing is the truth;" like *حَقَّقَ*. (TA in art. *حق*.) — And this verb also denotes *الْمُبَالَغَةُ فِي الصِّدْقِ*: thus in the saying,

• *صَدَقْتُ فِيهِمْ ظُنُونِي* •

[My opinions respecting them were, or proved to be, very true or correct]. (Ksh, in xxxiv. 19.) — *صَدَقَ الْوَحْشِيُّ*, (O, K, TA,) or *صَدَّقَ*, (so in a copy of the M,) † The wild animal ran without looking aside, when charged upon, or attached: (M, O, K, TA:) mentioned by IDrd. (O, TA.) — *صَدَّقَهُمُ* He exacted from them the poor-rate. (TA. [See *صَدَقَهُ*].) — See also 5.

3. *صَادَقَتْهُ*, (M,) inf. n. *مُصَادَقَةٌ* (§, M, O, K) and *صَدَاقٌ*, (M, O, K,) the latter like *كَتَابٌ*, (TA, [in the CK erroneously written *صَدَاق*]) I acted, or associated, with him as a friend, or as a true, or sincere, friend. (§, M, O, K.) [See also 6.]

4. *اِصْدَقَ الْمَرْأَةُ* He named for the woman a *صَدَاق* [or dowry]: (§, M, O, K:) or he gave her her *صَدَاق*: (M, Mgh:) or he appointed her, or assigned her, a *صَدَاق*, on taking her as his wife: (TA:) and he married her, or took her as his wife, on the condition of his giving her a *صَدَاق*. (Mgh.) And sometimes this verb is doubly trans.; whence, in a trad., *مَاذَا تُصَدِّقُنِي إِذَا رَأَيْتُ* [It was said, "What is it that thou meanest for her, or givest her, as her dowry?" and he said, "My waist-wrapper"]. (Mgh.)

5. *تَصَدَّقَ عَلَيْهِ* He gave him (i. e. the poor, Mgh, Mgh) what is termed *صَدَقَةٌ*, (M, Mgh, Mgh,) meaning [an alms, or] what is given for the sake of God, (M,) or what is given with the desire of obtaining a recompense from God: (M, Mgh:) and *صَدَّقَ عَلَيْهِ* signifies the same; (M, TA:) and in this sense *صَدَّقَ* is [said by some to be] used in the Kur lxxv. 31. (TA.) Hence, in the Kur [xii. 88], *وَتَصَدَّقْ عَلَيْنَا*: (TA:) or this means † And do thou confer a favour upon us by giving that which is [not like the mean merchandise that we have brought, but of middling quality,] between good and bad. (M.) One says, *تَصَدَّقْتُ بِكَذَا*, meaning I gave such a thing as a *صَدَقَةٌ*. (Mgh.) See an ex. voce *شَقِي*.

The saying, in a trad., *إِنَّ اللَّهَ تَصَدَّقَ عَلَيْكُمْ بِمُلْكٍ*, meaning † [Verily God] hath conferred a favour [upon you by giving you a third of your possessions to bequeath to whom ye will], if correct, is tropical. (Mgh.) — It is said by Ibn-Es-Seed, on the authority of AZ and IJ, and mentioned by IAMB, that *تَصَدَّقَ* signifies also He asked, or begged, for what is termed *صَدَقَةٌ* [or alms]: but Fr and Ag and others disallow the beggar's being called *مُتَصَدِّقٌ*: (Az, TA:) IKt says that the verb is improperly used in this sense

by the vulgar: (Mgh:) [and accord. to J and Sgh,] one says, *مَرَرْتُ بِرَجُلٍ يَسْأَلُ*, and one should not say *يَتَصَدَّقُ*. (§, O.)

6. *تَصَادَقَ* signifies The acting, or associating, as friends, or as true, or sincere, friends, one with another. (K. [See also 3.]) And I. q. *صَدَّقَ*: (TA:) [or rather *مُتَصَدِّقٌ*; contr. of *تَكَاذَبَ*:] one says, *فِي الْمَوَدَّةِ وَتَصَادَقًا فِي الْحَدِيثِ* (§, O, TA) They were true, or sincere, each to the other, in information, or narration, and in love, or affection; contr. of *تَكَاذَبًا*. (O, TA.)

صَدَّقَ is an inf. n. of *صَدَقَ* [q. v.]: (M, K:) — and is used as an epithet, applied to a man &c.: (§, M, O, K, TA:) [and] *صَدَّقٌ* [also, if not a mistranscription for *صَدَّقَ*,] is an inf. n. used as an epithet, applied to a man and to a woman: (so in a copy of the M and in the TA:) [it is said that] the former signifies *Hard*, (§, M, O, Mgh,) applied to a spear, (§, M, O,) and to other things: (M:) or *even, or straight*; (§, O;) or it signifies thus also, applied to a spear, and to a sword: (M:) or *hard and even or straight*, applied to a spear, (K, TA,) and to a man, (K,) or to the latter as meaning *hard*: or, as IB says, on the authority of IDrst, it is not from hardness, but means combining those qualities that are commended; and it is applied to a spear as meaning *long and pliant and hard, and the like*; and to a man, and to a woman likewise [without *ة*, but see what follows], as meaning *true in hardness and strength and goodness*; for, IDrst says, if it meant *hard*, one would say *حَجَرٌ صَدَّقٌ* and *حَدِيدٌ صَدَّقٌ*, which one does not: (TA:) and, applied to anything, (O, K, TA,) it means *complete, or perfect*, (Kh, O, K, TA,) thus applied to a man, (TA,) such as is commended; (O;) fem. with *ة*, (O, K, TA,) applied to a woman: (O:) the pl. is *صَدَقَاتُ*, applied to a company of men, (§, O, K,) and *صَدَقَاتُ* (K) and *صَدَقَاتُونَ*, so applied, and *صَدَقَاتُ* applied to women: (O, K:) and Ru-beli says, describing asses,

• *مَقْدُودَةُ الْإِدَانِ صَدَقَاتُ الْحَدَقِ* •

meaning [Rounded, as though pared, in the ears,] penetrating in the eyes; (O, TA;) which is [said to be] tropical. (TA.) *صَدَّقٌ* signifies also *Firm, or steady, in encounter, or conflict*: (M:) or one says *صَدَّقَ الْبَقَاءُ*, applying this epithet to a man, (§, O, K, TA,) meaning thus: (TA:) and *صَدَّقٌ النَّظَرُ* [firm, or steady, in look]. (§, O, K, TA. [Said in the TA to be tropical.]])

صَدَّقٌ is an inf. n. of *صَدَقَ* [q. v.]: (M, K, &c.): or a simple subst., (K,) signifying [Truth; veracity; or] agreement of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete *صَدَّقٌ*, as expl. above in the first paragraph of this art. (Er-Rāghib, TA.) — It is also *syn. with شَدَّةٌ* [meaning *Hardness; firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardness; and courage, bravery, or firmness of heart*]: (K, TA: [in the latter of which it is said to be tropical; but this is

evidently not the case accord. to the O, in which it is said that it radically denotes قُوَّة (i. e. strength, force, &c.) in a saying &c.: in the K it is implied by the context that it is syn. with شِدَّة when used as the complement of a prefixed n. in instances mentioned in what here follows: but Sgh says, more correctly,) a noun signifying anything to which goodness is attributed is prefixed to صَدَق, governing it in the gen. case; so that one says (O) رَجُلٌ صَدِيقٌ (Sb, M, O, K) [A man of good nature or disposition or character &c.], contr. of رَجُلٌ سَوِيٌّ (Sb, M); and صَدِيقٌ [a friend of good nature &c.]; (O, K); and likewise امْرَأَةٌ صَدِيقَةٌ [a woman of good nature &c.]; (K); and in like manner also حِمَارٌ صَدِيقٌ [an ass of a good kind]; (Sb, M, K); and ثَوْبٌ صَدِيقٌ [a garment, or piece of cloth, of good quality]. (Sb, M.) The saying in the Kur [x. 93], (O,) وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صَدِيقًا means And verily we assigned to the Children of Israel a good place of abode. (O, K.) — See also صَدَق.

صَدَقَةٌ } see صَدَق; each in two places.
صَدَقَةٌ }

صَدَقَةٌ [An alms; i. e.] a gift (S, M, Mgh, O, Mgh, K) to the poor (S, O, Mgh) for the sake of God, (M, K,) or to obtain a recompense from God; (M, Mgh, K;*) a portion which a man gives forth from his property by way of propitiation, [to obtain the favour of God,] like زَكَاة, except that the former is primarily applied to such as is supererogatory, and the latter to such as is obligatory: but it is said to be applied to such as is obligatory [i. e. to the زَكَاة, q. v., meaning the poor-rate, which is the portion, or amount, of property, that is given therefrom, as the due of God, by its possessor, to the poor, according to a fixed rate,] when the person who does so aims at conformity with the truth in his deed: (Er-Râghib, TA:) [in this latter sense, which is indicated in the S and O &c., and more plainly in the M, it is very frequently used:] and thus it is used in the Kur ix. 104, and in like manner its pl. in ix. 60: (Er-Râghib, TA:) the pl. is صَدَقَاتٌ. (S, M, O, Mgh.) It is said in a trad., لَا صَدَقَةَ فِي الْإِبِلِ الْجَارَةِ [There is no poor-rate in the case of working camels], because they are the riding-camels of the people; for the poor-rate is in the case of pasturing camels, exclusively of the working. (S in art. جَر.) — See also صَدَقَاتٌ.

صَدَقَةٌ: see صَدَق, in two places.

صَدَقَةٌ: see the next paragraph.

صَدَقَاتٌ and صَدَقَاتٌ (S, M, Mgh, O, Mgh, K,) the former of which is the most common of the dial. vars. here mentioned, (Mgh,) [but] the latter is [said to be] more chaste than the former, (Mgh,) and صَدَقَةٌ (S, M, O, Mgh, K,) of the dial. of El-Hijáz, (Mgh,) and صَدَقَةٌ (S, M, O, Mgh, K,) of the dial. of Temeem, (Mgh,) and صَدَقَةٌ (M, O, Mgh, K) and صَدَقَةٌ (M, O, K)

and صَدَقَةٌ (M, K,) The مَهْر (S, M, Mgh, O, K) of a woman; (S, Mgh, O, Mgh, K;) [i. e. a dowry; nuptial gift; or gift that is given to, or for, a bride:] the pl. of صَدَق is صَدَقَاتٌ (M, Mgh, Mgh,) a pl. of mult., (M,) or صَدَقَاتٌ (O,) or both, (K,) and أَصْدَقَةٌ, a pl. of pauc., (M,) or this is accordant to analogy, but has not been heard; (Mgh;) the pl. of صَدَقَةٌ is صَدَقَاتٌ; (S, Mgh, K;) the pl. of صَدَقَةٌ is صَدَقَاتٌ and صَدَقَاتٌ (O, Mgh, K,) which last is the worst; (K;) and the pl. of صَدَقَةٌ is صَدَقَاتٌ (Mgh,) or صَدَقَاتٌ [by rule صَدَقَاتٌ]. (O.)

صَدَقَاتٌ: see the next preceding paragraph.

صَدُوقٌ Having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a high, or an eminent, degree; very, or eminently, true or veracious: (Mgh:) pl. صَدُوقٌ and صَدُوقٌ. (K.) See also أَصْدَقٌ.

صَدِيقٌ A friend: (O, K;) or a true, or sincere, friend: (S, M, Mgh, TA:) applied likewise to a female, (S, M, O, Mgh, K,) as also صَدِيقَةٌ (S, M, Mgh, K,) the former anomalous, the latter regular; (MF;) and to a pl. number, (S, M, O, K,) as in the Kur xxvi. 101 (M) [and in several other instances, of which see one in a verse cited voce رَوَى]: its proper pl. is أَصْدِقَاءُ (S, M, O, K) and صَدَقَاتٌ and صَدَقَاتٌ (M, K,) the last on the authority of Fr, (TA,) and أَصَادِقُ (M, O, K,) which is a pl. pl., (K,) said by IDrd to be anomalous, unless it be a pl. pl.: (O:) and the dim. is صَدِيقٌ; one says, هُوَ صَدِيقِي, meaning He is the most special, or most distinguished, of my friends, or of my true, or sincere, friends. (S, O, K.)

صَدَاقَةٌ Love, or affection: (K;) or truth, or sincerity, of love or affection: (TA:) or friendship, or friendliness; (S, M;) or true, or sincere, friendship or friendliness: (S, M, Mgh:) or true firmness of heart in love or affection; an attribute of a human being only. (Er-Râghib, TA.)

صَدِيقٌ dim. of صَدِيقٌ, q. v. (S, O, K.)

صَدِيقٌ One who speaks, says, utters, or tells, truth, or truly, or veraciously, much, or often: (Mgh, O, K;) [or rather having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a very high, or very eminent, degree; for] it has a more intensive signification than صَدُوقٌ [q. v.]: (TA:) or i. q. مَصْدُقٌ [which may have the latter of the two meanings expl. above, or may mean one who accepts, or admits, the truth of what is said, or who verifies, &c.: or مَصْدُقٌ in a high, or an eminent, degree; for it is added that] the fem. as used in the Kur v. 79 means superlative in الصَدَق and التَّصْدِيق; as a possessive epithet, i. e. ذَاتُ التَّصْدِيقِ (M:) or it signifies مَصْدُقٌ [i. e. always مَصْدُقٌ in one or another or all of the senses assigned to this word above: it may be correctly rendered eminently, or always, vera-

cious: and eminently, or always, accepting, or confirming, the truth]: and it may mean one who verifies his saying by deed, or act: (S:) it is said in the “Mufradât” [of Er-Râghib] that it has the first of the meanings expl. in this paragraph: or rather means, one who never lies: or rather, one by whom lying cannot be practised because of his habitual veracity: or rather, one who is true in his saying and his belief, and who confirms his truth by his deed, or acting. (TA.)

صَادِقٌ Speaking, saying, uttering, or telling, truth, or truly, or veraciously; true in respect of speech &c., or veracious. (Mgh, TA.) — صَدِيقٌ is a phrase like شَعْرٌ شَاغِرٌ, meaning Eminent, and exalted, veracity. (M, TA.) — And حِمْلَةٌ صَادِقَةٌ [A charge, or an assault, made with earnestness, not with a false show of bravery,] is like the saying [in the contr. case] حِمْلَةٌ كَادِبَةٌ. (M, TA:*) said in the latter to be tropical.) See also مَصْدُقٌ, in two places. — One says also تَمْرٌ صَادِقٌ الحَلَاوَةُ, meaning Very sweet dates. (IDrd, O.) — And بَرْدٌ صَادِقٌ Vehement, or intense, cold. (TA voce بَخْتُ &c.)

الصَّيْدَقُ The small star cleaving to the middle one of [those called] بَنَاتُ نَعَشِ الْكَبْرَى [which compose the tail of Ursa Major]; (Kr, M, TA;) [i. e. the star called الشَّهَاء, q. v.; for] it is said that the first of بَنَاتُ نَعَشِ الْكَبْرَى, that is at the extremity thereof, is named التَّائِدُ; and the second is العَنَاقُ, and by the side of it is a small star named الشَّهَاء and الصَّيْدَقُ; and the third is الْحَوْرُ: (O:) or, accord. to AA, (O, TA,) the pole-star (الْقُطْبُ). (O, K, TA.) [But this is strange; and the more so as it is added in the K that it is expl. in art. قُود; for the explanation in that art. (though not free from obvious mistakes) identifies الصَّيْدَقُ with الشَّهَاء.] — And, (K,) accord. to Sh, (O, TA,) it signifies الْأَمِينُ [The trusted, trusted in, or confided in, &c.]. (O, K.) [But it is added in the O that Sh cites a verse of Umeiyeh Ibn-Abi-Salt in which الْأَمِينُ is applied as an epithet to the star called الصَّيْدَق.] — And, (K,) accord. to some, as AA says, (O,) it signifies The king. (O, K.)

فَعَلَهُ غِبٌّ صَادِقَةٌ [in the CK فَعَلَهُ غِبٌّ صَادِقَةٌ] means He did it after the affair, or case, had become manifest to him. (IDrd, O, K, TA.)

صَدُوقٌ, mentioned in this art. in the S and Mgh: see art. صَدِيقٌ.

أَصْدَقٌ [More, and most, true or veracious]. One says أَصْدَقُ مِنْ قَطَاةٍ [More veracious than a katâh]; because the bird thus called cries قَطَا قَطَا; [thus telling where it is to be found;] its name being imitative of its cry: (Meyd, and TA in art. قَطُو:) hence it is called by the Arabs الصَّدُوقُ: the saying is a prov. (Meyd.)

ذُو مَصْدَقٍ (JK, S, M, O,) with fet-h, (S,) or ذُو مَصْدَقٍ (K,) applied to a man, (JK, M,) [i. e.] applied to a courageous man, (S, O, K,) means صَادِقٌ الْحِمْلَةُ [Earnest, not

making a false show of bravery, in the charge, or assault]; (JK, S, M, O, K;) or courageous [in the charge, or assault]: (JK:) مَصَادِقُ, occurring in a verse of Abou-Dhu-eyh, may be for ذَوُّ مَصَادِقُ; or it may be an anomalous pl. of صَدَقَ [used as an epithet], like مَلَامِحُ and مَشَابِهُ [pls. of لَحْظَةٌ and شَيْءٌ]. (M.) Also, (S, M, O, K,) applied to a horse, (M,) [i. e.] applied to a fleet and excellent horse, (S, O,) in like manner, (M,) meaning صَادِقُ الجَرَى [Earnest in running]; (S, O, K;) as though fulfilling his promise of running: (S, O: [said in the TA to be tropical:]) Khufaf Ibn-Nudbeh says,

- إِذَا مَا أَسْتَحَمْتُ أَرْضَهُ مِنْ سَيَانِهِ •
• جَرَى وَهُوَ مَوْدُوعٌ وَوَاعِدٌ مَصَدِّقٌ •

meaning When his hoofs are wetted with the sweat of his upper parts, he runs, being left to himself, not beaten nor chidden, and a fulfiller of his promise to do his utmost. (S, O.) And sometimes it is applied to an opinion, in like manner [as meaning True, or sincere]. (M.) — مَصَدِّقٌ also signifies Hardness. (Th, M.) — Also i. q. حَدٌّ [as meaning The edge of a sword]: (TA:) [in a copy of the M written جَدٌّ, which I think an evident mistake; for it is added,] and it is said to have this meaning in a verse of Dureyd Ibn-Es-Simmeh [relating to a sword]. (M, TA.)

مِصْدَقٌ: see the next preceding paragraph.

مُصَدِّقٌ A man from whom the poor-rate (صَدَقَةٌ) of his cattle is exacted. (TA.)

مُصَدِّقٌ One who accepts, admits, assents to, or believes, another in his information, or narration. (S, TA.) — Also The exactor, or collector, (S, M, O, Mgh, K, TA,) of the صَدَقَاتِ, (S, O, Mgh, K, TA,) i. e. (TA) of the حَقُوقِ [or dues, meaning poor-rates], (M, TA,) of the cattle, (Mgh,) or of the sheep or goats, (S, M, O, TA,) and of the camels, (M, O, TA,) for the persons to whom pertain the shares [thereof]. (TA.)

مُصَدِّقٌ: see مَصَدِّقٌ.

مُصَدِّقٌ A thing that confirms, or proves, the truth of a thing: (S, K:) [and] a verbal evidence of the truth, or veracity, of a man. (Har p. 106.) One says, هَذَا مُصَدِّقٌ هَذَا This is what confirms, or proves, the truth of this. (S.) And نَيْسَ لَهْ مُصَدِّقٌ [A thing having nothing to verify it]. (IAgr, TA in art. بَرَقَ.)

مُصَدِّقَةٌ [see 1, near the beginning]. One says مُصَدِّقَةٌ لَيْسَ بِحَمَلَتِهِ مُصَدِّقَةٌ [meaning There is no earnestness attributable to his charge, or assault]; like as one says [in the contr. case], لَيْسَ لَهَا مَكْدُوبَةٌ. (M.)

مُصَدِّقٌ One who gives what is termed صَدَقَةٌ [meaning alms]: (S, O, Mgh, K:) accord. to Kh, it means thus, and also one who asks [alms]; (O, TA;) and IAmb says the like; but Az says that the skilful of the grammarians disallow this; and thus say Fr and Ag and others: (TA:) [J, also,

and Sgh and Fei, say that] it has only the former meaning: (S, O, Mgh:) it is also pronounced مُصَدِّقٌ, by substitution [of ص for ت] and incorporation [of one ص into the other]; (S,* O,* Mgh, K;*) and this pronunciation of the pl. both masc. and fem. occurs in the Kur lvii. 17, (S, O, K,) where Ibn-Ketheer and Abou-Bekr, differing from others, read without tesheed to the ص. (O.)

صدل

صَدَلٌ Stones [i. e. pieces of ore] of silver: mentioned by IB on the authority of IDrst: and he says that حِجَارَةُ الْعَقَاقِيرِ [meaning drugs resembling pieces of stone, such as pieces of gum &c.,] are likened thereto. (TA.)

صِدْلَةٌ [The trade of the صِدْلَانِي;] the sale of عِطَارَةٌ [i. e. drugs and perfumes]. (K,* TA.)

صِدْلَانِي (S, M, Mgh, Mgh, K) a word of well-known meaning: (M:) A seller of medicines (Mgh, Mgh, TA) and of drugs (TA) and of perfumes: (K, TA:) a rel. n. from صِدْلَانٌ, the name of a town or place, (K,) or from صِدْلٌ meaning as expl. above; (IB, TA;) or a Pers. word arabicized: (M:) and صِدْلَانِي signifies the same, (S, Mgh, K, [in the CK, erroneously, صِدْلَانِي]) and so صِدْلَانِي: (K in this art., and O and K in art. صَدَلٌ:) the pl. of the first is صِدْلَانَةٌ. (M, Mgh, Mgh, K.) — Also A king: and so صِدْلَانِي. (M in art. صَدَلٌ.)

صدم

1. صَدَمَةٌ (S, M, K,) aor. ى, (M, K,) inf. n. صَدَمْتُ, (S, M, Mgh, K,) He dashed himself, i. e. his body, (S, Mgh, TA,) against him, (S, TA,) or against it, (S, Mgh, TA,) i. e., a thing: (Mgh:) or he struck it, or knocked it, [or struck or knocked against it,] namely, a hard thing with the like thereof. (M, K.) Hence the saying, اَلْكَلْبُ إِذَا قَتَلَ الصَّيْدَ صَدَمًا لَا يُؤْكَلُ [i. e. When the dog kills the game by dashing himself against it, it shall not be eaten]. (Mgh.) [See also 3.] — And صَدَمَهُ, aor. as above, (Mgh,) and so the inf. n., (Mgh, Mgh, K,) He pushed, thrust, or repelled, him, or it. (Mgh, Mgh, K, TA.) One says, صَدَمْتُ الشَّرَّ بِالشَّرِّ [I repelled evil with evil]. (TA.) — And صَدَمْتُهُ حُمَيَّا الْكَأْسِ i. e. † [The intoxicating influence of the cup of wine] smote him [or attached him] in his head. (TA.) — And صَدَمَهُمْ أَمْرٌ, (M, TA,) inf. n. as above, (K,) † An event befell them. (M, K,* TA.) — And صَدَمَهُ بِالْقَوْلِ † He silenced him by speech. (Mgh.)

3. صَادَمَةٌ (S, K, TA,) inf. n. مُصَادَمَةٌ, (TA,) He, or it, dashed against him, or it, being dashed against by him, or it: (S,* PS:) or struck, or knocked, him, or it, being struck, or knocked, by him, or it: (K,* PS:) or pushed, thrust, or repelled, him, or it, being pushed, &c., by him, or it: (K,* TA;) syn. دَافَعَهُ: (TA, and Ham p. 313:) and i. q. سَاكَهُ [i. e. he struck him, or it; or struck him, or it, vehemently, with a broad

thing, or with anything; or slapped him with his hand; being struck, &c., by him]: (Ham ibid.:) [but, like as دَافَعَهُ often signifies the same as دَفَعَهُ, so accord. to Fei,] صَادَمَهُ الْحِمَارُ means صَدَمَهُ [i. e. The ass dashed against him; &c.]. (Mgh in art. شَتَرَ.)

8. تَصَادَمَا (S, Mgh,) said of two men running, (Mgh,) and † اصْطَدَمَا (S, Mgh, K,) said of two horsemen, (Mgh,) and of two stallion [camels], (TA,) They dashed themselves together, each against the other: (S,* TA, PS:) or they struck, or knocked, [against] each other; they collided; (K,* TA;) each of them struck with himself the other: (Mgh:) or both verbs, said of two horsemen, they smote each other, each of them with his weight and his sharpness or vigorousness or valiantness: (Mgh:) [or they pushed, thrust, or repelled, each other: (see 1:)] and تصادما they pushed, pressed, crowded, or thronged, together; or dashed, one against another; (M, K, TA; but in the M, only the inf. n. is mentioned;) like two ships in the sea. (TA.)

8: see the next preceding paragraph.

صِدْمٌ The rugged portion of a [stony tract such as is termed] حَرَّةٌ; as also صِدْمَةٌ. (ISH, TA.)

صَدْمَةٌ A single shock, or collision: (KL:) a single impulsion, push, or thrust: (TA:) and † a vehement befalling of an event. (KL.) It is said in a trad., الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى (S, Mgh, TA) i. e. † [Patience is to be exercised] at the first [shock, or] assault, or attach, of the calamity: (TA:) meaning that patience is the last thing in the case of every misfortune, (S, Mgh,) but it is [most] commended, (S,) or is most rewarded, (Mgh,) on the occasion of the sharpness, or vehemence, thereof. (S, Mgh.) And one says, أَتَيْتُ عَلَى الْأَمْرَيْنِ صَدْمَةً وَاحِدَةً [I made an end of the two affairs at one dash, or at one stroke]. (TA.) — And A baldness in the side of the forehead; syn. نَزْعَةٌ. (K.) — See also الصَّدِمَتَانِ, in two places.

صِدْمَةٌ: see صِدْمٌ.

الصَّدِمَتَانِ (AZ, S, M, K) and † الصَّدِمَتَانِ (K) The جَبِينَانِ [or two parts whereof each is termed جَبِينٌ, above the temple, on either side of the forehead]: (K:) or the two sides (AZ, S, M, K) of the جَبِينِ (AZ, S, K) or of the جَبِينَانِ: (M:) or, accord. to AA, as is stated in a marginal note in a copy of the S, the correct meaning is the two sides of the forehead: (TA.) — And الصَّدِمَتَانِ [i. e. الصَّدِمَتَانِ or † الصَّدِمَتَانِ] signifies also The two sides of the valley: as though, by reason of their confronting, they struck each other. (TA.)

صَدَامٌ: see what next follows.

صَدَامٌ (S, K,) or † صَدَامٌ (M,) asserted by Az to be with damm, (TA,) or the latter is vulgar, (S,) not allowable, (K,) though agreeable with analogy, (S, K,) being like صَدَاعٌ and زُكَامٌ and دَوَارٌ and other terms for diseases, (TA,) A

certain disease in the heads of horses or similar beasts: (S, M, K:) or, accord. to ISh, a certain disease that attacks camels, in consequence of which their bellies become affected with acidity, and they relinquish the water, though thirsty, for some days, until they recover or die. (TA.)

أَصْدَمَ Bald in the sides of the forehead. (K.)

مَصْدَمٌ A man vehement in war, and courageous; or a warrior; or known, experienced warrior; syn. مَحْرَبٌ. (M.)

إِبِلٌ مُصَدَّمَةٌ: see what follows.

جَمَلٌ مُصْدُوفٌ A camel affected with [the disease termed] صَدَامٌ: and إِبِلٌ مُصَدَّمَةٌ [camels affected therewith]. (TA.)

صدن

صَدْنٌ A firm, strong, or compact, building. (M.)—And A firm, strong, or compact, garment, or piece of cloth: (M:) or a [garment of the kind called] كَسَا that is stout, or strong, or that is thick, or compact, in texture. (K.)—And A hing; (S, M, K;) because of the firmness of his rule, or his state, or condition; as also صَدْنَانِي and صَدْنَانِي. (M.)—And A fox; (S, M, K;) as also صَدْنَانِي: (K:) or الصَدْنُ is one of the names thereof. (TA.)—And The hyena. (K.)—See also صَدْنَانِي. —Also A species of fly, that makes a buzzing sound over the herbage. (IKh, TA.)—And, as also صَدْنٌ, Stones [i. e. pieces of ore] of silver: to which are likened what are termed حَجَارَةُ الْعَقَاقِيرِ. (IDrst, TA. [See صَدْنٌ; and see also صَدْنَانٌ, below.])

صَدْنَانٌ Pieces of silver, (M, TA,) when struck from the stone [or ore] thereof: (TA:) n. un. with ة. (M, TA.) [See also صَدْنٌ, above, last signification. And see صَدْنَانٌ in art. صيد.]—And Stone cooking-pots: (M, TA:) in this sense [likewise] a coll. gen. n.: n. un. with ة. (IB and L in art. صيد, in which it is mentioned in the S and L and K.) [See, again, صَدْنَانٌ, and also صَدْنَانٌ, in art. صيد.]—And Small pebbles: (IAqr, M, TA:) or so صَدْنَانُ الْحَصَى. (L in art. صيد.)

صَدْنَانَةٌ [as a n. un.: see صَدْنَانٌ, above.—Also] Rugged, hard ground, in which is fine stone. (M, TA.)—See also two other significations (mentioned here in the TA) in art. صيد.

صَدْنَانِي A certain creeping thing, (دَابَّةٌ, M,) or a small creeping thing, (دَوْبَةٌ, S, K,) that makes for itself a habitation in the ground, (S, M, K,) within the ground, (M,) and conceals it; (S, M, K;) i. e. covers it over; (M;) so says A'Obeyd; (S;) also called صَدْنٌ: (S, K:) accord. to IKh, a certain small creeping thing (دَوْبَةٌ) that collects pieces of stick, or wood, from the plants: accord. to IAqr, a certain creeping thing (دَابَّةٌ) having many legs, so many that they cannot be counted, which are short and long. (TA.)—See also صَدْنٌ, in two places.—Also i. q. صَدْنَانِي (S, Mgh, K, TA) as meaning A

seller of medicines, (Mgh,) or of perfumes: so called as being likened to the small creeping thing mentioned above: or from صَدْنٌ in a sense expl. above as syn. with صَدْنٌ. (TA.)

صدو

1. صَدَا as an inf. n. of which the verb is صَدَا: see 2 in art. صدى, in two places.

صَدْوٌ as a subst. A certain liquid poison which is applied upon arrow-heads, or spear-heads, or the like, resembling the blood of the [serpent called] أَسُود. (M, TA.)

صدى

1. يَصْدِي, (S, M, Mgh, Mgh, K,) aor. يَصْدِي, (S, Mgh, Mgh, K,) inf. n. صَدَى, He thirsted: (S, M, Mgh, Mgh, K:) or he thirsted vehemently. (M.)—صَدَا, inf. n. صَدْوٌ: see 2, in two places.

2. تَصْدِيَةٌ signifies The clapping with the hands; syn. تَصْفِيٌّ; (S, K;) accord. to Er-Rághib, as being like the echo (الصدى), inasmuch as there is no profit in it; (TA;) or it is from الصَّدِّ, because they [who practised it in their worship] used to turn away (كَانُوا يَصْدُونَ) from El-Islám; (K;) [see more in the second paragraph of art. صد;] and صَدْوٌ [an inf. n. of which the verb is صَدَا] signifies the same; (K;) and so تَصَدَّدَ, of which AHeyth cites as an ex. the saying of Hassán

• صَلَاتُهُمُ اتَّصَدَّى وَالْمَاءُ •

[Their prayer is the clapping with the hands, and whistling: like the saying in the Kur viii. 35]: (TA:) one says of a man, صَدَى, (M,) or صَدَى, (TA,) meaning He clapped with his hands; (M, TA;) [said to be] originally صَدَّدَ; (M;) and صَدَا, inf. n. صَدْوٌ [mentioned above], meaning the same. (TK.)—See also مُصَدِّدَةٌ.

3. مُصَادَاةٌ, (K,) inf. n. مُصَادَاةٌ, (S,) He imitated him, or it; syn. عَارَضَةٌ: (S, K:) and he, or it, corresponded, and was equal, to him, or it. (TA.) In the Kur xxxviii. 1, some read صَاد, with kear, as an imperative from المَصَادَاةُ (Bd, TA) as meaning المَعَارَضَةُ; and hence الصدى [i. e. the echo], because it imitates (يَعَارِضُ) the first sound: so that the meaning is, Imitate thou (عَارِضُ) the Kur-án by thy works. (Bd.)—[And] i. q. دَبْرَةٌ [i. e. He considered, or forecast, its issues, or results; did, performed, or executed, it with thought, or consideration; or managed, conducted, ordered, or regulated, it]; relating to an affair: (M:) [or] المَصَادَاةُ signifies the turning about, or revolving, the opinion, or idea, [that one forms] respecting the management (تَدْبِيرُ) of a thing, and the doing of it: (Ham p. 35:) [or,] accord. to Aq, the minding a thing attentively, carefully, or solicitously: a man who had assisted his she-camel in her bringing forth said, بَشْتُ أَصَادِيهَا طَوَّلَ [I passed all my night minding her atten-

tively, carefully, or solicitously]; because he disliked binding her fore shank to her arm, as it would distress her; or leaving her, as she might go away at random and the wolf might devour her young one: and in like manner one says of the pastor, يُصَادِي إِبِلَهُ [He minds attentively, &c., his camels]; when they thirst before the completion of their usual period of being kept from drinking, he restricts them to journeying by night so as to arrive at water on the morrow. (TA.)—And He soothed, coaxed, wheedled, or cajoled, him; or deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so: syn. دَارَاهُ, (S, M, K, TA,) and رَاجَاهُ, and سَاتَرَهُ, (S, K, TA,) all of which have one meaning, (TA,) [though the last implies concealing enmity,] and لَا يَنْتَهُ. (M.) [He who soothes thee, or coaxes thee, surely ensnares thee] is a saying mentioned in the A. (TA.)

4. اَصْدَى It (a mountain) returned an echo. (S, K.)—And He (a man, TA) died; (K, TA;) as though [meaning] his echo ceased; the 1 having a privative effect. (TA.)

5. اتَّصَدَّى, accord. to Er-Rághib, signifies The corresponding to a thing like as does the echo returning from the mountain. (TA.) [But accord. to others,] تَصَدَّى is originally تَصَدَّدَ; (Az and L in art. صد;) and signifies تَقَرَّضَ, (S, M, K,) and تَضَرَّعَ. (M.) [See 5 in art. صد; where the usages of this verb, except in the senses mentioned and indicated here below, are fully explained.]—It signifies also The feigning oneself unmiudful, negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so. (TA.)—And The diverting oneself. (TA.)—See also 2.

صَدَى [sometimes written صَدَا] An echo; i. e. الصدى signifies what the mountain returns to him who utters a sound, or voice, or cry, therein; (K;) or the sound of the mountain and the like that responds to one; (M;) or what responds to one with the like of his voice, or cry, in the mountains &c. (S.) One says, صَرَّ صَدَاهُ [His echo became dumb, or may his echo become dumb]; (S, TA;) meaning he perished, or may he perish: (S and K and TA in art. صر.) and أَصَرَّ اللَّهُ صَدَاهُ [May God make his echo to return no sound]; (S, K, TA;) meaning may God destroy him: (S, K, and TA in art. صر.) for when a man dies, the صدى hears not from him anything, that it should respond to him. (S. [See also another explanation of this saying in what follows.])—And A sound, voice, or cry, (M, TA,) in an absolute sense. (TA.)—Also The part of the head, (M,) or the part of the brain, (TA,) which is the place [or seat] of hearing. (M, TA.) And therefore one says, أَصَرَّ اللَّهُ صَدَاهُ [May God render deaf the part of his brain which is the seat of hearing]. (TA.)—And The brain, (M, K, TA,) itself. (TA.) And The [entire] contents (lit. the stuffing, حَشْوُ) of the head; (M, K, TA;) also called the هَامَةُ. (TA.) One says, صَدَعَ اللَّهُ صَدَاهُ [May God crack his brain, or the contents of his head]. (M.)—And A bird that cries in the

هَامَةٌ [or head] of the slain when his blood has not been avenged by retaliation: (M:) or a bird that comes forth (M, K) from his head, (من رَأْيِهِ, M,) or from the head of the slain, (K,) when he, or it, has become consumed, or decayed, (M, K,) also called the **هَامَةُ**; (M;) accord. to the assertion of the people of the Time of Ignorance; (M, K;) mentioned by A'Obeyd; and some of them used to say that the bones of the dead became a **هَامَةٌ**, which flew: pl. **أَصْدَاءُ**: (TA:) and [this may be meant by the saying that it signifies] the male of the **بُومَة** (S, M, K, TA) and **هَامَر**: pl. **أَصْدَاءُ**: (M:) they used to say that when a man was slain and his blood was not avenged by retaliation, there came forth from his head a bird like the **بُومَة**, i. e. the **هَامَةُ**, the male being called the **صَدَى**; and it cried upon his grave, **اسْقُونِي اسْقُونِي** [Give ye me to drink, give ye me to drink, meaning, of the blood of the slayer]; and if the slayer was slain, it abstained from its crying: (TA:) and [it is said that] it signifies also the body [itself] of a human being after his death; (M, K;) or the remains of the dead in his grave, i. e. his **جَنَّة** [or corpse]. (Jm, TA.) — And, (K,) accord. to El-'Adebbes, (S,) [A cricket;] a certain flying thing, that creaks by night, and hops, (S, K,) and flies, thought by the [common] people to be the **جَنْدَب**, but it is only the **صَدَى**, the **جَنْدَب** being smaller than the **صَدَى**. (S. [See also **الصَّرَار**].) — And A certain fish, black, long, (K, TA,) and bulky: n. un. **صَدَاة**. (TA.) — And [A man] small, or slender, in person; (AA, M, K, TA;) and so **صَدَا**, with **ا**, as mentioned by Az. (TA. [See also **صَدَع** and **صَدَع**].) — And Knowing in respect of what is conducive to the good of cattle: (K:) or **صَدَى مَالٍ** means thus: (M:) or gentle in the management of cattle; like **إِذَا مَالٍ**: so in the Jm: (TA:) or, as some particularly say, of camels: (M, TA:) [i. e.] you say, **إِنَّهُ لَصَدَى إِبِلٍ**, meaning *Verily he is knowing in respect of camels, and of what is conducive to their good.* (S.) — Also Thirst: (S, M, K:) or vehement thirst: (M:) [see the first paragraph, in which it is mentioned as an inf. n.:] it is said that thirst does not become vehement but the brain dries, and therefore the skin of the forehead of him who dies of thirst cracks. (TA.) — See also the next paragraph. — And The act of the **مَتَّصِدِي** (M, K, TA,) i. e., [as is indicated in the M.] of him who raises his head and breast, looking towards, or regarding, a thing; and so **صَدَاة**. (TA.)

صَد and **صَاد** and **صَدَيَانُ** (S, M, Mṣb, K) and **صَدَى** [which last is an inf. n. used as an epithet] (M) Thirsting: (S, M, Mṣb, K:) or thirsting vehemently: (M:) fem. [of the first] **صَدِيَّة** (Mṣb) and [of the second] **صَادِيَّة** (Mṣb, K) and [of the third] **صَدِيَا**: (S, M, Mṣb, K:) and the pl. of **صَادِيَّة** is **صَوَادٍ**. (Ham p. 329.)

صَدَاة: see **صَدَى**, last sentence.

صَدَيَانُ; and its fem., **صَدِيَا**: see **صَد**.

صَوَادٍ (fem. with **ة**, and pl. of the latter **صَوَادٍ**): see **صَد**. — As pl. of **صَادِيَّة**, (M,) **صَوَادٍ** signifies [also] Tall palm-trees: (S, K:) and sometimes, such as drink not water: (S:) or palm-trees that drink water: [thus in a copy of the M:] and some say, such as are tall thereof, and of other trees. (M.)

كَأَنَّ مَضَدَةً [A cup of wine] having much water: contr. of **مُعَرَّة**, this meaning "having little water." (M.)

مَضَدَةً A man who thirsts much. (M.)

مَضَدِيَّة The woman who faces, or decorates, (**نَصَدِي**, [which I thus render conjecturally, finding nothing to indicate its meaning except what here follows,]) the **وِسَادَة** [i. e. pillow, or cushion,] with **الْأَثَدَج**, meaning black lines, upon the leather [that forms its covering]. (TA.)

ص

1. **صَرَّ**, (S, A, TA,) aor. **صَرَّ**, (S, TA,) inf. n. **صَرِير**, said of the **جَنْدَب** [which is app. a species of locust], and of a writing-reed, and of a door, (S, A, TA,) or of a dog-tooth, (**نَاب**, so in a copy of the S in the place of **بَاب** in other copies as in the A and TA,) It made a sound, or noise; (S, A, TA;) or a prolonged sound or noise; [meaning it creaked; or made a creaking, or grating, sound;] and so anything that makes a similar prolonged sound: and [in like manner] **اَصْطَرَّتْ** said of a mast (**سَارِيَة**), it creaked, or made a creaking sound: (TA:) but when there is a lightness, or slighness, and reiteration, of the sound, they use the reduplicative form, **صَرَصَر**, inf. n. **صَرَصَرَة**, (S, TA,) signifying he (the bird called **أَخْطَب**, S, A, TA, and the hawk, or falcon, S, M, TA, or other bird, or flying thing, M) uttered his [reiterated quavering] cry; (S, M, A, TA;) as though they imitated prolongation in the cry of the **جَنْدَب** [and the like], and reiteration in the cry of the **أَخْطَب** [and the like thereof]. (S, TA.) **صَرَّ الْجَنْدَبُ** is a prov., expl. in art. **جَب** [q. v.]. (TA in that art.) — Also He (a sparrow) [chirped, or] uttered a cry, or cries. (TA.) — **صَرَّ**, aor. **صَرَّ**, inf. n. **صَرِير**; and **صَرَصَر**; He cried, called out, or raised a cry or clamour, (M, K,) with vehemence, (K,) or with the utmost vehemence: (M:) and [in like manner] one says, **جَاءَ يَصْطَرُّ** He came [making a clamour, or] in clamour. (TA.) — And **صَرَّ** inf. n. **صَرِير**, His ear-hole sounded, (M, K,) or tingled, or rang, (A,) by reason of thirst. (M, A, K.) And **صَرَّتِ الْأُذُنُ** The ear tingled, or rang. (ISK, A.) — And **صَرَّ**, aor. as above, He thirsted [app. so as to hear a ringing in his ears]. (IAar.) — **صَرَّ** [as inf. n. of **صَرَّ**] also signifies The act of binding [a captive, &c.: see the pass. part. n., **مَصْرُور**]. (Mgh.) — You say, **صَرَّ**, [aor. **صَرَّ**,] (S, M, A,) inf. n. **صَرَّ**, (M, TA,) He tied up a purse, (S, M, TA,) and money in a purse. (A.) —

And **صَرَّ النَّاقَةَ** (S, M, K) and **بِالنَّاقَةِ** (M, K,) or **صَرَّ النَّاقَةَ بِالْصَّرَارِ** (Mṣb,) aor. **صَرَّ**, (M, Mṣb, K,) inf. n. **صَرَّ**; (M, K;) [and app. **صَرَّرَهَا**; (see the pass. part. n., voce **مَصْرُور**);] He bound the **صَرَار** [q. v.] upon the she-camel; (S;) [i. e.] he bound the she-camel's udder with the **صَرَار**: (M, Mṣb, K, TA;) and **صَرَّ الْأُطْبَاءَ بِالْصَّرَارِ** [He bound the teats with the **صَرَار**]. (A.) [See a verso of El-Kumeyt cited voce **رَجُلٌ**: and see also what there follows it.] — [Hence,] **صَرَّرَهَا** means also + He left off milking her [i. e. the camel]. (Mṣb.) — And **تَصَرَّرَ**, [aor. of **صَرَّتْ**,] said of a leathern bucket (**دَلْو**) that has become flaccid, It is tied, and has a loop-shaped handle affixed within it, having another such opposite to it. (K, TA.) — And one says, **صَرَّ عَلَى الطَّرِيقِ فَلَا أَجْدَ مَسَلًا** [He closed, or has closed, against me the road, or way, so that I find not any passage]. (A.) And **صَرَّتْ عَلَى هَذِهِ الْبَلَدَةِ فَلَا أَجْدَ مِنْهَا مَخْلَصًا** [This town has become closed against me so that I find not any way of escape from it]. (A.) — And **صَرَّ أُذُنَيْهِ**, [aor. **صَرَّ**, inf. n. **صَرَّ**,] He (a horse) contracted his ears to his head: (ISK, S;) or pointed and raised his ears; which a horse does only when he exerts himself and hastens in his pace: (TA:) or he (an ass) straightened and erected his ears to listen; as also **أَصْرَفَهَا**: (A:) and **أَصْرَفَ** used intransitively, (ISK, S,) without the mention of the ears, (A,) signifies the same as **صَرَّ أُذُنَيْهِ**: (ISK, S, A:) and **صَرَّ بِأُذُنَيْهِ** and **صَرَّ أُذُنَهُ**, aor. and inf. n. as above; and **أَصْرَفَ بِهَا**; he (a horse, and an ass,) straightened and erected his ear to listen; (M, K;) as also **صَرَّرَهَا**. (TA.) — [The inf. n.] **صَرَّ** signifies also The act of confining, withholding, hindering, or preventing. (TA.) — And **صَرَّ** + He had an iron collar put upon his neck, or round his neck and hands together. (A.) — And **صَرَّ**, aor. **صَرَّ**, He collected together a thing, or things, (IAar,) or anything. (TA.) And **صَرَّرَ كَلَامًا** + He collected something to be said in his bosom, or mind. (L and TA, from a trad.) And **صَرَصَرَ الْبَالُ**, inf. n. **صَرَصَرَة**, He collected together the property, or the camels or the like, and put back what had become scattered of the extreme portions thereof. (T, TA.) — And **صَرَّ** It (a plant, or herbage,) became smitten by cold, or by intense cold. (M, K.)

2: see 1, in three places. — **صَرَّرَتْ** said of a she-camel, She preceded. (Abou-Leylā, M, K.)

3. **صَارَ عَلَى الشَّيْءِ** He compelled him against his will to do the thing. (S, K.)

4: see 1, latter part, in three places. — **اَصْرَّ** **عَلَيْهِ** (S, TA,) inf. n. **اِصْرَار**, (TA,) + He persevered, or persisted, in it; or kept to it perseveringly. (S, TA.) You say, **اَصْرَّ عَلَى فَعْلِهِ** + He persevered, or persisted, in doing it. (Mṣb.) And **اَصْرَّ عَلَى الذَّنْبِ** + He persevered, or persisted, in the crime, sin, or act of disobedience. (M, TA.) The verb is used in this sense when its object is evil, or crime, or the like. (TA.) — And + He

determined, resolved, or decided, upon it. (M, Mgh, K.) You say, **اَصْرَ عَلَى فَعْلِهِ** + *He determined, resolved, or decided, upon going on in doing it, and not turning back.* (TA.) — **اَصْرَ** + *He hastened* (M, K) somewhat (M) in running: (M, K: [in the CK, for **اَصْرَ يَغْدُو** **اَصْرَ** is put **اَصْرَ يَغْدُو** **اَصْرَ** accord. to A'Obeyd, the verb in this sense is **اَصْرَ**; but Et-Toosee asserts that this is a mistranscription. (M.) = **اَصْرَ السُّنْبُلِ** *The ears of corn became such as are termed* **صَرَر** [q. v.]: (M, K: [or] accord. to ISh, one says, **اَصْرَ النَّوْزِ**, inf. n. **اِصْرَار**, meaning *The seed-produce* [i. e. corn] *put forth the extremities of its awn, before its ears had become developed.* (TA.)

8: see 1, former half, in two places. = **اَصْطَرَّ** said of a solid hoof, *It was, or became, narrow, or contracted,* (S, TA,) in an unseemly manner, or immoderately. (TA.)

R. Q. 1. **صَرَصَر**, inf. n. **صَرَصَرَة**: see 1, former half, in two places: = and the same paragraph, last sentence but one.

صَر *A leathern bucket (دَلْو) that, in consequence of its having become flaccid, is tied, and has a loop-shaped handle affixed within it, having another such opposite to it.* (K, TA.) = See also **صَرِيرَة**.

صَر (S, M, A, Mgh, K) and **صَرَة** (M, A, K) *Cold*: (Th, M, A, Mgh, K: or *intense cold*; (Zj, M, A, K: as also **صَرَصَر**: (Ham p. 719:) or *cold that smites the herbage and the seed-produce of the field*: (S: in the Kur iii. 113, the first of these words has the first of the meanings expl. above: (IAmb: or the second meaning: (Zj: or signifies *noise and commotion*: or, accord. to I'Ab, *fire*. (IAmb.) — And **رَبِيعٌ صَر** (M, A, K) and **صَرَصَر** (S, M, A, K) *A wind intensely cold*: (S, M, A, K: or *very intensely cold*: (T in explanation of the latter: or *vehemently loud*: (M, A, K: of **صَرَصَر** some say that it is originally **صَرَر**, from **صَر** meaning “cold;” the incipient letter being repeated, and put in the place of the medial ر: others, that it is from **صَرِيرَ الْبَابِ** [“the creaking of the door”], and from **صَرَة** meaning “vociferation, or clamour.” (ISk.) — And **صَر** is the name of *A certain bird, like the sparrow* (K, TA) in size, (TA,) of a yellow colour: (K, TA:) so called because of its cry: or, as some say, the *sparrow* (عَصْفُور) itself. (TA.)

صَرَة *Vociferation, or clamour*: (S, M, A, TA:) so in the Kur li. 29: (TA:) or the *most vehement vociferation or clamour or crying* (Zj, M, K*) of a man and of a bird &c. (Zj, M.) [In the K, this meaning is erroneously assigned to **صَرَة**.] — And *Vehemence of grief or anxiety* (S, M, K) and of war (M, K) and of heat, (K,) or of the hot season, (M,) &c.: (S, M:) and *vehemence of the heat of summer*. (S, A.) — And *A contraction, or much contraction, and sternness, or moroseness, of the face,* (K, TA,) *by reason of dislike, or hatred.* (TA.) = Also *A company, a collection,*

or an assemblage. (S, M, K.) So in the following words of Imra-el-Kays:

جَوَاحِرُهَا فِي صَرَّةٍ لَمْ تَزَلْ

(S, M) i. e. *Those of them that remained behind, in a herd, not dispersed*: (EM p. 48: [see the entire verse voce **دُونَ**]) or **صَرَة** *فِي* here means in [the midst of] *clamour*: (S:) or *in vehemence of grief or anxiety*. (S, M.) = Also i. q. **عَطْفَة** (M, K) [i. e.] *A certain bead (خَرَّة) by which women fascinate men so as to withhold them from other women.* (Lh, M, K, TA. [This is evidently what is meant by **عَطْفَة**, but is given in the M and K as a signification distinct therefrom.]) = See also **مَصْرَة**.

صَرَة *A purse (شَرَج, M, K, in the CK شَرَج) for money*; (S, M, A, Mgh, K: as also **مَصْرَة**, with fet-h, (TA,) or **مَصْرَة**: (so in a copy of the A:) pl. of the first, **صَرَر**. (Mgh.) Hence the prov., **اَفْتَحْ صَرْرَكَ تَعْلَمَ عَجْرَكَ**, meaning + *Return to thyself, [or lay open the recesses of thy mind,] and thou wilt know [thy vices, or faults, or] thy good from thy evil.* (Meyd. [See also **صَرَد**, last explanation.])

صَرَة: see **صَرَة**.

صَرَر *Ears of corn (سُنْبُل) after the culm is produced,* (M, K, [in the CK, **يَقْصَبُ** is put in the place of **يَقْصَبُ**]) *before they become apparent*: (M:) or *ears of corn while the farina has not come forth into them*: n. un. with ة: (AHn, M, K:) or, accord. to ISh, *corn when the leaves become twisted, and the extremity of the ears becomes dry, or tough, though the farina have not come forth into them.* (TA.) [See 4, last sentence.]

صَرَار: see **صَرَوْرَة**, in two places.

صَرَار *The thing with which a she-camel's udder is bound*: (M, K:) *the string which is tied over the she-camel's udder and over the [piece of wood called] تَوْدِيَة, in order that her young one may not suck her*; (S:) and in order that it may not make any impression upon her, they smear her teats with fresh [dung of the kind called] بَعَر: (TA:) or *a piece of rag which is bound upon the she-camel's teats, in order that her young one may not suck her*: (Mgh:) pl. **أَصْرَة**. (M, A, K.) It is a custom of the Arabs to bind the **صَرَار** upon the udders of their milch camels when they send them to pasture by themselves; and when they return in the evening, they loose the **اَصْرَة**, and milk. (IAth.) — [Hence,] **جَعَلْتُ ذُونَ فَلَانٍ صَرَارًا** *I put an obstruction, or obstacle, in the way of such a one.* (A.) = Also *Elevated places over which the water does not come.* (S.)

صَرَوْر: see **صَرَوْرَة**.

صَرَارَة: see the next paragraph, in three places.

صَرَوْرَة (S, M, A, Mgh, K) and **صَارَوْرَة** (S, M, Mgh, K) and **صَرَوْر** and **صَارَوْر** (M, K) and

صَرَارَة (S, M, K) and **صَرَوْرِي** (S, M, Mgh, K) and **صَارَوْرِي** (M) or **صَارَوْرَاء** (Sgh, K,) the last like **عَاشُورَاء**, mentioned on the authority of Ks, (TA,) *A man who has not performed the pilgrimage to Mekkeh*: (S, M, A, Mgh, K:) so called from **صَر**, signifying the “act of confining, withholding, hindering, or preventing;” (TA;) or because the person so called refrains from expending of his property in pilgrimage: (Mgh:) you say also, **امْرَأَة صَرَوْرَة** *a woman who has not performed the pilgrimage to Mekkeh*: (S, Mgh:) pl. **صَرَار** and **صَرَارَة**: (K:) [or, rather, the former is a coll. gen. n., of which **صَرَارَة** is the n. of un.; and the latter is a quasi-pl. n., like **صَحَابَة**, as well as n. un. of **صَرَار**:] Fr cites, from certain of the Arabs, **صَرَار** as used collectively; and one of the number is termed **صَرَارَة**: (S:) each of the forins ending with the relative **ي** receives the dual and pl. and fem. inflections: and accord. to I'Ab, the forms preceding those receive also the dual and pl. inflections: (M, TA:) and some say that **صَوَارِيْر** is pl. of **صَارَوْرَة**: (TA:) or **صَارَوْرَة** and **صَارَوْر** (M,) or **صَرَوْرَة** (Lh, S, M, A, Mgh,) as occurring in the poetry of En-Náhighah, (Yaqkoob, S,) not used without ة, (Lh, M,) or all the sing. forms above mentioned, (K,) signify one who has not married: (M, A, K:) or who has not had intercourse with women: as though he had determined (**اَصْرَ**) upon relinquishing them: (Yaqkoob, S, Mgh:*) applied in like manner to a woman, and to a plurality of persons: (M, K:) the ة in **صَرَوْرَة** applied to a man and to a woman is not to denote the fem. gender, but to give the utmost intensiveness to the signification. (IJ, M.) — It is said in a trad., **لَا صَرَوْرَة فِي الْإِسْلَامِ**, (S, M,) meaning, accord. to A'Obeyd, *There is no abstinence from intercourse with women in El-Islám*: (M, TA:) i. e., no one should say, *I will not marry*: (TA:) thus he makes **صَرَوْرَة** a noun signifying an accident: but it is better known as an epithet: (M:) and I'Ab says that the meaning is, he who slays another in the **حَرَم** [or sacred territory of Mekkeh] shall be slain: his saying, “*I am a صَرَوْرَة*; *I have not performed the pilgrimage, and I know not the sacredness of the حَرَم*,” shall not be accepted of him: for in the Time of Ignorance, the Kaabeh was a place of refuge. (TA.)

مَصْرَوْرَة i. q. **دَرَاهِمُ صَرِيرَة** [i. e. *Dirhems, or pieces of money, tied up in a purse*]: (K:) termed in the present day **صَر**. (TA.) = See also **صَارَة**.

صَرَارِي *A sailor*: (S, M, K:) like **صَار**: (S:) pl. **صَرَارِيُون**: (S, M, K:) it has no broken pl.: (M:) or **صَرَارِي** should be [without tenween, imperfectly decl., and] mentioned in art. **صَرِي**; for it is pl. of **صَرَارَة**, which is pl. of **صَار**, which J has mentioned in art. **صَرِي**: AHát used to say that **صَرَارَة** is a sing., like **حَسَن**; but without sufficient authority: and J has regarded **صَرَارِي** as a sing. in consequence of his finding it to have the same construction as a sing. in verses of Arabs;

whence he imagined the *ي* in it to be the relative *ي*, as is shown by his mentioning the word in this place. (IB.)

صُرُورِي: see صُرُورَة.

صُرِي: see صِرِي: = and see also art. صِرِي.

صِرِي: see the next paragraph.

هُوَ مَيِّتِي, said of an oath, (S,) or هُوَ مَيِّتِي صِرِي, (M, K,) and أَصِرِي, and صِرِي, and أَصِرِي, (Yaakooḥ, S, M, K,) and صِرِي, and صِرِي, (K, TA,) or صِرِي and صِرِي, (as in a copy of the M,) *It is a determination, or resolution, from me; (S, M, K;) a serious assertion; not a jest. (S, K.)* Abou-Semmāl El-Asadce, his she-camel having strayed, said, "I swear to Thee, [O God,] that, if Thou restore her not to me, I will not serve Thee:" (S:) or, "O God, if Thou restore her not to me, I will not say a prayer to Thee:" (TA:) and he found her, her nose-rein having caught to a thorn-tree (عَوْسَجَة); and he took her, and said, عَلِمَ رَبِّي أَنَّنَا مَيِّتِي صِرِي *My Lord knew that it was a determination, or resolution, or serious assertion, from me: (S:) or a confirmed determination: (ISk:) it is derived from أَصَرْتُ عَلَى الشَّيْءِ "I persevered, or persisted, in the thing:" (S:) [or "I determined, or resolved, upon the thing:"]* AHeyth says, أَصِرِي, i. e., *Determine thou, or resolve thou; as though he addressed himself; from أَصَرَ عَلَى فَعْلِهِ "he determined, or resolved, upon going on in doing it, and not turning back:"* it is also said that أَصِرِي is changed into أَصِرِي, like as they say يَا بَيْتِي أَنْتَ and يَا بَيْتِي أَنْتَ: and in like manner, صِرِي is changed into صِرِي; the *ا* in أَصِرِي being elided: not that they are two dial. vars., أَصَرْتُ عَلَى الشَّيْءِ and أَصِرْتُ: and Fr. says that صِرِي and أَصِرِي are originally imperatives; and that, when they desired to change them [i. e. the imperatives] into nouns, they changed the *ي* into *ا* [written *ي* after fet-ḥ]: and in like manner, [changing verbs into nouns,] they say, نُبَيِّ عَنْ قَبْلِ وَقَالَ, &c. (TA.) Accord. to AZ, one says, إِنَّنَا مَيِّتِي لِأَصِرِي meaning *Verily, it is a truth, or reality, from me; and* Abou-Málik says the same of أَصِرِي. (TA.)

صِرِي: see the next preceding paragraph, in three places.

صِرِي and صِرِي A dirhem, (S, M, A, K,) and a deenár, (A,) *that sounds, (S, M, K,) or rings, (A,) when struck: (S, M, A, K; in some copies of the last of which, in the place of إِذَا نُقِرَ, is put نَقِدَ: TA:) accord. to some, used only in negative phrases: (IAqr, M:) thus used in the phrase, مَا لِفُلَانٍ صِرِي, [expl. as] meaning *Such a one has not a dirhem nor a deenár: (IAqr, A:*) and so used, as meaning a dirhem, by Khálid Ibn-Jembeh; who does not assign to it a dual nor a pl. (TA.)**

Bk. I.

صِرِي: see صِرِي.

صِرِي: see صِرِي: = and see also صِرِي.

الصَّرَار, (Mgh,) or صَرَار اللَّيْلِ, (S, K,) or both, (Mgh in art. (خطب) and الصَّرَصُر, (M and L in art. (جد) *The جَدَجَد; [a cricket, which is called the صَرَار in the present day]; (S, M, Mgh, L;) a certain thing that creaks (يَصُر); (Mgh;) a small flying thing; (K;) it is larger than the الصَّدَى, and is called by some of the Arabs الصَّدَى: (S, Mgh:) A'Obeyd says that this last term signifies a certain flying thing that creaks (يَصُر) by night, and hops, and flies, thought by the [common] people to be the جَدَجَد, and found in the deserts. (Mgh.)*

صَرَانُ Such as grow in hard ground (جَدَد [in the CK, erroneously, جَدَد]) of the trees termed شَجَر الْعَلَك, (K, TA,) and of other trees. (TA.)

صُرُور: see صِر, in three places. = and see الصَّرَار. — Also A certain insect (دَوْبَة), (M, K, TA,) beneath the ground, that creaks (تَصُر) in the days of the [season called] رَبِيع; (TA;) and so صُرُور and صُرُور. (M, K, TA.) [Accord. to Forskål, (Descr. Animul., p. xxii.,) صُرُور, pronounced "sursur," is applied to an insect which he terms *Blatta Aegyptiaca*.] — And The cock: (K, TA: [written by Golius and Freytag صُرُور:]) so called because of his cry. (TA.) — See also صُرُور.

صُرُور: see صُرُور: — and see also صُرُور.

صُرُورَان: see the next paragraph, in two places.

صُرُورَانِي sing. of صُرُورَانِيَّات (S, Mgh,) which signifies Camels between the بَخَاتِي [or Bactrian (in the CK, erroneously, نَجَاتِي)] and the Arabian: (S, M, Mgh, K:) or such as are called قَوَالِب; (S, M, K:) and صُرُورَان [if not a mis-transcription] signifies the same. (TA.) [See also صُرُور.] — And صُرُورَانِي (S, M, K) and صُرُورَان (M, K) A species of fish, (S,) a certain smooth fish, (M, K,) of the sea. (S, M.)

صُرُور Large camels; (S, M, K;) as also صُرُور and صُرُور. (TA.) — And A camel of the species called بَخَاتِي [i. e. Bactrian]: (M, K:) [see also صُرُورَانِي:] or its offspring; as also صُرُور: (M:) or an excellent stallion-camel. (IAqr.) — See also صُرُور. = Also A ship, or boat: [or a long, or great, ship or boat:] and so قُرُور. (TA.)

الصَّرَاصِرَة The Nabatheans of Syria. (S, K.)

رَجُلٌ صَارَ بَيْنَ عَيْنَيْهِ A man contracted in the part between the eyes, like him who is grieving, or mourning. (TA.) — And صَار signifies Trees (شَجَر) tangled, or luxuriant, or abundant and dense, not without shade (K, TA) in their lower parts, by reason of their perplexedness. (TA.)

صَارَة A want; a thing wanted; an object of want; or a needful, or requisite, thing: (S, M, K:) pl. صَوَار. (TA.) One says, لِي قَبْلَ فُلَانٍ صَارَة [I have a want to be supplied to me on the part of such a one]. (A'Obeyd, S.) — Also Thirst: (S, K:) pl. صَوَارِث, (K,) which is extr., (TA,) and صَوَار: (K:) or the latter is pl. of صَارَة in the sense first expl. above; as A'Obeyd says; and this is meant in the K: (TA:) AA says that its pl. in the latter sense is صَوَارِث; and he cites the following words of Dhu-r-Rummeh:

فَانْصَاعَتِ الْحَقْبُ ثُمَّ تَقْصَعُ صَوَارِثَهَا

[And the wild asses turned back, retreating quickly, not having quenched their thirst]: but fault has been found with AA for this; and it is said that صَوَارِث is pl. of صَوْرَة, [which is not expl.,] and that the pl. of صَارَة is صَوَار. (S.) One says, قَصَعَ الْحِمَارُ صَارَتَهُ, meaning *The ass drank water until he quenched his thirst. (S.)*

صَارُور: see صُرُورَة, in two places.

صَارُورَة: see صُرُورَة, in three places.

صَارُورَا: } see صُرُورَة.
صَارُورِي: }

صَوْبَة Narrow in disposition and in mind or judgment or opinion. (Sgh, K.)

حَجَرٌ أَصِرٌ A hard stone: (Tekmileh, TA:) and صَخْرَةٌ صَوْرَة a hard rock: (M, K:) or a smooth rock. (L.)

أَصِرِي: see صِرِي, in four places.

أَصِرِي: see صِرِي, in three places.

صُرَة or مَصْر: see صُرَة.

مَصْرَتَا الْبَوْلِ وَالْغَائِطِ [The two sphincters that serve as repressers of the urine and dung]. (K in art. اسر.)

مُصْرَة A she-camel that does not yield her milk copiously. (M, K.)

مُصْرَة That has been left un milked for some days, in order that the milk may collect in her udder, or until it has collected in her udder; (M, K;) as also مَصْرَة; applied to a ewe, or she-goat: or the former is from صِرِي, aor. يَصِرِي, (K,) inf. n. تَصْرِية, and therefore should be mentioned in art. صِرِي [q. v.]. (TA.)

مُصْرَة: see the next paragraph.

مُصْرُور Bound, as a captive. (Mgh.) — And مُصْرُورَة and مُصْرُورَة A she-camel having her udder bound with the صَرَار. (IAth, TA.) — And مُصْرُور applied to a solid hoof, Contracted: or narrow: (M, K:) or narrow and contracted: (S:) and مُصْطَرٌ signifies the same; (M, K;) or narrow in an unseemly manner, or immoderately. (TA.) — Also † A man having an iron collar put upon his neck, or round his neck and hands together. (A.)

مَصَارٍ [app. an irregular pl. of مَصِير, and therefore without tenween.] The أَمْعَاء [or guts, bowels, or intestines, into which the food passes from the stomach]. (M, K.) One says, شَرِبَ حَتَّى مَلَأَ مَصَارَهُ, meaning [He drank until he filled] his أَمْعَاء: mentioned by AHn on the authority of IAar, with no more explanation than this. (M.)

امْرَأَةٌ: see مَضْرُورٌ. — One says also امْرَأَةٌ مَضْرُورَةٌ [meaning † A woman narrow in the flanks]. (A.) = See also مَضْطَرِدٌّ, in art. صرد.

صرب

1. صَرَبَ He made the sour milk termed صَرَب: (K, TA:) [or] صَرَبَ اللَّبَنَ (M, TA,) aor. -, (M,) or -, (TA,) inf. n. صَرَبٌ, he made the milk to become what is termed صَرَب: and he milked some of the milk upon other milk, and left it to become sour: (M, TA:) or صَرَبَ اللَّبَنَ فِي الْوُطْبِ he collected the milk in the skin, portion after portion, and left it to become sour; as also صَرَبَ اللَّبَنَ فِي السِّقَاءِ (S:) or you say, صَرَبَ اللَّبَنَ فِي السِّقَاءِ [he collected, portion after portion, and left, the milk in the skin called سِقَاءٌ and the clarified butter in the skin called بَيْضَى]. (M, TA.) — [Hence,] صَرَبْتُ اللَّبَنَ فِي الصَّرْعِ † I caused the milk to collect in the udder, not drawing it forth. (Kt, TA.) — And صَرَبَ † He kept in, or retained, and collected, [his] urine: (K, TA:) or withheld it long: and accord. to some, particularly said of a stallion-camel: (TA:) [or] صَرَبَ بَوْلَهُ (S, M,) aor. - and -, inf. n. صَرَبٌ, (M,) † he kept in, or retained, and collected, his urine: (S, M:) accord. to some, particularly said of a stallion-camel. (M.) — And صَرَبَ الصَّبِيَّ [being app. understood] † The boy remained some days without discharging his excrement, or ordure: (M, TA:) and صَرَبَ بَطْنَ الصَّبِيِّ, inf. n. صَرَبٌ, † the boy's belly became constipated (عَقْدَ), that he might become fat: (M:) [or] صَرَبَ الصَّبِيَّ † the boy's excrement, or ordure, (ذُو بَطْنِهِ), became confined, so that he remained a day without discharging it, when he was about to become fat. (S.) [In the copies of the K, صَرَبٌ is expl. as signifying عَقْدَ بَطْنِ الصَّبِيِّ, to which, written without the syll. signs, the TA assigns the last of the meanings above; therefore, I doubt not, the right reading is بَطْنٌ, agreeably with the explanation of صَرَبَ بَطْنَ الصَّبِيِّ in the M, given above: otherwise, the meaning must be † He, or it, caused the boy's belly to become bound, or constipated, that he might become fat.] = صَرَبَ, aor. -, (K, TA,) inf. n. صَرَبٌ, (TK,) said of milk, (TA,) It became collected (K, TA) in the udder. (TA.) = صَرَبَتِ الْأَرْضُ The land produced herbs, or trees, such as are termed صَرَب [a coll. gen. n. of which the n. un. is صَرَبَةٌ, q. v.]. (M, K.) [The meaning is indicated in both by the context.] = صَرَبَ

also signifies He cut, or cut off; (K, TA;) i. q. صَوَّرَ; like as one says صَرَبَةٌ لَأَزْبٍ and لَأَزْمٌ. (TA.) = And i. q. كَسَبَ [He gained, acquired, or earned; &c.]. (K.)

2. تَصَرَّبَ The drinking of sour milk, (O, K, TA,) such as is called صَرَب. (TA.) — And The eating of gum, (O, K, TA,) i. e., what is called صَرَب. (TA.)

4. اصْرَبَ He (a man, TA) gave. (O, K.) One says, اصْرَبَ إِلَيْهِ مَالًا He (a man) gave to him property. (TK.)

8: see 1, first sentence. — اصْطَرَبَ صَرَبَةً He provided, or took, for himself some milk, either fresh or sour, in a skin, for a journey. (M, TA.)

11. اصْرَابَ [said by MF to be written by ISd] [اصْرَابٌ] It was, or became, smooth, (M, O, K, TA,) and clear; (TA;) said of a thing, (M, K, TA,) or of milk. (O.)

Q. Q. 4. اصْرَابَ: see what next precedes.

صَرَبٌ and صَرَبٌ (S, M, &c.) Sour milk (M, Mgh, K) that has been collected in a skin: (M, K:) or very sour milk: (S, Mgh:) or milk that has been collected in a skin for some days so that it has become very sour: (Aq, M:) n. un. صَرَبَةٌ and صَرَبَةٌ (M, TA:) صَرَابٌ, occurring in some of the Expositions of the Jāmi' es-Sagheer, is a mistranscription; or it may be a pl. of صَرَبٌ accord. to the analogy of حَبْلٌ and جِبَالٌ, and رَمْلٌ and جَاءَتَا بِصَرَبَةٍ تَزْوِي (Mgh.) One says, صَرَبَةٌ [He brought us some sour milk, or very sour milk, that had been collected in a skin, making the face to contract in wrinkles]. (S.) [SM here adds,] Az says that الصَّرَبُ is like الصَّرَبُ, and is better known. (TA. [But this evidently relates to the signification of "the act of cutting," or "cutting off;" not to the صَرَبُ as applied to milk.]) — Also, (K,) or the former word, (M,) Milk that is provided in a skin for a journey, (M, K,) whether fresh or sour. (M.) — And both words, (M, K, TA,) or صَرَبٌ [only], (S, Mgh,) Gum: (Mgh:) or red gum: (T, S, M, L, TA: in the K, الصَّبِغُ is erroneously put for الصَّبِغُ الأَخْمَرُ: TA:) some say (M) it is the gum of the طَلْح (S, M) and of the عُرْفُط, peculiarly; the pieces of which are red, as though they were ingots [of gold], and they are broken with stones: (M:) the n. un. is صَرَبَةٌ (S, M: [صَرَبَةٌ as a n. un. in this sense I do not find mentioned:]) and sometimes it [i. e. صَرَبٌ or صَرَبٌ] has صَرَابٌ for pl.: (M:) sometimes, (S,) what is called صَرَبَةٌ is a thing like the head of the cat [in size], within which is a thing [or substance] like دَبَس [or honey of dates], (S, K,) and like glue, (S,) which is sucked and eaten. (S, K.)

صَرَبٌ A few tents (بُيُوت) [in the O, erroneously, (بُيُوت)] of the weak sort of the Arabs of the desert: (IAar, O, K, TA:) and so صَرَمٌ. (O.)

صَرَبَ: see صَرَبَ, in two places. — Also Red honey. (TA in art. صَرَب.) — See also صَرَبَةٌ.

صَرَبَةٌ: see صَرَبَ, in two places. — Hence, † The water [by which is meant the seminal fluid] that collects in the back [of a man]; as being likened to the [sour] milk that is collected in a skin. (M, TA.)

صَرَبَةٌ: see صَرَبَ, in three places. — Also A herb, (M, K,) and tree, (M,) that becomes green, and puts forth leaves, when dry, or that has grown, or become somewhat restored to a good state, after having been eaten [or depastured], (يَتَجَرُّ, so in the M, [in the K يَتَجَرَّرُ, which, as is remarked in the TK, is a mistake,]) after men [have fed their cattle therefrom]: pl. [or rather coll. gen. n.] صَرَبٌ. (M.)

صَرَبِي (S, K,) accord. to Sa'eed Ibn-El-Museiyib, (TA,) The [she-camel called] بَحِيرَةٌ (S, K,) whose milk was forbidden [by the pagan Arabs] for the sake of the idols (الطَّوَاغِيتُ), no man milking her [for himself]: (TA:) thus called, (S, K, TA,) it is said, (TA,) because they used not to milk her save for the guest, so that her milk became collected [and retained] (S, K, TA) in her udder: (S, TA:) Kt says, it is from صَرَبْتُ اللَّبَنَ فِي الصَّرْعِ [expl. above]; or, as some say, from [الصَّرَبُ as signifying] "the act of cutting," or "cutting off;" and this seems to be the more correct of the two explanations: accord. to IAar, it signifies a she-camel having the ear slit, like the بَحِيرَةُ, or cut off: and its pl., he says, is صَرَبٌ. (TA.)

صَرَابٌ Seed-produce, or corn, which has been sown after that which has been carried off to the place where it is trodden in the autumn. (O, K.)

صَرَبٌ Milk that has been made what is termed صَرَب; as also مَضْرُوبٌ: (M, TA:) or sour milk: (A, K, TA:) pl. صَرَبٌ. (K.) So in the saying صَرَبٌ لَا الصَّرَبِ, i. e. [Give me] the thick [milk], from a number of milch camels, that has been mixed together; not the sour. (A, TA.)

صَرَابَةٌ Clearness, and smoothness: thus in the phrase صَرَابَةٌ حَنْظَلٍ in a verse of Imra-el-Kays; as some relate it: (M, TA:) as others relate it, صَرَابَةٌ (M,) or صَلَابَةٌ. (TA.)

مَضْرُوبٌ A vessel in which milk is collected, portion after portion, and left to become sour: (S, K:) and so مَكْرُوسٌ and مَقْرَعٌ pl. مَصَارِبُ. (TA.)

صَرَبٌ: see صَرَبٌ.

مَضْرَبَةٌ † A she-camel that is kept from being milked, in order that she may become fat. (L in art. صَفَح, from the T.)

صرح

2. تَصَرَّحَ, inf. n. صَرَحَ, He plastered with

صَارُوج a watering-trough or tank (K, TA) &c.: and sometimes they said شَرَق (TA.)

صَارُوج Quick lime (نُورَة), and the mixtures thereof; (T, S, M, Mgh, Msh, K;) with which are plastered watering-troughs, or tanks, and baths, &c.: (M, TA:) a Pers. word, (S, TA,) originally صَارُوج, (TA,) arabicized, (S, M, Mgh, K,) as is every word in which occur both ص and ج, (S, Msh,) or صَمَج is an exception to this rule: (TA in art. صَوَج:) sometimes it is called شَارُوق (TA.)

صرح

1. صَرَحَ (S, O, Msh, K,) aor. ٤, (K,) inf. n. صَرَاحَة and صُرُوحَة (S, O, Msh,) [both strangely said in the K to be subst.] It was, or became, pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (S, O, Msh, K;) said of a thing (S, O, Msh) of any kind of which the meaning is predicable, (S, O,) [and particularly] said of one's race, or genealogy. (K.) = صَرَحَ: see 2, in two places.

2. صَرَحَتْ She (a camel) yielded pure, or clear, milk. (TA in art. حلب.) — [Hence, probably,] تَصْرِيح signifies The speaking clearly, plainly, explicitly, directly, or without ambiguity or equivocation; contr. of تَعْرِيف. (S, A, K.) You say, صَرَحَ بِمَا فِي نَفْسِهِ, (S, A, L, Msh, K,) and صَرَحَ بِمَا عِنْدَهُ, (A,) He made apparent, manifest, or plain, or he manifested, exposed, or revealed, (S, A, L, K,) what was in his mind, (S, L, K,) and what he had; (A;) as also صَرَحَ بِهِ, (L, K;) and صَرَحَ بِهِ, (TA:) or he declared, or made clear, what was in his mind, so as to express the intended meaning according to the first [or most obvious] interpretation; or he made it free from expressions susceptible of tropical meanings and a secondary [or remote] interpretation. (Msh.) And تَصْرِيح, (K, TA;) inf. n. صَرَحَ الشَّيْءُ, (TA,) inf. n. صَرَحَ; (K, TA;) and صَرَحَهُ, (TA,) inf. n. إِصْرَاح; (K, TA;) He made the thing apparent, manifest, clear, or plain. (K, TA.) = This verb is also intrans. (K.) One says, صَرَحَتْ الْخَمْرُ, (S, A, Msh,) inf. n. تَصْرِيح, (S, K,) The wine became free from froth; (S, A, Msh, K;) [it became clear] after fermenting and frothing. (S.) And صَرَحَ النَّهَارُ The day became free from clouds, and sunny: (A:) or صَرَحَ الْيَوْمُ the day became free from mists and clouds. (Msh.) And صَرَحَتْ كُفْلُ The year of drought, or sterility, became one of unmixed severity; (S, Meyd, L, K;) and in like manner, صَرَحَتْ السَّمَاءُ: (L:) or the former means the sky became clear of clouds. (S in art. كحل, and Meyd.) And صَرَحَ (S, Msh, TA,) inf. n. as above, (K, TA,) said of an affair, (K, TA,) or, as in a copy of the K, [and in the S and Msh,] said of the truth, (TA,) It became apparent, manifest, exposed, or revealed; (S, Msh, K, TA;) and so انصَرَحَ, (S, K, TA,) said of the truth.

(S, TA.) Hence the prov. عِنْدَ التَّصْرِيحِ تُرِيحُ, meaning On the appearing of the truth thou findest rest; (Meyd, TA;) no doubt remaining in thy mind. (Meyd.) And صَرَحَ الْحَقُّ عَنْ مَخْصِيهِ (S, Meyd, A, Msh,) another prov., meaning The truth, or affair, became revealed, or manifest, (S, Meyd, Msh,) after its being concealed: (Meyd, Msh:) or, as AA says, falsity became detected, or exposed, and the truth became apparent and known. (Meyd. [See also زَيَد.] And صَرَحَتْ بِجُلْدَانٍ, another prov., (Meyd, L,) meaning It (the affair, or case,) became apparent, or manifest, to thee, in Jildhān; which last word is variously written, [see Freytag's Arab. Prov. i. 730, and Har p. 106,] a place in Et-Tāif, soft and even, like the palm of the hand, containing no covert in which one may conceal himself; the ت in صَرَحَتْ denoting the قِصَة or خُطَبَة: (Meyd:) i. e. the man made apparent, or revealed, the utmost of what he desired, or meant. (L.) — See also a trad. cited in art. صَوَح, conj. 2. — صَرَحَ said of an archer or the like means [He made his arrow, or missile, to go clear of the butt or mark; or] he shot, or cast, and missed (K, TA) the butt [or mark]. (TA.)

3. مَصَارَحَة [i. e. صَارَحَهُ, inf. n. صَارَحَ بِهِ, and صَارَحَ, He confronted him, or faced him.] One says, شَتَمَهُ مَصَارَحَة, (S, K,) and صَارَحَا, (K,) which last is a subst. [used as an inf. n., i. e. a quasi-inf. n.], (S, K,) He reviled him confronting him, or face to face, or to his face. (S, K.) And تَقَبَّضَهُ مَصَارَحَة, (A, TA,) and صَارَحَا, and صَارَحَا, (TA,) I met him face to face. (A, TA.)

4: see 2.

5. تَصَرَّحَ الزَّبَدُ عَنِ الْخَمْرِ The froth became cleared away from the wine. (TA.)

7: see 2.

صَرَحَ قصر A [i. e. palace, or pavilion, &c.]: (Zj, S, A, K:) and (as some say, TA) any lofty building: (S, A, K, TA:) or a single house or chamber, built apart, or detached, large, and lofty: (Msh, TA:) pl. صُرُوح. (S, A.)

صَرَحَ: see صَرِيح.

صَرَحَة The court, or open area, of a house; i. e. a spacious vacant part or portion thereof, in which is no building; its عَرَصَة, (S, TA,) or its بَاحَة [which means the same]: (A, Msh, TA:) pl. صَرَاحَات. (Msh.) — And A tract of ground that is hard and elevated (S, L) and even: or a tract that is even, and open to view, of ground, and of a place where camels or other animals are confined, or where dates are dried, and of a house or dwelling: or a tract that is even, and of goodly appearance, though not open to view: Abou-Aslam asserts it to mean a [desert tract such as is called] صَحْرَاء. (L.) — [Hence, app.,] one says, خَرَجَ لَمْ يَصَرَحَ بَرَحَة, (so accord. to the TA as from the K,) or صَرَحَة بَرَحَة, (O, and so in my

MS. copy of the K,) or صَرَحَة بَرَحَة, (so in the CK,) He went forth openly, or into the field [of battle], to them: (O, K:) and إِنَّ خُرُوجَ صَرَحَة, (so accord. to the TA as from the K,) or صَرَحَة بَرَحَة, (O, and so in the CK,) or صَرَحَة بَرَحَة, (so in my MS. copy of the K,) [accord. to SM,] with fet-h in the end of each [app. in the former phrase], and with teiween in each [app. in the latter phrase], (TA,) [i. e. Verily the going forth openly, or into the field of battle, is frequent. See also صَحْرَة, and بَحْرَة.]

صَرَحَان: } صَرِيح. }
صَرَاح: }

صَرَحَ: see صَرِيح, in six places. — Also Thin milk, containing much water, so that in some parts of it one sees a tawriness and خُضْرَة [here app. meaning a blackish hue]. (L.) = See also 3, in two places.

صَرَاح: see the next paragraph, in two places.

صَرِيح Anything pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (S, A, Msh, K, TA;) as also صَرَحَ, (S, K,) which is by some restricted by the [additional] epithet white, (TA,) and صَرَاح, (L, K,) and صَرَاح, which is [said to be] more elaste [though much less usual] than صَرَاح, (L,) and صَرَاح, (K,) and صَرَاح, (S, K,) in which last the م is augmentative, or, as is related on the authority of AA, it is صَرَاح, with د, but [J says] I do not think this to have been retained in the memory [as transmitted from the Arabs of classical times]. (S.) You say تَبَنَ صَرِيح Milk of which the froth has gone, (S, A, L,) or free from froth, (T, L,) and clear: (T, A, L:) or just drawn. (TA in art. زهر.) And بَوْلٌ صَرِيح Urine free from froth. (T, L.) And خَمْرٌ صَرَاح, (L,) and صَرَاحَة, (L, K,) without tashdeed, (K,) Pure wine, (L, K,) without admixture. (TA.) And كَأْسٌ صَرَاح A cup of wine without admixture. (S, A, Msh, K.) And جَاءَ بَنُو تَمِيمٍ صَرِيحَة The sons of Temem came unmixed with any others. (S.) And عَرَبِيٌّ صَرِيح, (T, S, L, K,) and صَرَاح, (A, Msh,) A man, (T, S, L,) and an Arab, (A, Msh,) of pure, or unmixed, race or genealogy; pl. صَرَاحَة: (T, S, A, L, Msh, K:) and قَوْسٌ صَرِيح a horse of pure race; (T, TA;) pl. صَرَاح, (T, K, TA,) in this case as distinguished from the former. (T, TA.) And نَسَبٌ صَرِيح Pure, or unmixed, race or genealogy. (A.) And غَلِيظَةٌ صَرَاح [A word, an expression, or a sentence,] that is pure, genuine, or clear. (K.) And كَذِبٌ صَرَاح, and صَرَاح, the latter with kees, and صَرَاحَة, and صَرَاحِي (TA) and صَرَاحَان with damm, (Lh, TA,) + A pure, sheer, or unmixed, lie, (Lh, TA,) manifest, and known

to men. (TA.) And قَوْلٌ صَرِيحٌ † A saying [that is explicit, plain, or clear,] not requiring anything to be conceived in the mind, nor any interpretation. (Msb.) And صُرْصُرٌ † [Pure unmixed, evil, or mischief]. (A, TA.) And صَرِيحُ النَّصِيحِ † Pure, or sincere, in admonition, or counsel. (L, TA.)

صَرَاحَةٌ : { inf. ns. of صَرَحَ [q. v.]. (S, O, Msb.)
صُرُوحَةٌ : { Msb.)

صَرَاحِيَّةٌ : see صَرِيحٌ, in three places. — [Hence

the saying,] أَنَا بِالْأَمْرِ صَرَاحِيَّةٌ [app. He stated to him the affair, or case,] clearly, or without admixture. (L, TA.)

صَرَاحِي : see صَرِيحٌ.

صَرِيحٌ an epithet applied to a horse, in relation to a certain stallion named صَرِيحٌ. (S, TA.) or الصَّرِيحُ, (TA,) that begat a generous breed. (S, TA.)

صَرَاحِيَّةٌ A vessel for wine: (K:) [in Pers. صَرَاحِي:] but IDrd doubts its correctness. (TA.)

صَرَاحٌ A certain flying thing, resembling the [species of locust called] جُنْدَبٌ, which is eaten. (K.)

صَرَاحٌ : see صَرِيحٌ.

صَرَاحٌ like مُحَدَّثٌ [in measure], (K,) [in one of my two copies of the S مُصَرَّحٌ also, and in the other copy the latter only,] A day free from clouds: (S, K:) occurring in the poetry of El-Tirmidhi. (S.)

مِصْرَاحٌ A she-camel that does not yield frothy milk; (T, K;) [in the CK, لَا تَرَعِي is put for لَا تَرَعِي:] that yields pure milk, with little froth. (M, TA.)

صرخ

1. صَرَخَةٌ, (L, K,) an inf. n. of صَرَحَ, (S,) signifies The calling or calling out, or crying or crying out, vehemently; [or screaming;] (L, K;) on an occasion of fright, or alarm, or of some affliction, or evil accident: (L:) one says, صَرَخَ, inf. n. صَرَخَةٌ; and اصطرخ; [He called or called out, &c.;] both meaning the same. (S.) And صُرْخٌ is also an inf. n. of صَرَحَ, (A, Mgh, Msb,) and signifies The raising the voice, calling or calling out, crying or crying out: (S, A, L, K:) or doing so vehemently: (L, K:) and the calling, or crying, for aid, or succour; (A;) which last meaning is said to be tropical, but conventionally regarded as proper; (MF;) as also صَرِيحٌ, (S, TA,) which is likewise an inf. n. of صَرَحَ: (A, Mgh:) one says, صَرَخَ, aor. ʔ (A, MA, Mgh, L, Msb) and ʔ, (MA,) inf. n. صَرَاحٌ (A, MA, Mgh, L, Msb) and صَرِيحٌ, (A, Mgh,) He raised his voice, called or called out, cried or cried out: (A,

MA, L, Msb:) or did so vehemently: (Mgh, L, Msb:) and he called, or cried, for aid, or succour, (A, Mgh, L, Msb,) saying, وَآ غَوَاةٌ [Alas, a crying for aid!] and وَآ صَرَخَاتُهُ [Alas, a crying of alarm!]; (L;) and اصطرخ signifies the same: (AHat, L:) and اصطرخوا is syn. with اصطرخوا; (S, TA;) meaning صَرَخُوا; as also اصطرخوا; (TA;) or [rather] meaning They called or called out, &c., (صَرَخُوا,) one to another. (TK.) كَانَتْ كَصَرَخَةِ الْحَبْلِ [It was like the vehement crying-out, or the screaming, of the pregnant woman] is a prov., said of a thing that comes upon one suddenly, when he is not aware. (T.)

4. اصصرخ He aided, or succoured, another; in answer to a call, or cry; (S, A, Mgh, Msb;) as also اصطرخ: (AHat, L:) the ʔ in the former verb is said to have a privative effect, so that اصصرخ signifies I made his crying, or vehement crying, &c., to cease: (TA:) and صَارَخَةٌ has the signification of the inf. n. of this verb, as an inf. n. [or rather quasi-inf. n.] of the measure فَاعَلَةٌ; (K;) and صَرِيحٌ also may have this signification in the Kur xxxvi. 43, as is said in the Ksh [and by Bd]. (TA.)

5. تصرخ He made an effort to call or call out, to cry or cry out, or to do so vehemently; [or, to scream;] (S, A, K;) or he made an effort in calling or calling out, &c., (PS,) in calling or calling out, &c., vehemently, and in crying for aid or succour. (KL) One says, التَّصَرُّخُ بِهِ حَقٌّ, (S,) meaning التَّصَرُّخُ بِالْعَطَاشِ [i. e. The making an effort to call or call out, &c., or in calling or calling out, &c., in sneezing, is stupidity]. (S, TA.)

6. تصارخوا They called or called out, cried or cried out, or did so vehemently, one to another; (A;) [and so, accord. to a copy of the A, اصطرخوا; and app. اصطرخوا, as seems to be indicated in the L and K;] see 1.

8: see 1, in two places: and see also 6.

10. استصرخه He called, or cried, to him for aid, or succour. (S, A, Mgh, L, Msb.) — And He incited him, urged him, or induced him, to call or call out, to cry or cry out, [app. for aid, or succour,] or to do so vehemently. (L, TA.) — [Hence,] اسْتَصْرَخَ الْإِنْسَانُ There came to the man a voice, or cry, informing him of an event on account of which his aid was invoked, or announcing to him a death. (Iath, TA.) اسْتَصْرَخَ الْحَيُّ means The tribe's being invoked for aid to perform what is requisite for the dead: and hence the trad. of Ibn-'Omar, فَاسْتَصْرَخَ عَلَى أَمْرَاتِهِ, not بِأَمْرَاتِهِ, meaning, And he was called to aid in furnishing for the grave, and burying, the corpse of his wife: or it may mean, was informed that his wife was at the point of death. (Mgh.) = See also 1, in two places; and 6: — and see 4.

صَرَخَةٌ an inf. n. of 1 [q. v.]. (S.) — Hence, (TA,) The call to prayer. (K, TA.)

صَرَاحٌ an inf. n. of صَرَحَ [q. v.]. (A, &c.)

صَرِيحٌ an inf. n. of صَرَحَ [q. v.]: (A, Mgh:) see also 4. = See also صَارِيحٌ, in four places.

الصَّارِخُ [He who calls or calls out, or cries or cries out, or does so vehemently, or screams, &c., much, or often. — And hence,] The peacock. (IAsr, K.)

صَارِيحٌ Calling or calling out, or crying or crying out, or doing so vehemently; [or screaming;] as also صَرِيحٌ. (A, Msb.) And Calling, or crying, for aid, or succour; (S, Mgh, K;) and so صَرِيحٌ; (S, K;) and مُصْصَرِخٌ. (S.) — Also, and صَرِيحٌ, (AHeyth, S, A, K,) or the latter [only] of these, (T, Msb,) and مُصْصَرِخٌ, (S, A, Msb, K,) and صَارِخَةٌ, (Lth, TA,) Aiding, or succouring; or an aider, or a succourer: (Lth, T, S, A, Msb, K:) Az says that he had not heard صَارِيحٌ in this sense on the authority of any except As; but that all men agree that it has the second of the senses given above, and that مُصْصَرِخٌ has the last of those senses. (TA.) عَبْدٌ صَرِيخُهُ أَمَةٌ meaning [A male slave] whose aider [is a female slave], is a prov. applied in the case of a man who is aided by one meaner than he. (Meyd.) And it is said in the Kur [xiv. 27], مَا أَنَا بِمُصْصَرِخٍ وَمَا أَنْتُمْ بِمُصْصَرِخِي I am not your aiders, nor are ye my aiders. (TA.) — الصَّارِخُ is an appellation of The cock; (K, TA;) because he cries much in the night: and it is said by some to be tropical. (TA.) — And صَارِيحٌ signifies also A voice, or cry, informing a man of an event on account of which his aid is invoked, or announcing to him a death. (IATH, TA.)

صَارِخَةٌ The voice, or cry, of the calling for aid, or succour. (K.) Hence the saying, سَمِعْتُ صَارِخَةَ الْقَوْمِ [I heard the cry of the people, or party, calling for aid, or succour]. (TA.) — See also 4. — And see صَارِيحٌ.

مُصْصَرِخٌ : see صَارِيحٌ, in three places.

مُصْصَرِخٌ : see صَارِيحٌ.

صرد

1. صَرَدَ, aor. ʔ, inf. n. صَرْدٌ, He, or it, was, or became, cold: or intensely cold. (M, L. [See صَرْدٌ.]) One says, صَرَدْتُ الْيَوْمَ صَرْدًا شَدِيدًا [I was, or became, to day, very cold; or very intensely cold]. (A.) And صَرَدَ يَوْمَنَا [Our day was, or became, very cold; or very intensely cold]. (A.) — And صَرَدَ, aor. as above, (S, K,) and so the inf. n., (S,) He (a man) was quickly sensible of cold. (S, K.) — And صَرَدَ said of milk, It became in a state of decomposition, by reason of cold. (TA.) — And, said of a skin, (O, K,) inf. n. as above, (O, TA,) It emitted its butter in clots: (O, K:) of the doing of which it is cured with hot water. (O, TA.) — صَرَدَ عَنِ الشَّيْءِ,

inf. n. as above, means † *He abstained, refrained, or desisted, from the thing*; [as though he became cold with respect to it;] *he left, relinquished, or forsook, it*: (M:) and *صَرَدَ قَلْبِي عَنِ الشَّيْءِ* † *My heart refrained from the thing; left, relinquished, or forsook, it*: (S, A, O, K:) like as one says, *أَصْبَحَ قَلْبِي صَرْدًا*: (TA:) the [lizard called] *صَب* is spoken of as saying,

• أَصْبَحَ قَلْبِي صَرْدًا • لَا يَشْتَبِي أَنْ يَرِدَا

[† *My heart has become cold, or indifferent, (meaning disposed to abstinence,) not desirous of coming to drink*]. (O.) = *صَرَدَ*, (M, L, K,) or *صَرَدَ*, (S,) or *الرَّمِيَّةُ*, (A,) said of an arrow, (S, M, A, K,) and of a spear, (M, L,) aor. as above, (L,) and so the inf. n., (M, A, L,) *It passed through, or transpierced, or a part of it passed through, (S, M,) the animal at which it was shot [or thrown], by reason of its sharpness*; expl. by *نَقَذَ حَدَّهُ*: (S:) or *it penetrated so that its extremity passed through*; expl. by *نَقَذَ حَدَّهُ*; (L, K;) or *خَرَجَتْ شَبَاةُ حَدِّهِ*; and so *صَرَدَ*, aor. 2. (A. [See *صَارَدَ*: and see an ex. in a verse cited voce *بَقِيَا*].) — And *صَرَدَ*, (K,) inf. n. *صَرَدَ* and *صَرَدَ*, (M, L,) [the latter inf. n. suggesting that one says also *صَرَدَ*,] said of an arrow, (M, K,) and of a spear and the like, (M,) *It missed the object of aim: thus having two contr. significations*: (M, L, K:) and *اصرد* also has the latter of these two significations. (L.) = *صَرَدَ* said of a horse, aor. 2, [inf. n. *صَرَدَ*,] † *He became galled in the place of the saddle*: (K, TA:) [or *he had a white place, or white places, on his back, produced by galls, or by hair growing in the places of galls*: (see *صَرَدَ* and *صَرَدَ*)] and, said of a camel, *he had white fur growing in the place of a gall produced by the saddle, after its healing*. (AO.) = See also 4.

2. *تَصَرَّدَ*, (S, M, K,) in the giving to drink, (S, K,) is *The giving to drink less than satisfies thirst*. (S, * M, K, *) One says, *صَرَدَهُ* *He gave him to drink less than satisfied his thirst*. (M.) And *صَرَدْتُ الشَّارِبَ عَنِ الْمَاءِ* *I stopped short the drinker from drinking the water*. (A.) And *صَرَدَ سَقِيًا غَيْرَ تَصَرُّدٍ* [He gave to drink a quantity not less than satisfied thirst]. (A.) And *صَرَدَ السَّقِيَّ* *He stopped short the giving to drink before satisfying thirst*. (A.) And *صَرَدَ شَرْبَهُ* *He cut short, or put a stop to, his drinking*. (TA.) And *صَرَدَ شَرَابَهُ* *He made his beverage to be little in quantity*. (A.) And accord. to the T, *تَصَرَّدَ* signifies *The drinking less than satisfies thirst*. (TA.) — Also, (S, K,) in giving, (S,) † *The making to be little, or small, in quantity or number*. (S, K, TA.) One says, *صَرَدَ الْعَطَاءَ* † *He made the gift to be little, or small*, (M, A, TA,) *to him*. (A, TA.) And it is said in a trad., [app. relating to a particular class of persons,] *قَلِيلًا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا تَصَرُّدًا* [i. e. † *They will not enter Paradise save in small number*]. (TA.) = [Also, app., An arrow's hitting the object of aim: see its part. n. *مُصَرَّدٌ*.]

= And The act of scattering, or dispersing. (El-Kálee, TA.) = And *صَرَدَ* said of barley and of wheat, *It put forth its awn, but not its ears, though almost doing the latter*. (El-Hejerec, M.)

4. *اصرد السهم*, (S, M, L, K,) and *الرَّمَحَ*; (M;) and *صَرَدَهُ*; (M, L, K;) *He made the arrow, and the spear, or a part thereof, to pass through (S, M) the animal at which it was shot [or thrown]*: (S:) or *to penetrate so that its extremity passed through*. (M, L, K.) [See *صَرَدَ* and *صَارَدَ*.] = See also 1, latter part.

7. *انصَرَدَ* is said to mean *The experiencing of cold*. (Meyd.) [Mentioned by him, with the expression of a doubt as to the true meaning, and as only occurring, to his knowledge, in a prov., which see in Freytag's "Arab. Prov." i. 357: but *أَكَامِرُ*, there, should be *أَكَامِرُ*.]

صَرَدَ (S, M, L, K,) and *صَرَدَ*, (M, L,) the former a simple subst. and the latter an inf. n., (Lth,) and *صَرِيدٌ*, (TA,) *Cold, or coldness*: (S, M, L, K:) or *intense cold*: (M, L:) *صَرَدَ* is a Pers. word, [originally *سَرَدَ*,] arabicized: (S, K:) or, accord. to a number of authors, it is an Arabic word adopted by the Persians. (MF.) One says *صَرَدَ يَوْمٌ* and *صَرَدَ* [A day of cold: or of intense cold]. (A.) — For the former, see also *صَرَدَ*, in two places. — Also, the former, *A high place in mountains*; (AA, L, K;) being the coldest part. (AA, L.) = *صَرَدَ* signifies also *Pure, unmixed, unadulterated, or genuine*; (S, M, L, K;) applied to beverage, (L,) such as is termed *نَبِيذ*, (S, L,) and to wine, (L,) and to anything. (M, K.) One says *صَرَدَ كَذِبٌ* † *An unmixed lie*. (S, L.) And *أَجَبَهُ حَبًا صَرْدًا* *I love him with a pure, genuine, or sincere, love*. (AZ, S, L.) — [Hence,] *جَيْشٌ صَرَدٌ* † *An army composed only of the sons of one father or ancestor*: (L:) or *an army altogether consisting of sons of one's paternal uncle [meaning of one's relations]*: (AO:) or, (M, A, L, K,) and *جَيْشٌ صَرَدٌ* (M, A, L) and *صَرَدَ*, (K,) † *A great army*; (K;) † *an army that appears, from the slowness of its motion, by reason of its great number, to be inanimate*. (M, A, L.) = See also *صَرَدَ*, near the end.

صَرَدَ: see *صَرَدَ*, in three places: = and see *صَرَدَ*, near the end.

لَيْلَةٌ صَرْدَةٌ *An intensely-cold day*; and *يَوْمٌ صَرَدٌ* *An intensely-cold night*: (M, L:) [or] *يَوْمٌ صَرَدٌ* *a cold day*: (S:) and *رِيَّاحٌ صَوَارِدٌ* [pl. of *صَارِدٌ*] *cold winds*. (Ham p. 596.) And *أَرْضٌ صَرْدَةٌ* *A cold land*: pl. *صُرُودٌ*: (M:) the latter (i. e. the pl.) *contr. of جُرُودٌ*. (S.) And *رَجُلٌ صَرَدٌ* *A cold, or an intensely-cold, man*: and *قَوْمٌ صَرْدٌ* *a cold, or an intensely-cold, company of men*. (M, L.) See also *مُصَرَّدٌ*. — *صَرَدَ* applied to milk, *In a state of decomposition*, (O, K, TA,) *by reason of cold*. (TA.) — *صَرَدَ عَنْ شَيْءٍ* † *Abstaining, refraining, or desisting, from a thing*; [as though cold with respect to it;]

leaving, relinquishing, or forsaking, it. (M.) See 1. = See also *صَرَدَ*. = And see *صَارَدَ*. = *صَرَدَ* applied to a horse, † *Galled in the place of the saddle*: (K, TA:) or, (L,) as also *مُصَرَّدٌ*, (A, TA,) *having a white place, or white places, on his back, produced by galls, (L, TA,) or having on his back white places, termed صَرْدَانٌ* [pl. of *صَرْدٌ*] *produced by hair growing in the places of galls*. (A.) [And app. applied in a similar sense to a camel: see *صَرَدَ*.]

صَرَدَ A certain bird, (S, M, K,) above the size of the sparrow, (M,) having a large head, (K,) which preys upon sparrows: (T, K:) a certain bird, black and white, or party-coloured, (أَبْقَعُ,) with a white belly: (A:) a certain bird of the crow-kind, also called *الْوَقِي*: (Mgh:) the Arabs used to regard its cry, (L, Mgh,) and the bird itself, (L,) as of evil omen, (L, Mgh,) and used to kill it; and they are forbidden to kill it, in order to dispel the idea of a thing's being of evil omen: (Mgh:) there are two species thereof; one species is called by the people of *El-'Irâh* *العَفَقَقُ* [a name now applied to the magpie, *corvus pica*]; the other species, called *الصَرْدُ الْبَهْمَامُ*, [so in the L, but in my copy of the Mgh *البحام*,] is the wild sort, which is found in *Nejd*, upon the trees called *عَضَاهُ*; it is never seen but upon the ground, [so in the L, but in my copy of the Mgh, it is never seen upon the ground,] springing from tree to tree: (Sukeyn En-Numeyrec, L, Mgh:) when chased, and hard pressed, it is overtaken, and utters a cry like that of the hawk: it preys upon sparrows: (Mgh:) it is described by AHat as a bird black and white, or party-coloured, (أَبْقَعُ,) with a white belly, and a back of a dark, or an ashy, dust-colour (أَخْضَرُ), [or, as is said in the L, half white and half black, found in trees,] large in the head and beak, having a talon with which it preys upon sparrows and other small birds, as large as the point of a spear: (Mgh, Msh:) some add to this that it is called *الْبَجُوفُ*, because of the whiteness of its belly; and *الأَخْطَبُ*, because of the dark, or ashy, dust-colour of its back; and *الْأَخْبَلُ* [a name now applied to the grecu woodpecker, *picus viridis*], because of its diversity of colour; that it is never seen but upon a branch (فِي شَعْبَةٍ, and so in the L,) or a tree, (Mgh, Msh,) and can scarcely ever, or never, be taken, (Msh,) or can never be taken: (Mgh, L:) it is regarded as of evil omen: (Mgh:) Sgh says that it is called *سَمِيطٌ*, [perhaps a mistranscription for *سَمِيطٌ*, because black and white,] in the dim. form: (Mgh:) [it is said that] it was the first bird that fasted for the sake of God: (K:) the pl. is *صَرْدَانٌ*: (S, M, Mgh, K:) and the female is called *صَرْدَةٌ*. (Msh.) — Also † *A white place, (S, M, L, K,) produced by galls, (S, L, K,) or by the saddle*; (M;) or *صَرْدَةٌ* signifies *a white place produced by hair growing in the place of a gall*; likened to the colour of the bird thus called: (A:) pl. *صَرْدَانٌ*. (M, A.) And † *A white place on the hump of a camel*: (M:) or *white fur growing in the place of a gall produced by the saddle, after its healing*: (AO:) pl. as above.

(AO, M.) — And † A certain vein (Aṣ, M) beneath the tongue, (Aṣ,) or in the lower part of the tongue, (M,) of the horse. (Aṣ, M.) And الصردان † Two veins, (Lth, Ks, S, M, L, K,) of a dark, or an ashy, dust-colour, (أخضران, Lth, Ks, M, L,) in the lower part of the tongue, by means of which the tongue moves about, (Lth, Ks, L,) or penetrating within (يَسْتَبْطِنَانِ) the tongue: (S, M, K:) or two veins, on the right and left of the tongue: (L:) or, as some say, two bones, which erect (يُقِيمَانِ) the tongue. (M.) Yezced Ibn-Eṣ-Ṣa'ik in his saying

• لَهُ صُرْدَانٍ مُنْطَلِقًا لِّلْلسَانِ •

means ذَرْبٌ لِّسَانِيًّا [i. e. ذَرْبًا لِّلْسَانِ, for ذَرْبٌ لِّسَانِيًّا, as though he said لَهُ لِسَانٌ ذَرْبٌ He has a long, or an unbridled, tongue; the phrase that he uses being pleonastic]. (S.) — Also, (M, L,) or صُرْدٌ, (so in the K,) and صُرْدٌ, which is the more known, (TA,) A nail in a spear-head, (M, L, K,) by means of which the shaft is fastened to it. (L, K.) — Accord. to Sh, قَتَحَ صُرْدَهُ means He opened his mind, so as to reveal his secrets. (TA. [But this is perhaps a mistranscription, for قَتَحَ صُرْدَهُ: see صُرْدَةٌ.])

صُرْدَى [pl. of صُرْدٌ; and, agreeably with analogy, of صُرْدٌ]: see صُرْدٌ, and صُرْدٌ.

صُرْدٌ: see صُرْدٌ. — Also Hoar-frost, or rime; syn. جَلِيدٌ. (TA.) — See also صُرْدٌ.

صُرْدَةٌ [app. a subst.; for if it were an epithet, having the meaning of a pass. part. n. of the fem. gender, it should by rule be without ة;] A female animal, (M,) or a ewe, (K,) injured, (M, K,) and emaciated, (M,) by cold: pl. صُرْدَاتٌ. (M, K:) on the authority of IḤar. (K.)

صُرْدٌ Cold and humid clouds in which is no water: (Aṣ:) or cold and humid clouds which the wind carries away; as also صُرْدٌ and صُرْدٌ: (M:) or thin clouds in which is no water; (S, K:) as also صُرْدٌ (K) and صُرْدَى. (L, TA.)

صُرْدٌ: see what next precedes, in two places.

صُرْدٌ: see its fem., with ة, voce صُرْدٌ. — Also, (S, A, L, K,) and صُرْدٌ, (S, L, K,) and صُرْدٌ, (A.) An arrow that has passed, or of which a part has passed, through the animal at which it has been shot; syn. نَافِذٌ: (S, L, K:) or of which the extremity only has passed through: when part of the arrow has passed through, it is termed نَافِذٌ; and when the whole has passed through, مَارِئٌ. (A.) And نَبْلٌ صَوَارِدٌ Arrows of which the extremities have passed through the animals at which they have been shot. (A.)

أَصْرَدٌ More [and most] cold; or more [and most] affected by cold: — and More [and most] transpiercing. (Meyd, in explanations of provs. commencing with this word. [See Freytag's "Arab. Prov." pp. 743-4.])

مُصْرَدٌ: see what next follows.

مُصْرَدٌ, (Kṭr, L,) or مُصْرَدٌ, (so accord. to the K, [the former agreeable with its verb, the latter app. a mistake,]) An arrow missing the object of aim. (Kṭr, L, K.) [See also مُصْرَدٌ.]

مُصْرَدٌ Beverage, (S,) or drink, (A,) made little in quantity. (S, A.) — And Given little to drink: or † given a small gift. (S.) — See also صُرْدٌ.

مُصْرَدٌ An arrow hitting the object of aim. (Kṭr, L.) [See also مُصْرَدٌ.]

مِصْرَادٌ A wind (رِيحٌ) cold; or intensely cold: or accompanied by cold and humid clouds. (IḤar, M.) — Also, and صُرْدٌ, (T, S, M, K,) A man quickly sensible of cold; (S;) weak in enduring cold; (K;) impatient of cold. (T, M.) — And the former, Strong in enduring cold. (K.) — And A land without trees, and without anything (K, TA) of herbage. (TA.) — See also صَارِدٌ.

مُصْطَرِدٌ A man vehemently angered or enraged: (K:) and so مُصْطَرِدٌ, without د. (TA.)

صرط

صُرْطٌ A long sword: a dial. var. of سُرْطٌ [q. v.] (K.)

صِرَاطٌ A road, or way; as also سِرَاطٌ, (S, K,) which is the original; (TA;) and زِرَاطٌ: (S:) [see the second of these three words:] Akh says that the people of El-Hijáz make it fem., and Temem make it masc. (S and Mṣb voce زُرْقَاتٌ, q. v.) — الصُرْطُ, also written with س, is likewise [The name of] a bridge extended over the midst of Hell, (K, TA,) sharper than a sword, and thinner than a hair, over which the creatures will pass, the people of Paradise passing over it with their works, some like the blinding lightning, and some like the wind sent forth, and some like coursers, and some running, and some walking, and some dragging themselves along; and a crier will cry, from the lower parts of the empyrean, "Lover your eyes until Fátimah, the daughter of Mohammad, (may God bless and save him, and may God be well pleased with her and her two sons,) pass over;" and the fire will say to the believer, "Pass thou over, O believer, for thy light hath extinguished my flame;" and thereupon, the feet of the people of the fire will slip. (TA.)

مِصْرُطٌ and مِصْرُطٌ: see مِصْرُطٌ.

صرع

1. صَرَعَهُ, nor. =, inf. n. صَرَعٌ (S, O, * Mṣb, K) and صَرَعٌ, (S, O, * K,) the former inf. n. of the dial. of Temem and the latter of Keys, (S, O,) and مَصْرَعٌ, which is also a n. of place, [and, accord. to rule, of time also,] (S, O, K,) said of a man, (S, Mṣb,) He threw him down, or prostrated him, on the ground; (O, L, K, TA;) namely, a man. (T, TA.) And صَرَعَتُهُ is also

said of a beast, [the pronoun referring to the rider,] meaning It threw him down. (TA in art. قَبَسٌ.) Hence the saying, الْمَنِيَّةُ تَصْرَعُ الْحَيَوَانَ [Death prostrates the animal]. (TA.) And مَثَلُ الْمُؤْمِنِ كَالْخَامَةِ مِنَ الزَّرْعِ تَصْرَعُهَا الرِّيحُ i. e. [The similitude of the believer is as the fresh, or juicy, plant of seed-produce,] which the wind bends at one time, throwing it from side to side, [and straightens at another.] (TA, from a trad.) And صَرَعَ الشَّجَرُ The trees were cut and thrown down. (TA.) — See also 3. — [Hence also,] صَرَعَ He was affected with the disease termed صَرَعٌ [expl. below]. (Mṣb.) And He (a man) was affected with diabolical possession, or madness; inf. n. صَرَعٌ. (TA.) — See also 2, in two places.

2. صَرَعَهُ, [inf. n. تَصْرِيعٌ,] He threw him down or prostrated him, on the ground, vehemently; namely, a man. (K.) — صَرَعَ الْبَابَ, (K,) inf. n. as above, (TA,) He made the door-way to have what are termed مِصْرَاعَانِ [i. e. a pair of folding doors]; as also صَرَعَهُ. (K, TA.) — And [hence,] صَرَعَ الشَّعْرَ He made the poetry to have what are termed مِصْرَاعَانِ; as also صَرَعَهُ. (K, TA:) or تَصْرِيعُ الْبَيْتِ مِنْ, (S,) or التَّصْرِيعُ فِي الشَّعْرِ, (TA,) is the making the first مِصْرَاعٌ [meaning hemistich] to rhyme [like the second]; (S;) [i. e.] the making the last foot of the first hemistich like the last of the second [in rhyme]: (TA:) derived from the مِصْرَاعُ of the door-way. (S, TA.)

3. صَارَعَتْهُ فَصَرَعَتْهُ, (S, Mṣb, TA,) inf. n. of the former مِصْرَاعَةٌ and صِرَاعٌ, (Mṣb, TA,) I wrestled with him, each of us endeavouring to throw down the other, [and I overcame him in doing so, or and I threw him down.] (TA.)

5. تَصَرَّعَ لَهُ He became lowly, humble, or abased, and abashed, to him; as also تَصَرَّعَ: (Az, TS, TA:) or † he lowered, humbled, or abased, himself to him: one says, مَا زِلْتُ أَنْتَصَرِّعُ لَهُ and إِلَيْهِ and مَا زِلْتُ أَنْتَصَرِّعُ لَهُ [I ceased not to lower, humble, or abase, myself to him] حَتَّى أَجَابَنِي [until he answered me, or gave me his assent]. (Z, TA.)

6. تَصَارَعُوا They wrestled, one with another, endeavouring to throw down one another; and اصْطَرَعُوا signifies the same; or † اصْطَرَعُوا they two wrestled, each endeavouring to throw down the other. (TA.)

7. انْصَرَعَ [He, or it, became thrown down, or prostrated, on the ground]. (Occurring in the K in art. جَاثٌ.)

8: see 6, in two places.

صَرَعٌ an inf. n. of 1. (S, Mṣb, K.) — Also, [as a subst., Epilepsy, or falling sickness: and sometimes, app., ecstatic catalepsy; a sort of trance into which a person falls:] a certain disease, (S, O, Mṣb, K,) well known, (S, O,) resembling madness, or diabolical possession, (Mṣb,) accord.

to the Ra-ees [Ibn-Seenà, whom we call "Avicenna"], (TA,) preventing, but not completely, the vital organs from performing their actions [or functions]; the cause of which is an obstruction that occurs in one or more of the venters (بطنون) of the brain and in the ducts of the أعصاب [here meaning nerves] by which the members are moved, [arising] from an abundant thick or viscous خلط [or humour], whereby the روح [by which is here meant, as in many other instances, the vital spirit, or nervous fluid,] is prevented from pervading them in the natural manner, and consequently the members become [spasmodically] contracted. (K, TA.) = Also A sort, or species: and a state, condition, or manner of being: syn. ضَرْبٌ and فَنٌّ (S, K:) of a thing: (K:) and so صَرْعٌ: and likewise صَرْعٌ (TA:): [see also صَرْعَةٌ:] pl. [of mult.] صُرُوعٌ (S, K) and [of pauc.] أَصْرَعٌ. (K.) One says, هُوَ ذُو صَرْعَيْنِ, meaning ذُو تَوْنَيْنِ [i. e. He, or it, has two sorts, or species: or two distinctive qualities or properties]. (Ibn-'Abbād, Z, O, K.) And تَرَكْتُهُمْ صَرْعَيْنِ I left them changing from state to state. (Ibn-'Abbād, O, K.) And لِلْأَمْرِ صَرْعَانِ, meaning طَرَفَانِ [i. e. There are two ways of performing the affair, either of which may be chosen]. (TA.) — See also صَرْعٌ, in three places.

— صَرْعَانِ Two camels of which one comes to the water when the other returns from it, by reason of their [the camels'] multitude. (S, O, K.) — And [hence, perhaps,] الصَّرْعَانِ signifies The night and the day; (K;) [and] so الصَّرْعَانِ, with kesr, like الصَّرْفَانِ: (TA in art. صرف:) or the forenoon and the afternoon; from the first part of day to midday and from midday to sunset; each of these being termed صَرْعٌ: (S, O, K:) or the morning, between daybreak and sunrise, and the evening, between sunset and nightfall; as also العَصْرَانِ; (S and K in explanation of الأَبْرَدَانِ;) and some assert that it is formed by transposition from العَصْرَانِ: (TA:) or the two extremities of the day. (A, TA.) And one says, أَقْبَلْتُهُ صَرْعِي النَّهَارِ I came to him in the morning and evening; or between daybreak and sunrise and between sunset and nightfall. (S, O, K.) And لَقِيتُهُ صَرْعِي النَّهَارِ I met him at the two extremities of the day. (A, TA.) Dhu-r-Rummeh says,

- كَأَنَّنِي نَازِعٌ يَتَنَبَّهُ عَنْ وَطْنِ
- صَرْعَانِ رَاحَةٍ عَقْلٌ وَتَقْيِيدٌ

meaning As though I were one, i. e. a camel, yearning towards his place of abode, which an evening and a morning, in evening a binding of the fore shank to the arm and in the morning a shackling of the legs, turn [or keep] away from a settled abiding-place: or, as Abou-'Alee relates it, رَاحَةٌ, [as a partial substitute for صَرْعَانِ,] meaning, an evening, when there is a binding of the fore shank to the arm, and a morning, when there is a shackling of the legs; for they bind the camel's fore shank to his arm in the evening when he is lying down, and they

shackle his legs in the morning so that he may pasture [but not stray]: another reading is صَرْعَاهُ [his morning and evening]. (TA.) — One says also, هُوَ صَرْعٌ كَذَا i. e. جَذَاهُ [app. meaning It is over against, or corresponding to, such a thing]. (O, K.)

صَرْعٌ an inf. n. of 1. (S, K.) = And i. q. مَصَارِعٌ. (K.) See the latter in two places. = See also صَرْعٌ, former half. — [Also Either of two opposite conditions in which one is or stands &c. in respect of an affair or case.] One says, طَلَبْتُ مِنْ ثَلَاثٍ حَاجَةً فَأَتَصَرَّفْتُ وَمَا أَدْرِي عَلَى أَيِّ صَرْعِي أَمْرُهُ هُوَ [I sought, or demanded, of such a one, an object of want, and then turned away, and I know not in which of the two opposite conditions he was in respect of his affair, or case]; i. e., his affair, or case, did not become apparent, or clear, or known, to me. (S, O, K.) And a poet says,

- فَرَحْتُ وَمَا وَدَعْتُ نَيْلِي وَمَا دَرْتُ
- عَلَى أَيِّ صَرْعِي أَمْرُهُمَا أَتَرُوحُ

[And I went, and bade not farewell to Leylā, and she knew not in which of the two opposite conditions in respect of her affair, or case, I was going]; i. e., whether I went from her presence retaining attachment, or forsaking; (S, TA;) or, as Z says, in a condition of success or of disappointment. (TA.) — See also صَرْعٌ, in the middle of the paragraph. — Also A like; a similar person or thing; and so صَرْعٌ. (O, K.) One says, هُمَا صَرْعَانِ (S, O) and صَرْعَانِ (O) They two are likes: (S, O:) and so صَرْعَانِ, &c. (S.) And هَذَا صَرْعُهُ and هَذَا صَرْعُهُ This is the like of him, or it: and so صَرْعُهُ and صَرْعُهُ, &c. (IAar, TA.) — And A strand of a rope: (O, K:) and so صَرْعٌ: (O:) pl. صُرُوعٌ (O, K) and صُرُوعٌ. (O.)

صَرْعَةٌ A single act of throwing down, or prostrating, on the ground; or a single suffering of prostration. (K, TA.) See also صَرْعَةٌ. — And A state, or condition: (O, K:) so in the saying, هُوَ يَفْعَلُهُ فِي كُلِّ صَرْعَةٍ [He does it in every state, or condition]: (O:) [see also صَرْعٌ:] or, accord. to the "Mufradāt" [of Er-Rāghib], the state, or condition, of him who is thrown down, or prostrated. (TA.)

صَرْعَةٌ One who is often thrown down, or prostrated, by men. (K.)

صَرْعَةٌ A mode, or manner, of throwing down, or prostrating; or of being thrown down, or prostrated: (S, K, TA:) a word similar to رَكْبَةٌ and جَلْسَةٌ. (S.) Hence, (K,) one says, نَوَا الْإِسْتِمْسَاكَ خَيْرٌ مِنْ حَسَنِ الصَّرْعَةِ [The bad manner of holding fast upon one's beast is better than the good manner of being thrown down, or prostrated]: (S, K:) i. e., when one holds fast, though he ride not well, it is better than one's being thrown down, or prostrated, in a manner that does not hurt him; because he who holds fast sometimes overtakes, but he who is thrown down

will not attain: (TA:) a prov.: or, as some relate it, حَسَنُ الصَّرْعَةِ, which means the good manner of the single suffering of prostration. (K, TA.) [See also Freytag's Arab. Prov. i. 623.]

صَرْعَةٌ One who throws down, or prostrates, others; (S, O, K;) as also صَرْعٌ and صَرْعَةٌ: (K:) or one who throws down, or prostrates, his antagonists much, or often; (TA;) and so صَرْعٌ, (S, O,) and صَرْعَةٌ, with damm and teshdeed, mentioned by Ks: (O:) or صَرْعٌ signifies one who throws down, or prostrates, vehemently, though he be not well known for doing so; as also صَرْعٌ and صَرْعٌ, the latter like أَمِيرٌ [in measure, but this I think doubtful, probably added from finding صَرْعٌ mistranscribed]: or صَرْعٌ, accord. to the T, one whose occupation, whereby he is known, is the throwing down, or prostrating, others [as a wrestler]. (TA.) It is said in a trad. that the Prophet asked, Whom do ye reckon the صَرْعَةُ among you? they said, Him whom men will not throw down: and he said, He is not such, but is †he who governs himself on the occasion of anger: or, as some relate it, †the forbearing on the occasion of anger, (O, TA.)

صُرُوعٌ One who wrestles much with others, endeavouring to throw them down: (T, K, TA:) pl. صَرْعٌ. (K.)

صَرْعٌ i. q. مَصْرُوعٌ [meaning Thrown down, or prostrated, on the ground]: pl. صَرْعِي. (O, K.) — [And i. q. مَصْرُوعٌ meaning (as the latter is expl. in the Māb) Affected with the disease termed صَرْعٌ, q. v.] — And [i. q. مَصْرُوعٌ meaning] Affected with diabolical possession, or madness. (TA.) — One says also, بَاتَ صَرْيَعُ اللَّائِبِ †[He passed the night prostrated by the influence of the wine-cup]. (TA.) — And وَابَتْ شَجَرَةٌ صَرْعِي and مَصْرَعَاتٌ: I saw their trees cut down [and laid prostrate]. (TA.) And نَبَاتٌ صَرْيَعٌ †A plant, or plants, or herbage, growing upon the surface of the earth, not erect. (TA.) And غُضُنٌ صَرْيَعٌ †A branch falling down to the ground: (TA:) or a branch broken down and fallen to the ground: (Māb:) and [in like manner] one says †غُضُنٌ مَصْرُوعٌ; and مَصَارِعٌ is said to occur in a verse of Lebeed as pl. of the latter word, the reg. pl. of which is مَصَارِعٌ: but in that

verse some read مَصْرَعٌ [which has a similar meaning. (TA. [See EM p. 157.]) — صَرْيَعٌ also signifies †Slain: from the same word as applied to a branch and expl. above: pl. صَرْعِي. (Māb.) — And †A twig, or rod, drooping, or hanging down, to the ground, falling upon it, but with its base upon the tree, so that it remains falling in the shade, the sun not reaching it, and therefore becomes more soft, or supple, than the branch [from which it depends], and more sweet in odour; and it is used for rubbing and cleaning the teeth [i. e. مَسَاوِيكُ are made of it]: pl. صَرْعٌ: (K, TA: [the pl. is thus in the L; but in some copies of the K صَرْعٌ:] or, accord. to the T, the

sing. signifies a twig, or rod, that falls from the tree called **بَئَام** [q. v.]; and the pl. is **صُرْعَان**: the former pl. occurs in a trad., in which it is said that the Prophet was pleased to rub and clean his teeth with **صُرْع**. (TA.) — Also † A *bom* from which nothing has been pared off: or of which the wood has dried upon the tree; (S, O, K, TA:) or this [latter] is only called **صُرَيْف**. (TA.) — And † A *whip*, in like manner, (S, O, K, TA,) from which nothing has been pared off. (TA.) — See also **صُرْعَة**.

صُرْعَة The quality of throwing down, or prostrating, vehemently. (TA.)

صُرَاع: see **صُرْعَة**.

صُرَيْع: see **صُرْعَة**, in four places.

صُرَاعَة: see **صُرْعَة**, in two places.

صُرْعَة act. part. n. of 1: pl. **صَارِعُونَ** and **صُرْعَة**. [Hence,] **قَوْمٌ صُرْعَة** A people, or party, who throw down, or prostrate, those with whom they wrestle. (TA.)

مَصْرَع A place [and accord. to rule a time also] of throwing down, or prostrating, on the ground: (S, O, K:) [pl. **مَصَارِع**.] — [And † A place of slaughter: for] **مَصَارِعُ الْقَوْمِ** signifies the places of slaughter of the people, or party. (TA.) — Also an inf. n. of 1 [q. v.]. (S, O, K.)

مِصْرَع: see **مَصْرَع**.

مُصْرَع [pass. part. n. of 2, q. v.]. One says, **مَرَرْتُ بِمُصْرَعٍ** [I passed by slain persons thrown down, or prostrated, on the ground]: with teshdeed because relating to many objects. (S.) — See also **صُرَيْع**, in two places.

مِصْرَاع Either half [i. e. leaf] of a door [meaning of a folding door]: (MA, * Mṣb, KL:*) either one of what are termed the **مِصْرَاعَانِ** of a door or door-way: (S, Mṣb:) **مِصْرَاعَا بَابٍ** means two doors that are set up, meeting together, the place of entrance thereof being in the middle of them [i. e. between them]: (T, O, K, TA:) [and in like manner, **مِصْرَاعَا سِتْرِ** (occurring in the S in art. **سِتْر**) means the two separate halves, that hang side by side, so as to meet together, of a curtain; like the two leaves of a folding-door:] and the **مِصْرَاع** of a door [or curtain] is also called its **مِصْرَع**: (TA:) the pl. of **مِصْرَاع** is **مِصْرَاعِغ**. (MA.) — Hence, the **مِصْرَاع** in poetry; (S;) † A *hemistich*: (MA, KL:) [this is the general meaning: in a more restricted sense,] **مِصْرَاعَانِ** in poetry means a single verse [i. e. a pair of hemistichs] having two rhymes: (T, O, * K, TA:) [using it in the latter sense, i. e. as meaning a verse of which the former hemistich rhymes with the latter, which is app. the primary signification,] **أَبْوَابُ-إِس-هَافِك** says, the **مِصْرَاعَانِ** are the two doors of the ode, like the **مِصْرَاعَانِ** of the house, or chamber, or tent: and he says that the derivation

of the word is from **الصُّرْعَانِ** meaning “the two extremities of the day.” (TA.)

مَصْرُوعٌ: see **صُرَيْع**, in four places; where it is stated that **مَصَارِعُ** is said to occur as a pl. thereof; the reg. pl. being **مَصَارِيعُ**.

مُصَارِعٌ One who wrestles with another, endeavouring to throw him down; as also **صُرُوعٌ**: you say, **هَئِذَا مِصْرَعَانِ** i. e. They are two persons wrestling together, each endeavouring to throw down the other. (K, * TA.)

صرف

الصَّرْفُ signifies The turning, or sending, or putting, a thing away, or back, from its way, or course; the causing it to turn away, or back; therefrom; the averting it, or repelling it therefrom: (M:) or the shifting a thing from one state, or condition, to another; (Bḍ in vi. 105;) and so **التَّصْرِيفُ**. (TA.) You say, **صَرَفْتُهُ**, (M, K,) or **صَرَفْتُهُ عَنْ وَجْهِهِ**, (Mṣb, TA,) i. e. **عَنْ سَنَنِهِ**, (TA in art. **وَجْه**) aor. -, (M, Mṣb, K,) inf. n. **صَرَفٌ**, (M, Mṣb,) He turned, sent, or put, him, or it, away, or back, &c., (M, K,) from his, or its, way, or course. (M.) And **صَرَفْتُ نَفْسَهُ عَنْ الشَّيْءِ**, meaning **صَرَفَهَا عَنْهُ** [He turned himself away, or back, from the thing]. (M.) And **صَرَفْتُ الرَّجُلَ عَنِّي** [I turned the man away, or back, or I averted him, or repelled him, from me]. (S.) And **صَرَفْتُ الصِّبْيَانَ** He dismissed the boys, or sent them away, syn. **قَلَّبَهُمْ**, (S, K,) from the school: (K:) or **صَرَفْتُ الصَّبِيَّ** I let the boy go his way; and in like manner, **صَرَفْتُ الْأَجِيرَ** the hired man. (Mṣb.) And **صَرَفَ اللَّهُ عَنْكَ الْأَذَى** [May God avert from thee harm]. (S.) And **صَطَرَفُ** **صَرَفَهُ** (K in art. **سَفَو** and **سَفَى**) [meaning **صَرَفَهُ** i. e.] He turned away his face. (TK in that art.) **صَرَفَ اللَّهُ قُلُوبَهُمْ**, in the Kur [ix. 128], means God hath made them to err in requital of that which they have done: (M, TA:) or God hath turned them away, or may God turn them away, from belief. (Bḍ.) And **صَاصَرَفْتُ عَنْ آيَاتِي**, in the Kur [vii. 143], means [in like manner] I will requite by causing to err from the direction of my signs. (O, TA.) [And one says also, **صَرَفْتُهُ إِلَى كَذَا** He turned him (i. e. another man, or the like, as in the Kur xlv. 28), or it (for ex. his mind or intention), to such a thing.] — [Hence,] **صَرَفَ الْكَلِمَةَ**, (TA,) inf. n. **صَرَفٌ**, (O,) He declined, or inflected, the word [i. e. the noun] with tenween. (O, TA.) See also 2. — [Hence, also,] **الصَّرْفُ** means The exchanging, or giving in exchange, gold for silver [and the reverse]: because it is turned (**يُصْرَفُ**) thereby from one metal to another. (M.) You say **صَرَفَ الدِّرْهَامَ** He exchanged, or gave in exchange, the dirhems for [other] dirhems or for deenārs. (Mḡl.) And **صَرَفْتُ الذَّهَبَ بِالدِّرْهَامِ** I exchanged, or gave in exchange, the gold for dirhems: (Mṣb:) and **الدِّرْهَامُ بِالذَّنَانِيرِ** [the dirhems for deenārs]. (S.) — It is said in a trad. respecting **إِذَا صُرِفَتْ** [or the right of pre-emption], **فَلَا تُطْرَقُ** i. e. When the roads thereof are

made distinct [app. by their being turned in different directions, from the house, or piece of land, in question, to the possessions of different proprietors, there is no right of pre-emption]: (TA:) the inf. n. of the verb in this case is **صَرَفٌ**. (TA.) — You say also, **صَرَفْتُ الْمَالَ** I expended the property; (Mṣb;) [and so **صَرَفْتُهُ**; for] **التَّصْرِيفُ**, (M,) or **تَصْرِيفُ الدَّرَاهِمِ**, (O,) **فِي الْبَيَاعَاتِ**, (M, O, K, *) means the expending of money [in the purchase of articles of merchandise]. (M, O, K, *) — And **صَرَفْتُ الْكَلَامَ** I embellished the speech [app. by distorting it, or otherwise altering it]; and **صَرَفْتُهُ** has a similar, but intensive, meaning: (Mṣb:) or **صَرَفُ الْحَدِيثِ** means the embellishing of discourse, or speech, (A'Obeyd, S, M, O, K,) by adding in it, (A'Obeyd, S,) or and adding in it; (M, O, K;) and in like manner **صَرَفُ الْكَلَامِ**: (K: [of which see another explanation voce **صَرَفٌ**]) and is [said to be] from **الصَّرْفُ** in pieces of money, meaning “the superiority of one over another in value.” (O, K.) — **صَرَفَ لِأَهْلِهِ** [as though meaning **صَرَفَ نَفْسَهُ لِأَهْلِهِ**: see 8. — [See also **صَرَفٌ**, below.] = **صَرَفَ الشَّرَابَ**, (M, O, K,) inf. n. **صُرُوفٌ**, (M, TA,) He did not mix the beverage, or wine; (M, O, K, TA;) as also **صَرَفَهُ**, and **أَصْرَفَهُ**; the last mentioned by Th. (M, TA.) And **صَرَفَ الْخَمِيرَ**, (K, TA,) aor. -, inf. n. **صَرَفٌ**, (TA,) [or perhaps this should be **صُرُوفٌ**, as in the next preceding sentence,] He drank the wine unmixed; (K, TA;) [and so **صَرَفَهَا**; for] **تَصْرِيفُ الْخَمِيرِ**, (S, O,) or **التَّصْرِيفُ**, (K,) signifies the drinking of wine unmixed. (S, O, K. [Freytag has erroneously expl. **صَرَفٌ** as meaning simply He drank wine.]) = **صَرَفْتُ الْبِكْرَةَ**, (S, O, K,) aor. -, (S, O,) inf. n. **صَرِفٌ**, (S, M, O, K,) The sheave of the pulley caused a sound to be heard on the occasion of the drawing of water: (S, M, * O, K:) and the **صَرِيف** of the door, and of the tush of the camel, is like that of the sheave of the pulley; (S, O;) [i. e.] the **صَرِيف** of the door, (M, K,) and of the writing-reed (M, Mṣb) and the like, (M,) is a creaking, or grating; (M, Mṣb, * K;) and so that of the tush of the camel: (K: [وَنَابُ الْبَعِيرِ in the CK is a mistake for وَنَابُ الْبَعِيرِ:] one says of a man, and of a camel, **صَرَفَ نَابَهُ**, (M, TA,) and **صَرَفَ نَابَهُ**, (TA,) aor. -, inf. n. **صَرِيفٌ**, He grated his canine tooth [against its opposite] so as to cause a sound to be heard: (M, TA:) the **صَرِيف** of the stallion-camel is [indicative of] his threatening: (M:) or that of the canine tooth of the she-camel denotes her weariness; and that of the canine tooth of the he-camel, his lust: (IKh, TA:) or the **صَرِيف** of the stallion is from briskness, liveliness, or sprightliness; and that of the female, from fatigue. (As, TA.) [But] — **صَرَفْتُ**, (IAḡr, S, M, O, K,) aor. -, (S, M, O,) inf. n. **صُرُوفٌ** (S, M, O, K) and **صَرَا**, (Lth, Lh, IAḡr, S, M, O, K,) said of a bitch, (S, O, K,) or of any female having a cloven hoof and of any having a claw, (Lh, M,) or of a ewe or she-goat and of bitch and of a cow, (Lth, TA,) or of any female animal of prey, but

mostly of a bitch, (IAqr, TA,) signifies *She lusted for the male*: (Lth, Lh, IAqr, S, M, O, K:) and the epithet applied to such an animal is **صَارِفٌ**. (Lh, IAqr, S, M, O, K.)

2. **التَّصْرِيفُ** [in its primary acceptation is like **الصَّرْفُ** in the primary acceptation of the latter, but generally relates to several objects, or is used in an intensive sense]: see 1, first sentence: it signifies *The turning of the winds* (Lth, O, K, TA) *from one state or condition, to another*; (O, TA;) or *from one direction, or course, or way, to another*; (Lth, O, K, TA;) and so of the torrents, and of the horse, and of affairs, and of the verses of the *Kur-ân*; (Lth, TA;) *the making of the winds to vary, or differ*; and so of the clouds; (M;) *the changing of the winds to south and north [&c.] and hot and cold [&c.]*; (Jel in ii. 159, and xlv. 4;) or *the making of the winds to be south and north, and east and west, and to be of various sorts in their kinds*: (TA:) or **تَصْرِيفُ** **الآيَاتِ** signifies [the varying, or diversifying, of the verses of the *Kur-ân*, by repeating them in different forms; or] *the making of the verses of the *Kur-ân* distinct [in their meanings by repeating and varying them, as expl. by many of the expositors in the instances occurring in vi. 46 and 65 and 105, and xlv. 26].* (O, K.) — It signifies also *The deriving one word from another [by modification of the form for the purpose of modifying the meaning; including what we term the declining of nouns (like **الصَّرْفُ**) and the conjugating of verbs].* (O, K.) [The science of **التَّصْرِيفُ** in language is commonly termed **عِلْمُ الصَّرْفِ**.] — In relation to property, or money, see 1, near the middle of the paragraph. — And in relation to speech, see 1, near the middle of the paragraph. — One says also, **صَرَفَ الشَّيْءَ**, (M,) inf. n. as above, (TA,) meaning *He employed the thing in other [i. e. more] than one way; as though he turned it from one way to another way.* (M, TA.) — And [hence,] **صَرَفَهُ فِي الْأَمْرِ**, (K,) or **فِي أَمْرِي**, speaking of a man, (S, O,) i. q. **قَلْبَتُهُ** [meaning *I employed him to act in whatsoever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the disposal, or management, of the affair, or my affair: or † I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair, or in my affair; for the quasi-pass., **تَصَرَّفَ**, is said to be from **الصَّرْفُ** as signifying **الْحِيلَةُ**, and is expl. as syn. with **اِحْتَالَ**: but the former meaning is the more common: and it is also used as meaning simply *I employed him in the managing of the affair, or my affair.*]. (K.) — [Hence also, **صَرَفَ صَرَفَ** **الْفَرَسِ** *He exercised the horse.*] = **صَرَفَ الشَّرَابَ**: and **صَرَفَ الْخَمْرَ**: see 1, latter half.*

3: see 1, third sentence. — The inf. n. **مُصَارَفَةٌ** signifies also † *The dealing, or buying and selling, with any one* **بِصَرَفٍ** [app. meaning *with art or artifice or cunning*, or it may perhaps mean *in the exchanging of money*: see **صَيَّرَفِي**], (KL.)

Bk. I.

4. **أَصْرَفَ الشَّرَابَ**: see 1, latter half.

5. **تَصَرَّفَ** [quasi-pass. of 2: thus,] said of a man's face, *It turned about; or was, or became, turned about; syn. **تَقَلَّبَ**.* (Jel in ii. 139.) — And *It (a thing) was, or became, employed in other [i. e. more] than one way; as though it were turned from one way to another way.* (M.) — [Hence,] **تَصَرَّفَ فِي الْأَمْرِ**, (K,) or **فِي أَمْرِي**, (S,) quasi-pass. of **صَرَفَهُ فِيهِ**, (S, O, K,) thus syn. with **تَقَلَّبَ** [meaning *He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in the disposal, or management, of the affair, or my affair; or he was, or became, employed to do so*]: (K:) or it is from **الصَّرْفُ** as signifying **الْحِيلَةُ**; (S, M, TA;) i. e. it means † [he practised versatility, or] *he used art or artifice or cunning, in the affair, or in my affair; syn. **اِحْتَالَ**.* (TA) [and in like manner **بَدَل** in xxv. 20: but the former meaning is the more common: see also 8.)] [It is also used as meaning simply *He employed himself, or was employed, in the managing of the affair, or my affair; because the management of affairs generally requires the practice of versatility, or the use of art or artifice or cunning.*] — [Hence also, said of a horse, *He was exercised.*]

7. **اِنْصَرَفَ**, (S, M, O, K,) inf. n. **اِنْصَرَفَ**, (O,) and **مُنْصَرَفٌ** is also sometimes an inf. n. thereof as well as a n. of place, (S,) quasi-pass. of **صَرَفَهُ**, (S, M,) said of a thing, (M,) or of a man; (S;) as such signifying *It [or he] turned, or went, away, or back, from its [or his] way, or course; or was, or became, turned, or sent, or put, away, or back, therefrom; or averted, or repelled, therefrom*: (M:) [or *shifted from one state, or condition, to another*: (see 1, first sentence:)] or i. q. **اِنْكَفَ**; so in the copies of the K; but [this is an inadequate explanation;] the right [or better] explanation is **اِنْكَفَا** [i. e. *he, or it, reverted, or returned; or was, or became, turned away or back*]; agreeably with what is said in the O. (TA.) **ثُمَّ اِنْصَرَفُوا** in the *Kur* [ix. 128] means *Then they return, or go back, from the place in which they have listened: or then they turn away from doing aught of that which they have heard.* (M.) — [Accord. to Golius, it signifies also *It ran in a small stream; or the like*; for he explains it as meaning “manavit:” but for this he names no authority. — Said of a noun, it means *It was inflected, or declined, with tenmeen.*]

8. **اِصْطَرَفَ** † *He sought, sought after, or sought to gain, sustenance or the like*, (M, TA,) and used art or artifice or cunning [in so doing]; (M;) for his family, or household; (M, TA;) as also **صَرَفَ**, aor. ʔ; you say, **صَرَفَ لِأَهْلِهِ** [as though meaning **صَرَفَ نَفْسَهُ لِأَهْلِهِ** and **اِصْطَرَفَ**: (M:) or *he used art or artifice or cunning (تَصَرَّفَ) in the seeking of gain*: (O, K, TA:) or [meaning thus] you say, **اِصْطَرَفَ فِي طَلَبِ الْكَسْبِ**. (S.) — It is also trans.: you say, **اِصْطَرَفَ وَجْهَهُ**: see 1, first quarter. — And **اِصْطَرَفَ الدِّرْهَمَ** *He procured the dirhems in exchange for [other] dirhems or for denars.* (Mgh.)

10. **اِسْتَصْرَفْتُ اللَّهَ الْمَكَاةَ** (S, O, K) *I begged God to avert from me the things, or events, that are objects of dislike or hatred.* (O, K.)

صَرَفٌ [as an inf. n.: see 1]. — Used as a subst., *The evil accidents, mishaps, or calamities, of time, or fortune; [thus expl. as having a pl. signification;] صَرَفُ الدَّهْرِ meaning حَدَثَاتُهُ*, (S, M, O, K,) and **نَوَائِبُهُ**, (S, O, K,) or **حَوَادِثُهُ**; (Mgh;) because it [i. e. time, or fortune,] turns things from their way, or course: (M:) [but it seems to be more properly rendered the shifting of fortune, or its shifting about; and to be an inf. n. sometimes used as a simple subst., and therefore having a pl., for] its pl. is **صُرُوفٌ**. (M, Mgh.) In the phrase **قَدْ سَخَطَتْ صَرَفَ نَوَاهَا**, in a verso of *Šakir-el-Ghei*, [18d says,] he has made it fem. because of its dependance upon **النَّوَى** [which is fem.; as though the meaning were *The afflictions that are the consequence of the course taken by her in her journey have exceeded the bounds of moderation*]: (M:) [or it is here made fem. because having the signification of a broken pl., which is fem.:] or the meaning is, **قَدْ بَعْدَتْ فِيهِ** **تَصَرَّفَ وَجْهَهَا الَّذِي أَخَذَتْ فِيهِ** [i. e. *the shifting-about of her course that she has taken has become far-extending*; **صَرَفٌ** being thus used as an inf. n.; for the Arabs sometimes make the inf. n. fem., saying **أَوْجَعَنِي ضَرْبُكَ** as well as **أَوْجَعَنِي ضَرْبُكَ**; (see EM p. 157;) and this I think the most preferable explanation]. (Skr in his *Expos. of the Poems of the Hudhalees*, p. 14 of the vol. edited by Kosegarten.) — Also *Repentance*. (S, M, O, Mgh, K.) [See a phrase below, in which this and other meanings are assigned to it.] — And † *Art, artifice, or cunning*. (Yoo, S, M, O, K, TA.) Hence, in the *Kur* [xxv. 20], **فَمَا يَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا** [And they are not able to put in practice art or artifice or cunning, nor aid]: (S, TA:) or this means *and they are not able to avert, or repel, from themselves punishment, (O, K, TA,) nor to aid themselves.* (O, TA.) — And *Excellence, or superiority, of a dirhem, (S, M, Mgh, O, Mgh, K,) and of a decnár, (M,) over another, (S, M, &c.,) in goodness, (S, Mgh, Mgh,) or in value; (M, Mgh, O, K;) as in the saying, **بَيْنَ الدِّرْهَمَيْنِ صَرْفٌ** [Between the two dirhems is a difference of excellence], because of the [superior] goodness of the silver of one of them: (S:) and in like manner, of speech; (O, K;) as in the saying **فَلَانٌ لَا يَعْرِفُ صَرْفَ الْكَلَامِ** [Such a one knows not the excellence of speech over other speech: (O:) and [in like manner] one says, **لَهُذَا عَلَى هَذَا صَرْفٌ** *There is, or pertains, to this, an excess, and an excellence, over this; for when one is judged to excel, it, or he, is turned aside from its, or his, likes, or fellows.* (O, K.) — And *The night; and the day*: (K:) [because of their interchanging:] **الصَّرْفَانِ** signifies *the night and the day*; (S, O, K;) as also **الصَّرْفَانِ**; (K;) the latter accord. to Ibn-'Abbíd; (O;) like **الصَّرْعَانِ**, with *kesr* also [as well as with *fet-h*]. (TA.) — In the saying (S, M, O, Mgh) of the Arabs, (M,) or of the Prophet, (O, Mgh,) in a certain trad., (K,) **لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ***

[Neither **صَرَف** nor **عَدَل** shall be accepted from him], (S, M, O, Mgh, K;) by **صَرَف** is meant *repentance*; (S, M, O, Mgh, K;) and by **عَدَل**, *ransom*: (M, Mgh, K;) or by the former, *art*, or *artifice*, or *cunning*; (Yoo, S, M, O, K;) and by the latter, *ransom*: (M;) or by the former, *acquisition of gain*; and by the latter, *ransom*: (K;) or by the former, *a supererogatory act*; (A'Obeyd, M, O, K;) and by the latter, *an obligatory act*: (A'Obeyd, M, K;) or vice versa: (K;) or by the former, *weight*; and by the latter, *measure*: (M, O, K;) or by the former, *deviation*; and by the latter, *a right*, or *direct*, *course*: (IAqr, M;) or by the former, *مَا يَتَصَرَّفُ فِيهِ* [app. meaning *an evasive artifice*]; and by the latter, *a like*: (Th, M;) or by the former, *value*, or *price*; and by the latter, *a like*; the saying originally relating to the bloodwit (**الدِّية**): one says, **لَمْ يَقْبَلُوا مِنْهُ صَرْفًا وَلَا عَدْلًا**, i. e. *They did not accept from them a bloodwit, nor did they slay one man for him, of their people, who had been slain; but they required from them more than that; for the Arabs used [often] to slay two men, and three, for one man; when they slew a man for a man, that was the **عَدَل** with them; and when they took a bloodwit, having turned from the blood to another thing, that was **صَرَف**, i. e. the value, or price, was **صَرَف**: then the saying was applied in relation to anything, so as to be proverbially used in the case of him who was to render more than was incumbent on him: it has also been said that by **صَرَف** is meant [in the saying cited above] something additional, or in excess; but this is nought. (M.)*

صَرَف: see its dual in the next preceding paragraph, near the middle. — Also *Pure, unmixed, or free from admixture*; (S, M, Mgh, O, Mgh, K;) applied to wine, (S, M, O, Mgh, K;) or beverage, as meaning *unmixed*, (S, M, O, Mgh,) and so **مَصْرُوفٌ**, (O, K,) and to other things, (K,) to blood, and to phlegm, (TA,) and to anything (M, Mgh) as meaning *free from turbid foulness*: (Mgh, Mghb;) and **صَرِيفٌ** likewise signifies anything having in it no admixture. (TA.) — And *A certain dye*, (Mghb,) *a red dye*, (S, O, K,) *with which the thongs, or straps, of sandals are dyed*, (S, O,) or *with which the hide is dyed*: (Mghb;) or *a certain red thing with which the hide is tanned* (**يُدْبَغُ** [perhaps a mis-transcription for **يُضْبَغُ**]). (So in a copy of the M.)

الصَّرْفَةُ *One of the Mansions of the Moon*; [the Twelfth Mansion;] *a single very bright star, [β of Leo,] (S, O, K, and Kzw in his Descr. of the Mansions of the Moon,) by which are some small evanescent stars; (Kzw;) over against, (يَتَلَقَّأُ, so in my copies of the S,) or following, (O, K and Kzw ubi supra,) the الثَّرْبَةُ; (S, O, K, Kzw;) [i. e.] it is a single star behind the خُرَاتَانِ of the Lion; (M;) it is on the hinder part of the tail (ذَنَب) of the Lion; [wherefore it is called by our astronomers *Deneb*;] and is also called the **قَنْب**, which means the sheath of the penis, of the Lion: (Kzw in his Descr. of Leo: [in the S and O, erroneously, "the قَلْب of the Lion:"]) [it*

*rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 8th of Sept., O. S.; and set aurorally on the 9th of March:] Ibn-Kunásch says, (M,) it is called **الصَّرْفَةُ** because of the turning away of the cold (S, M, O, K) from the heat, (M,) and the coming of the heat, (S, O,) accord. to the [O and] K at its rising, but [as] IB says, correctly because of the turning away of the heat [at its rising], and the coming of the cold: (TA:) [i. e., correctly,] it is thus called because of the turning away of the cold at its setting in the early mornings, and the turning away of the heat at its rising from beneath the rays of the sun in the early mornings: (Kzw in his Descr. of Leo:) when it rises before the dawn, that is the beginning of autumn; and when it sets with the rising of the dawn, that is the beginning of spring. (M.) [Hence,] **الصَّرْفَةُ** is [called] **نَابُ الدَّهْرِ الَّذِي يَقْتَرُّ**, (Ibn-'Abbád, O, K,) or **نَابُ الدَّهْرِ الَّذِي يَقْتَرُّ عَنْهُ** [The dog-tooth of time, or fortune, which it shows smiling]: for when **الصَّرْفَةُ** rises, [a mistake for "sets, aurorally,"] the blossoms come forth and the herbage attains its full height: (M and K in art. فر:) in the T it is said that **الصَّرْفَةُ** is called by the Arabs **نَابُ الدَّهْرِ** [the dog-tooth of time, or fortune,] **لِأَنَّهُ يَقْتَرُّ عَنِ الْبَرْدِ وَعَنِ الْحَرِّ فِي الْحَالَتَيْنِ** [i. e. because it smiles revealing (the advent of) the cold and (that of) the heat, in its two states (of auroral rising and setting)]. (TA.) — **صَرْفَةٌ** also signifies *A certain kind of bead (خَزَرَةٌ)*; (Lh, S, M, O, K;) mentioned among those by means of which men are captivated, or fascinated, or restrained by women from other women; (S, O, K;*) or by means of which men are conciliated, so as to be turned thereby from their ways of acting or conduct or the like. (Lh, M.) — And *A bow having upon it a black mark or spot (ثَامَةٌ سَوْدَاءُ), the arrows of which, when they are shot, will not hit the object of aim.* (O, K.) — And one says, **حَبَبَتِ النَّاقَةُ صَرْفَةً**, meaning *I milked the she-camel in the early morning, between dawn and sunrise, and then left her until the like time of the morrow.* (O, K;*)*

الصَّرْقَانُ *Death*; (M, K;) *a name of death.* (IAqr, O.) — And **صَرْقَانٌ** signifies *Lead*; syn. **رَصَاصٌ**; (S, Mgh, K;) or **رَصَاصٌ قَلْبِيُّ** [q. v.]: (M;) and (K) accord. to Ibn-'Abbád, (O,) *copper*; syn. **نَحَاسٌ**. (O, K.) — And *A sort of dates*; (S, M, O, Mghb;) *a heavy sort of dates*: (K;) n. un. with ة: (M;) AHn says, (M, O,) on the authority of certain of the Arabs, (O,) that the **صَرْقَانَةُ** is *a red date, like the بُرْبُيَّة*, (M, O, Mghb,) but (M, O) *hard to be chewed*, (M, O, K,) *tough*, (M, O,) and the heaviest of all dates: (M, O, Mghb;) *persons having households and slaves and hired men provide it, because of its satisfying quality*, (O, K, [but for **لِجَزَائِهَا** in the O, referring to the n. un., and **لِجَزَائِهَا** in copies of the K, and **لِجَزَائِهَا** in the CK, I read **لِجَزَائِهَا**, which is evidently the right reading, and agrees with what here follows,]) and its standing in great stead: (O, K;) or it is the [sort of dates called] **صَبْحَانِي**

[q. v.]: (K;) AHn says, En-Nowshajúnee told me that the **صَرْقَانَةُ** is [called] **الصَّبْحَانِيَّةُ** in El-Hijáz, and in like manner its palm-tree. (O.) **صَرْقَانَةُ رُبْعِيَّةٌ تَصْرُمُ بِالصَّيْفِ وَتَوُكِّلُ بِالنَّيْفِ** is one of their proverbs [expl. in art. ربيع]. (AHn, O, K.)

صَرْفِيٌّ *A camel of a certain excellent sort*; (M, O, K;) a rel. n.: (O, K;) or it is correctly with د; (O, K;) i. e. **صَدْفِيٌّ** [q. v.]: (O;) some say that it is with د; and this is the right. (M.)

صَرْوٌ *A she-camel that makes a grating, or creaking, sound with her tushes, or canine teeth.* (S, O, K.)

صَرِيفٌ inf. n. of 1 in the senses expl. in the last sentence but one of the first paragraph [q. v.]. (S, M, &c.) — See also **صَرِفٌ**. — Applied to milk, (S, M, O, K,) *Just milked*; (K;) brought away from the udder while hot, (S, M, O,) when milked. (S, O.) — Also *Dry* **سَعَفٌ** [or palm-branches]: n. un. with ة: (AHn, M;) [i. e.] **صَرِيفَةٌ** signifies a *dry سَعَفَةٌ*. (K.) And AHn says, (M, O,) in one place, (M,) **الصَّرِيفُ** signifies, (M, O, K,) as some assert, (O,) *What has become dry, of trees*; (M, O, K;) like **الضَّرِيعُ**; (M;) called in Pers. **خَذْخُوش**, (so in copies of the K, in the CK **خَذْخُوش**, and in the O **الْخَذْخُوشُ**, [all app. mistranscriptions, for I find nothing like them in Pers. except partially, i. e. **خُوش** meaning "dry," like **خَشَكٌ**,]) and also called [in Arabic] **القَفْلَةُ** [the tree that has become dry]. (O.) [See also **صَرِيعٌ**, with the unpointed ص.] — Also *Silver*: so in a verse cited voce **إِنْ** (page 107, third col.): (ISk, S, O;) or *pure silver*. (K.) — See also the next paragraph.

صَرِيفَةٌ: see the next preceding paragraph. — Also *A thin, round cake of bread*; syn. **رَقَاقَةٌ**: pl. **صَرْفٌ** and **صِرَافٌ** and [coll. gen. n.] **صَرِيفٌ**. (K.)

صَرْفِيَّةٌ **خَمْرٌ صَرْفِيَّةٌ** *Wine of صَرْفُونٌ*, (S, O, K,) a place, (S, O,) i. e. a town, (O,) in El-'Irák, (S, O,) in the Sawád of El-'Irák near 'Okbará; (O, TA;) not, as it is implied in the K, from another of the same name in Wásiṭ: (TA:) or, as some say, *wine just taken from the دَن [or jar]*; like [as one says] **لَبَنٌ صَرْفِيٌّ**. (O, K.)

صَرَافٌ: see **صَرِيفِيٌّ**; — and see also **صَارِفٌ**.

صَرِيفٌ: see the next paragraph.

صَارِفٌ [act. part. n. of 1: as such having, among other meanings, the meaning of *Grating*, or *creaking*; or *making a grating*, or *creaking*, *sound*: and so **صَرَافٌ**, but properly in an intensive sense; for] the dual of **صَرَافٌ** is used by the poet Abou-Khiraṣh as meaning *two thongs of a sandal that make a creaking sound*: (M;) [and **صَرِيفٌ** likewise means *making a creaking sound with the teeth*: so accord. to Freytag, from Je-reer.] One says, **مَا فِي فَمِهِ صَارِفَةٌ**, meaning *He has not in his mouth a canine tooth* [lit. a

grater or creaker; for **صَارِفَةٌ** *a tooth that makes a grating, or creaking, sound*. (M.) = See also 1, last sentence.

صَارِفَةٌ: pl. **صَوَارِفُ**: see **تَصَارِفُ**, below.

صَارِفٌ One who practices art or artifice or cunning, in the disposal, or management, of affairs; (S, M, O, K;) as also **صَارِفِيٌّ**; (S, O, K;) which latter is applied by the poet Suweyd Ibn-Alce-Kühil El-Yeshkuree [in the like sense] as an epithet to a tongue, in his saying,

• وَلَسَانًا صَارِفِيًّا صَارِمًا •
• كَحَسَامِ السِّيفِ مَا مَسَّ قَطْعَ •

[And a cunning, sharp tongue, like the edge of the sword, what it touches it cuts]. (S, O.) — See also what next follows.

صَارِفِيٌّ i. q. **صَارِفٌ**, (S, M, O, Mgh,) or **صَرَّافٌ**, (K,) and so **صَارِفٌ**, (M, Mgh, K,) i. e. *A money-changer*; (M, Mgh, TA;) except that **صَرَّافٌ** has an intensive signification [app. as meaning *a skilful money-changer*, and hence it is often used in the present day as meaning *a banker*]: (Mgh:) all are applied to him who knows and distinguishes the relative excellence, or superiority, of pieces of money: (Mgh:) these appellations are from **الصَّارِفَةُ**, (S, O,) or from **التَّصْرِيفُ**, (M,) or from **صَرَفٌ** meaning “excellence,” or “superiority,” of one dirhem [or *deenār*] over another, (Mgh, and Mgh on the authority of IF in relation to the first,) because such as excels, or is superior, is turned aside from the deficient: (Mgh:) the pl. is **صَارِفَةٌ** (S, M, O, K) and **صَارِفٌ** (M) and **صَارِيفٌ**, this last occurring in poetry, (S, M, O, K,) by poetic license, for the sake of the measure. (S, O.) — See also **صَارِفٌ**.

صَارِفَةٌ [and **صَوَارِفُ** pl. of **صَارِفَةٌ**] *The varieties, or vicissitudes, of affairs or events*. (M, TA.)

مَصْرِفٌ *A place of turning away or back*: [see also **مُنْصَرَفٌ**]: hence, in the *Kur* [xviii. 51], **وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا**, (TA,) meaning [And they shall not find] a place to which to turn away, or back, from it: (Bd, Jel:) or, a turning away, or back, from it: (Bd:) pl. **مَصَارِفُ**. (TA.)

مَصْرُوفٌ [pass. part. n. of 1: see its verb: — and] see **مُنْصَرَفٌ** = see also **صَرَفٌ**.

مُنْصَرَفٌ i. q. **مُنْقَلَبٌ** [as meaning *Place, or scope, or room, for free action*]. (A, voce **سَرَفٌ** [q. v.]; and so in the *Fáil*.)

مُنْصَرِفٌ is an epithet applied to a verb [as meaning *That is perfectly inflected*], opposed to **ظَرْفٌ مُنْصَرِفٌ** [q. v.]. (TA, voce **قَدَّ**.) — **ظَرْفٌ مُنْصَرِفٌ** and **ظَرْفٌ غَيْرُ مُنْصَرِفٍ** signify the same, respectively, as **ظَرْفٌ مُتَمَكِّنٌ** and **ظَرْفٌ غَيْرُ مُتَمَكِّنٍ**: see art. **مَكَّنَ**. — **وَكَيْلٌ مُنْصَرِفٌ** means *A factor, an agent, or a deputy, who acts according to his own*

free will in the disposal, or management, of an affair.]

مُنْصَرَفٌ is a n. of place, [meaning *A place of turning away or back, like مَصْرِفٌ*], as well as an inf. n. [of 7]. (S.)

مُنْصَرِفٌ and **غَيْرُ مُنْصَرِفٍ** denote the two different sorts of nouns, (O, K,) meaning, respectively, [like **مَصْرُوفٌ** and **غَيْرُ مَصْرُوفٍ**], *Inflected, or declined, with tenween, and not so inflected or declined*. (O, TA.)

صرف

1. **صَرَمَهُ**, (S, M, Mgh, Msh, K,) aor. **صَرَمَ**, (M, Msh, K,) inf. n. **صَرَمٌ** (S, M, Msh, K) and **صَرْمٌ**, (M, K,) or the latter is a simple subst., (M, Msh,) *He cut it*, syn. **قَطَعَهُ**, (S, M, Mgh, Msh,) *in any manner*: [i. e. it signifies also *he cut it through; or he cut it off, or severed it*; for thus the meaning of **قَطَعَهُ** is generally explained:] (M:) or it signifies [only] *he cut it (قَطَعَهُ) so as to separate it*: (M, K:) namely, a thing, (S,) such as a rope, and a raceme of dates. (TA.) One says, **صَرَمَتْ أُذُنُهُ** i. q. **صَلِمَتْ** [i. e. *His ear was cut off, entirely*]. (TA.) And **صَرَمَ النَّخْلَ**, (S, M, Msh, K,) and **الشَّجَرَ**, (M, K,) and **الزَّرْعَ**, aor. as above, inf. n. **صَرَمٌ**, (M,) *He cut off the fruit, or produce, of the palm-trees*, (S, M, Msh, K,) and *the trees*, (M, K,) and *the corn, or the like*; (M;) as also **اصْطَرَمَهُ**. (S, M, K.) — [Hence,] **صَرَمَهُ**, (S, M, MA, K,) [aor. as above,] inf. n. **صَرَمٌ** (S, MA,) or **صَرْمٌ**, (M, MA,) or the latter is a simple subst., (S,) + *He cut him* (i. e. another man); meaning *he ceased to speak to him, or to associate with him; he cut him off from friendly, or loving, communion or intercourse; forsook him, or abandoned him*; syn. **قَطَعَ كَلَامَهُ**; (S, M, K;) and **هَجَرَهُ**: (A and Mgh and K in art. **هَجَرَ**;) or *he cut himself off, or separated himself, from him, namely, his friend; he cut off [or withdrew] his friendship from him*. (MA.) [See an ex. in a verse cited voce **أَبَّ**.] And **صَرَمَ وَصْلَهُ**, aor. as above, inf. n. **صَرَمٌ** and **صَرْمٌ**, + [He cut, or severed, his bond of union,] as indicative of resemblance [to the act of cutting, or severing, properly thus termed]. (M.) — And **صَرَمَ أَمْرَهُ** + [He decided his affair]. (O voce **صَبَّأَ**, q. v. [See also **صَارِمٌ**, and **صَرِيمَةٌ**].) = **صَرَمَ** is also intrans., as syn. with **انْصَرَمَ**, q. v. (M, K.) And [hence] one says, **صَرَمَ عِنْدَنَا شَيْئًا** i. e. + [Worldly good departed] by becoming cut off, or by ceasing, and coming to an end. (TA.) — One says also, **صَرَمَ عِنْدَنَا شَهْرًا**, meaning + *He stopped, stayed, or tarried, with us a month*: (K, TA:) mentioned by El-Mufaḍḍal, on the authority of his father. (TA.) = **صَرَمَ**, (Msh,) [aor. **صَرَمَ**,] inf. n. **صَرَامَةٌ** and **صَرُومَةٌ**, (M,) *It (a sword) was, or became, sharp*, (M, Msh,) and *did not bend*. (M.) — And [hence,] **صَرَمَ** inf. n. **صَرَامَةٌ**, said of a man, (S, M, Msh, K, TA,) as being likened to a sword, (TA,) + *He was, or became, courageous*; (Msh;) or *hardy, strong, or sturdy*, (S, TA,) or *sharp, penetrating,*

or *vigorous and effective*, (M, K, TA,) and *courageous*. (S, M, K, TA.)

2. **صَرَمَهُ** [He cut it; cut it through; or cut it off, or severed it; namely, a number of things considered collectively; or a single thing much, or in several places]: (M:) **تَصْرِيفُ الْحَبَالِ** signifies **تَقْطِيعُهَا** [i. e. *the severing of the ropes*]: the verb being with *teshdced* to denote muchness [of the action], or multiplicity [of the objects]. (S, TA.) [Hence, **تَصْرِيفُ الْأَطْبَاءِ** *The cutting off of the teats of camels*: a phrase mentioned in the TA.]

3. **صَارَمَهُ**, (MA,) inf. n. **مُصَارَمَةٌ**, (KL, TA,) + *He effected a disunion with him*: (MA:) or *he cut him off from himself, being in like manner cut off by him*: (KL:) or *he cut him off from friendly, or loving, communion or intercourse, being so cut off by him: forsook him, or abandoned him, being forsaken, or abandoned, by him: cut him, i. e. ceased to speak to him, being in like manner cut by him: for الصَّارِمَةُ signifies المَهَاجَرَةُ and قَطْعُ الْكَلَامِ*. (TA.)

4. **اصْرَمَ النَّخْلُ** *The palm-trees attained, or were near, to the time, or season, for the cutting off of their fruit*. (S, M, Msh, K, TA.) — And [hence perhaps,] **اصْرَمَ** said of a man, (S, K, TA,) inf. n. **إِصْرَامٌ**, (TA,) + *He was, or became, poor*, (S, K,) *having a numerous family, or household*: (K:) or *in a evil condition, though having in him intelligence* (**تَبَاسُكٌ**): [it is said that] the original meaning is *he had a صَرِمَةٌ*, i. e. *portion, of property remaining to him*. (TA.)

5. **تَصَرَّمَ** quasi-pass. of **صَرَمَهُ**; (M;) i. q. **تَقَطَّعَ** [i. e. *It became cut; cut through; or cut off, or severed*; said of number of things considered collectively; or of a single thing as meaning *it became cut, &c., much, or in many places, or into many pieces*]. (S, K.) — See also 7, in three places. = Also + *He affected hardness, strength, sturdiness, and endurance, or patience; or constrained himself to behave with hardiess, &c.* (S, K.)

6. **تَصَارَمُوا** + *They cut, forsook, or abandoned, one another*; (MA;) *they separated themselves, one from another*; (KL, in which only the inf. n. is mentioned;) *they severed the bond of union, or communion, that was between them; disunited, or dissociated, themselves, one from another*; syn. **تَفَاطَعُوا**. (S, MA, in the former of which only the inf. n. is mentioned.)

7. **انْصَرَمَ** *It became cut; cut through; or cut off, or severed*; (S, M, K, TA;) quasi-pass. of **صَرَمَهُ**; (M, TA;) said of a rope [&c.]; and so **انْصَرَمَ النَّاسُ**, (M, K, TA.) — [Hence,] **انْصَرَمَ مِنَ النَّاسِ** + *He separated himself from mankind*; said of the wolf and of the crow [&c.]. (ISK, S, M.) And **انْصَرَمَ اللَّيْلُ** + *The night went away, or departed*; as also **تَصَرَّمَ**: (Msh;) and **انْصَرَمَ الشِّتَاءُ** + *The winter ended*; and **تَصَرَّمَ** + *The year ended*: (TA:) and **انْصَرَمَ الْقِتَالُ** + *The fighting ended, or ceased*. (Mgh.)

8. اصطومه: see 1, third sentence.

صرم *Shin*: [or leather:] (S, Mgh, Mṣb, K:) a Pers. word (S, Mṣb) arabicized, (S, Mgh, Mṣb, K:) originally جرم [correctly جرم]. (Mgh, Mṣb, TA.)

صرم is an inf. n. like صرم, (M, K,) or a simple subst.: (M, Mṣb:) [see the first paragraph, in three places: in one of its senses, there expl.,] it is syn. with هجران and قطيعة: (TA:) and صريمة [likewise] signifies † Separation from a friend: pl. صرم. (MA.) [This pl. is app. there mentioned as of صريمة; but it is more probably of صرم.] = صرم الديك: see ديك.

صرم *Tents* (أبناط) (S, M,) of men, (S,) collected together, (S, M,) separate from [those of other] men: (M:) or i. q. صرب, (O in art. صرب,) which means a few tents [بوت] [in the O, erroneously, بوت] of the weak sort of the Arabs of the desert: (IAḡr, O, K, TA; all in art. صرب:) and hence, (M,) a company (M, Mṣb, K, TA) of men, (Mṣb, TA,) not many; or simply a company (TA) alighting and abiding with their camels by the side of the water: (Mṣb, TA:) pl. أصرام [a pl. of pane.] (S, M, Mṣb, K) and أصرم, (S,) or أصريم, (M,) or both, (K,) but accord. to IB the latter of these two is the right, [being a pl. pl., i. e. pl. of أصرام,] (TA,) and صرمان, (Sb, M, K,) with dāmm. (K.) — And i. q. صرب. (K. [So, app., in all the copies; accord. to the TK as meaning A sort, or species: but I think it most probable that this is a mistranscription for صرب, with which, as has been stated above, صرم is syn. accord. to the O.]) = Also i. q. خف منعل (M) or خف منعل (K) [i. e. A soled boot: that خف here means a boot, not a camel's foot, is indicated by its being immediately added by SM that] صرم signifies A seller thereof. (TA.)

صومة [an epithet applied to a man, but used as a subst., and therefore having for its pl. صومات]. One says, هو صومة من الصومات, [the last word said to be thus (محرّكة) in the TA, but in the CK (in which as well as in my MS. copy of the K is omitted) written الصومات,] meaning † He is [a person] slow to revert from his anger. (K, TA.) = Also, [if not a mistranscription for صومة,] A portion of silver, melted, and cleared of its dross, and poured forth into a mould. (TA.)

صومة A herd, or detached number, of camels, (S, M, Mgh, Mṣb, K,) consisting of about thirty: (S:) or from twenty to thirty: (M, K:) or from thirty to five and forty: (M:) or to fifty, and forty: (K;) if amounting to sixty, termed صدعة: (TA: [but see this latter word:]) or from ten to forty: (M, Mṣb, K:) or from ten to some number between that and twenty: (M, K:) or more than a دود [which is at least two or three] up to thirty: (T voce إبيل:) or about forty: (Ḥam p. 753:) or less than a هجمة, which is a hundred or

nearly a hundred: (Id. p. 637:) pl. صرم. (S, M, Mṣb.) — A portion of property. (TA.) — And A detached portion of clouds: (S, M, Mṣb, K:) pl. as above. (S, M.) — See also صريمة. — And see صومة.

صرام and صرام The cutting off of the fruit of palm-trees: (S, Mṣb, and L voce جداد:) and (L voce جداد) the time, or season, thereof: (S, L:) or the time, or season, of the ripening of the fruit of palm-trees. (M, K.) = صرام: see the next paragraph, in two places.

صرام: see صام. = Also The last milk [remaining in the udder] after what is termed التغزير [which is variously explained (see 2 in art. غرز), in the CK and in one of my copies of the S erroneously written التغزير,] which a man draws when in need of it. (S, K.) Bishr says,

- إِلَّا أَبْلَغَ بَنِي بَعْدَ رَسُولًا
- وَمَوْلَاهُمْ فَقَدْ حَلَبْتَ صَرَامَ

[Now deliver thou to Benoo-Sand a message, and to their chief, that the last milk in the udder has been drawn]: (S:) the last two words [the latter of which is written in the CK صرام] are a prov., meaning † the excuse has reached its uttermost: (S, K:) thus says AO: (S:) IB says that صرام in the saying of Bishr means the she-camel that is termed الصرماء, that has no milk; [i. e. that the phrase means the she-camel that has now no milk has been milked;] and that he makes it a proper name; and that he [also] means thereby the latter of the two senses here following. (TA.)

الصرام is also one of the names for War, or battle; (As, S, K; *) and so صرام, [indecl.,] like قظام: (K:) and one of the names for calamity, or misfortune. (As, S, K. * [See also صيرم.])

صرام: see صرام. — Sometimes it is applied to signify Palm-trees themselves; because the fruit is cut off: so in a trad. (TA.)

صروم: see صارم, in two places. — Also a she-camel that will not come to the watering-trough to drink until it is left to her unoccupied; (K, TA;) cutting herself off from the other camels. (TA.)

صريم i. q. مَصْرُوم, (M, Mṣb,) Cut; cut through; or cut off, or severed: (S, Mṣb, K:) and having the fruit cut off; syn. مَجْدُود; (S, K;) applied to palm-trees (نخل). (M.) And the former, A heap (كُدْس) of corn or the like that has been cut, or of which the produce has been cut off; syn. مَصْرُوم. (M, TA.) And Whose ear has been cut off entirely (الذي صُرِمَتْ) (أذنه): pl. صرم. (TA. [See also the fem., with ة, voce بَحِيرَة, where the pl. is said to be صرم.]) — [Applied to the lungs, it means properly Burst asunder. Hence the saying,] جاءَ صريمَ سحرٍ, [so in copies of the K, accord. the TA سحر, but correctly either سحر or سحر q. v., in the CK

and صريم, which last word is obviously wrong,] meaning † He came disappointed of attaining what he desired, or sought, and in a state of despair. (K, TA.) And هُوَ صريمٌ سحرٌ عَلَى هَذَا [i. e. صريمٌ سحرٌ or سحرٌ] † He is wearied and eager for this thing, or affair. (TA.) — Also † An affair decided, determined, or resolved, upon. (M, TA.) — Used as a subst., see صريمة, in two places. — Also † The daybreak, or dawn; (S, M, K;) because cut off from the night; (M;) as also † صريمة: (S:) and the night; (ISk, M, K;) because cut off from the day; (M;) or the dark night: (S:) thus having two contr. meanings: (S, K;) and a portion thereof; (Th, M, K;) i. e., of the night; (TA;) as also † صريمة: (M, K;) and صريمًا اللَّيْلُ the first and last parts, or beginning and end, of the night. (TA.) The phrase in the Kur [lxviii. 20] فَأَصْبَحَتْ كَالصَّرِيمِ means [And it became in the morning] burnt up and black like the night: (S, M, Bd, TA:) or like the dark night, being burnt up: (Er-Rāghib, TA:) or like the black night: (Kātādah, TA:) or like the day, by its whiteness from excessive dryness: (Bd:) or like that garden of which the fruits have been cut off: (Bd, TA:*) or like the sands [that are termed صريم (see صريمة)]: (Bd:) or the meaning of صريم in this instance is that which here next follows. (TA.) — Black land, that does not give growth to anything. (K.) — And A piece of wood, or stick, which is placed across upon the mouth of a kid, (M, K,) or of a young weaned camel, and then tied to his head, (M,) in order that he may not suck. (M, K.) = See also صارم.

صرامة † A man (TA) who follows his own opinion, cutting himself off from consultation with others: (M, TA:) or who acts with penetrative energy, or vigourousness and effectiveness, in the performing of his affairs: an inf. n. used as an epithet. (TA.)

صرامة What is cut off [of the fruit] of palm-trees. (Lh, M.)

صريمة Land (أرض) of which the seed-produce has been reaped: (S, K:) of the measure فَيْعَلَة in the sense of the measure مَفْعُولَة. (TA.) — And A portion, (S, M, K,) or large portion, (TA,) detached from the main aggregate, of sand; (S, M, K;) as also صريم: (M, K:) [or the latter is a coll. gen. n., being used in a pl. sense:] one says أَقْعَى صَرِيمَة (S) or صريم (K) [A viper of a detached sand-heap or of detached sand-heaps]; like as one says حَيَّةٌ خَلَبٌ. (S in art. خل.) — And A group, or an assemblage, (S,) or a detached number, (M,) of the trees called غَصَا, and سَمَر, (S, M,) and of palm-trees; and likewise † صريمة, of أَرْطَى, and of سَمَر. (M.) — See also صريم, in two places. = Also † Decision, or determination, (S, M, K, TA,) عَلَى شَيْءٍ [to do a thing]: (S, TA:) and the deciding of an affair, (M, K, TA,) and the firm, or sound, execution thereof: (TA:) or an object of want upon accomplishment of which one has decided,

or determined; as also **عَزِيمَةٌ**: (AHeyth, TA:) pl. **صَرَائِرُ**. (TA.) One says, **هُوَ مَاضٍ الصَّرِيْمَةِ**, **الصَّرَائِرِ** [He is effective of decision &c. and of decisions &c.]. (TA.) — See also **صَرَمٌ**.

صَرِيْمَةٌ A detached number [or a small detached number, for it is app. dim. of **صَرْمَةٌ**] of camels. (TA.)

صَارِمٌ: see **صَارِمٌ**. — Also A preparer, or seller, of **صَرَم**, (MA,) whence it is derived, (Mgh,) i. e. skin, or leather: (MA:) or it signifies as expl. voce **صَرَمٌ**, last sentence. (TA.)

صَارِمٌ Cutting; cutting through; or cutting off, or severing; and Sb says that **صَرِيْمٌ** is used in the same sense, like as **ضَرِيْبٌ** in the phrase **ضَارِبٌ ضَرِيْبٌ قِدَاجٍ**. (M.) **ضَارِبٌ ضَرِيْبٌ** is used in the sense of **قَدَاجٍ**. (M.) **إِنْ كُنْتُمْ صَارِمِينَ**, in the Kur [lxviii. 22], means *If ye be deciding, or determining, upon the cutting off of the fruit of the palm-trees.* (TA.) — And † A man cutting, or severing, his bond of union; or one who cuts, or severs, that bond; and so [but in an intensive sense] **صَارِمٌ** and **صَرِيْمٌ**; (M;) or this last signifies, (M, K,) as also **صَارِمٌ**, (K,) having strength to cut, or sever, (M, K,) the bond of his union. (M.) — Also, applied to a sword, (S, M, Mgh, K,) and [in an intensive sense] **صَرِيْمٌ**, (M, K,) Sharp, (S, M, Mgh, K,) and not bending: (M:) pl. of the former **صَوَارِمٌ**. (TA.) — And the former, (S, M, K, TA,) applied to a man, (S, M, TA,) as being likened to a sword, (TA,) † *Hardly, strong, or sturdy*, (S, TA,) or *sharp, penetrating, or rigorous and effective*, (M, K, TA,) and *courageous*. (S, M, K, TA.) — And **الصَّارِمُ** † *The lion*. (K, TA.)

صَرِيْمٌ A calamity (K, TA) that extirpates everything. (TA. [See also **صَارِمٌ**, last sentence.]) — Also *Firm, or sound, of judgment*. (K.) — And i. q. **وَجَبَةٌ**, (S, M, K,) like **صَبِيْرٌ**, (TA,) i. e. *An eating once in the day*: (M, K, TA:) or, accord. to Yaqkoob, *an eating at the time [of morning] called الضَّحَى* (M, TA) [and not again] to the like time of the morrow: (TA:) one says, **فَلَانٌ يَأْكُلُ الصَّرِيْمَ** (S, M, K*) i. e. [Such a one eats] once (K, TA) in the day: but AHut says, I asked El-Aṣma'ee respecting the **بَزْمَةٌ** and the **صَرِيْمٌ**, and he said, I know it not: this is the language of the devil. (TA.)

أَصْرَمٌ A man having the extremity of his ear cut off. (Mgh.) — See also **مُصْرَمٌ**. — Also [the fem.] **صَرْمَاءٌ** A she-camel having little milk; (M, K;) because her abundance of milk has become cut off: (M:) pl. **صَرْمٌ**. (K.) See also **صَارِمٌ**. [In the Ham, p. 230, it is implied that it signifies A she-camel such as is termed **مُصْرَمَةٌ** as meaning whose **أَخْلَافٌ** (or teats) have been cut off: for it is there said that the poet 'Orweh has applied the term **صَرْمَاءٌ** to † a cooking-pot, likening it to the she-camel termed **مُصْرَمَةٌ** meaning as expl. above.] — Also, (S, K,) or **صَرْمَاءٌ**, (M,) A desert in

which is no water. (S, M, K. [See also one of the explanations of the dual, here following.]) — **الْأَصْرَمَانِ** signifies *The wolf and the crow*; (ISk, S, M, K;) because of their separating themselves (ISk, S, M) from mankind: (ISk, S:) and *the [bird called] صُرْدٌ and the crow: and the night and the day*; (K, TA;) because each is cut off from the other. (TA.) El-Marrār says,

• عَلَى صَرْمَاءٍ فِيهَا أَصْرَمَاءُ
• وَخَرِيْتُ الْفَلَاةِ بِهَا مَلِيْلٌ

[Upon a waterless desert, in which are its wolf and crow, and in which the skilful guide of the desert is burned by the sun]. (ISk, S, M.) And **تَرَكْتُهُ يَوْحِشَ الْأَصْرَمَيْنِ** is a saying mentioned by Lh, but not expl. by him: (M, TA:) ISd says, (TA,) in my opinion it means, [I left him in] the desert, or waterless desert: (M, TA:) or, accord. to Z, in a desert, or waterless desert, in which was nothing but the wolf and the crow. (TA.)

مُصْرِمٌ A narrow place, that quickly flows with water: (K, TA:) so called because the flow of water is quickly cut off from it. (TA.)

مُصْرِمٌ A possessor of a **صَرْمَةٌ** of camels. (TA.) — And [hence], as also **أَصْرَمٌ**, (M, K,) *Having little property*: (M:) or *poor, [and] having a numerous household, or family*. (K.) One says, **كَلَّا تَبْجَعُ مِنْهُ كَيْدَ الْبُصْرِمِ** [*Herbage by reason of which the liver of him who has little property is pained*]; i. e., abundant, so that when he who has little property sees it, he grieves that he has not many camels which he may pasture upon it. (M.)

مُصْرَمٌ The curved knife of the parer of spinulles. (S, MA, K.)

مُصْرَمَةٌ A she-camel whose [fore or hind] pair of teats have been cut off, (S, M, K,) in order that the **إِحْلِيلُ** [or orifice through which the milk passes forth from the udder of each teat] may dry up and the milk not issue, for the purpose of giving greater strength to her: and (AA used to say, S) this is sometimes in consequence of the stoppage of the milk, something having happened to the udder, for which it is cauterized, and her milk stops, (S, K,) no milk ever issuing from the udder: (S:) see also **صَرْمَاءٌ**, voce **أَصْرَمٌ**: or **مُصْرَمَةُ الْأَطْبَاءِ** means a she-camel treated (**عُولِجَتْ**) so that her milk has stopped. (Mgh.)

مُصْرَوْمٌ: see **صَرِيْمٌ**, first and second sentences.

صرى

1. **صَرَى**, (S, M, Mgh,) aor. ʾ, (Mgh,) inf. n. **صَرَى**, (M, Mgh,) said of water, *It remained, or stagnated, long: or it remained long, and became altered [for the worse]*: (S, Mgh:) or, said of water and of milk, *it remained so that its flavour became altered [for the worse]*: (M:) or, said of milk, *it remained undrawn from the udder, so that its flavour became bad, or corrupt*. (TA.)

And **صَرَى الدَّمْعُ** *The tears collected [in the eye] and did not run*. (TA.) — [Hence,] **صَرِيْتُ النَّاقَةُ**, (Fr, M, Mgh, TA,) aor. as above, (Mgh,) and so the inf. n.; (M, Mgh, TA;) but Ibn-Buzurj says **صَرَتْ**, aor. ʾ; (TA;) *The she-camel's milk became collected in her udder*; (M, Mgh, TA;) as also **أَصْرَتْ**. (M, TA.) — And **صَرَى فِي يَدِهِ**, (S, M, IKtt, TA,) with **kesr**; (S, TA;) or **صَرَى فِي يَدِهِ**; (thus accord. to the K;) *He (a man) remained in his hand, as a pledge*, (S, M, K, TA,) held in custody. (S, K, TA.) — And **صَرَى** [thus written without any syll. sign, app. **صَرَى**] i. q. **إِنْقَطَعَ** [*It, or he, became cut off, cut short, or stopped*; &c.: quasi-pass. of **صَرَاهُ** in one of the senses of the latter]: from **IAqr**. (TA.) — **صَرَاهُ**, (IKtt, Mgh, TA,) aor. ʾ, (Mgh,) inf. n. **صَرَى**, (IKtt, Mgh, TA,) *He confined it, namely, water, in a resting-place or a vessel; and in like manner, milk, and tears*: (IKtt, TA:) or *he collected it, namely, water, and it remained long and became altered [for the worse], or remained or stagnated long; and in like manner, but in an intensive sense*, **صَرَاهُ**. (Mgh.) One says also of cows [and the like], **تَصْرِى اللَّبَنُ فِي صُرُوعَيْنِ** *They confine and collect the milk in their udders*. (TA.) And [of a man] one says, **صَرَى الْهَاءَ** *He retained the ماء [i. e. sperma] in his back a long time*, (S, M, K, TA) by abstaining from sexual intercourse. (M, K.) — [Hence,] **صَرِيْتَهَا**, (M, Mgh,) aor. ʾ, inf. n. **صَرَى**; (Mgh;) and **نَصْرِيْتُهُ**, (S, M, Mgh,) inf. n. **نَصْرِيْتُهُ**, (S, Mgh,) but the latter verb has an intensive meaning; (Mgh;) and **أَصْرِيْتَهَا**; (M;) namely, a ewe or she-goat, (S,) or a she-camel, (M, Mgh,) and any other milch animal, (M,) *I caused the milk to collect in her udder*, (S, M, Mgh,) by abstaining from milking her for some days. (S, M.) — Also, i. e. **صَرَاهُ**, (M, K,) aor. ʾ, (K,) inf. n. **صَرَى**, (M,) i. q. **قَطَعَهُ** [*He cut it off, cut it short, or stopped it; &c.*]; (M, K;) namely, a thing. (M.) You say, **صَرَى بَوْتُهُ**, inf. n. as above, meaning **قَطَعَهُ** [*He, or it, cut short, or stopped, his urine*]. (S.) And **صَرِيْتُ الْهَاءَ** [app. *I cut short, or stopped, the drawing of the water*; for it is expl. as said] **إِذَا اسْتَقْبَلَتْ ثَمْرَ قَطْعَتِ**. (S.) And **مَا يَصْرِيكَ مَتَى أَى عَبْدِي**, occurring in a trad., means *What cuts short (يَقْطَعُ) thine asking of Me [O my servant]?* (TA.) — And i. q. **دَفَعَهُ** [*He repelled it*]. (M, K.) One says, **صَرَى اللَّهُ عَنْهُ شَرَّهُ** i. e. **دَفَعَ** [*God repelled, or may God repel, from him his, or its, evil, or mischief*]. (S.) — And i. q. **مَنَعَهُ** [*He prevented it, &c.*]. (S, M, K.) Dhu-r-Rummeh says,

• وَوَدَعْنِ مُشْتَاقًا أَصْبَنَ فَوَادَهُ
• هَوَاهُنَّ إِنْ تَرَى صَرَهُ اللَّهُ قَاتِلَهُ

[And they bade farewell to one affected with desire, whose heart they had smitten; the love of them, if God had not prevented it, had been his slayer]. (S. [But this verse may be well rendered as an ex. of **صَرَاهُ** in the sense next following, which is also a meaning of **مَنَعَهُ**: in the M, it is

cited as an ex. of **صَرَاهُ** in the sense of **دَفَعَهُ**.] — Said of God, (M,) *He protected, defended, guarded, or preserved, him*: (M, K:) or (M) *He saved him* (M, K) *from destruction, or perdition*: (K:) or (M) *He sufficed him*: (M, K:) or *He aided him*. (TA.) — **صَرَى بَيْنَهُم**, (K,) or **صَرَى** (S, M,) *He decided [between them, or the case between them]*; (S, K;) namely, persons who had applied to him as a judge: (S:) or *he rectified, or adjusted, the case between them*. (M.) — **صَرَى** also signifies **عَطَفَ** [*He bent, or inclined*]: (K, TA:) [app. intrans., or trans. by means of **بِ**, for] a poet uses the phrase **صَرَيْنَ بِالْأَعْنَاقِ** [*They bent, or inclined, with the necks*]. (TA.) [But it is said in the TK that **صَرَاهُ** means **عَطَفَهُ** *He bent, or inclined, it.*] Accord. to Ibn-Buzurj, **صَرَتِ النَّاقَةُ عُنُقًا** means *The she-camel raised her neck by reason of the heaviness of the burden*. (TA.) — Also *He preceded, or went before*; syn. **تَقَدَّمَ**. (IAar, K.) [Accord. to the TK, one says **صَرَى الْقَوْمُ**, meaning **تَقَدَّمَهُ** *He preceded, or went before, the people, or party.*] — And [the contr., i. e.] *He receded, or retreated*; or *became, or remained, or lagged, behind*; syn. **تَأَخَّرَ**. (IAar, K.) [Accord. to the TK, one says **صَرَى عَنْهُمْ**, meaning *He receded, or retreated, from them*; &c.]. — Also *He, or it, was, or became, high*; syn. **عَلَا**. (IAar, K.) — And the contr., i. e. *He, or it, was, or became, low*; syn. **سَفَلَ**. (IAar, K.)

2: see 1, former half, in two places.

4: see 1, former half, in two places. — **اصرى** also signifies *He sold a ewe or she-goat*, (K, TA,) or a she-camel, (TA,) *whose milk had been caused to collect in her udder in consequence of her not having been milked for some days; such as is termed مُصْرَاةٌ*. (K, TA.)

8. **اِصْرَاهُ** *q. v.* [the **د** in each being substituted for **ت**]: see the latter, in art. **زرى**.

صَرَى, (S, M, Mṣb, K,) an inf. n. used as an epithet, (Mṣb,) and **صَرَى**, (S, M, K,) [and Freytag adds **صَرَى**, as from the K, in which I do not find it,] *Water remaining, or stagnating, long, accord. to Fr*; (S;) or *that has remained, or stagnated, long*: (Mṣb:) or *water remaining long, (K,) or that has remained long, and become altered [for the worse]*, (S, M, Mṣb,) accord. to AA. (S.) And the first, (M, K,) an inf. n. used as an epithet, (TA,) *Milk that has remained* (M, K) *long* (K) *so that its flavour has become altered [for the worse]*; (M, K;) as also **صَرَى**, which is in like manner applied to water: (M:) or *milk left [long] in the udder of the camel, not drawn, so that it becomes salt and windy*: (IAar, TA:) or *milk drawn in the night from a camel abounding therewith, having a bad and burning flavour*. (Az, TA.) And, (M, K,) some say, (M,) [used as a subst.,] *A portion remaining* (M, K) *of milk* (M) *in the udder*, (Ham p. 661,) *and of water*. (TA.) And **دَمْعٌ** that have become collected: and the sing. [or epithet applied to a single tear (**دَمْعَةٌ**)] is **صَرَاةٌ**. (M.) And **نُطْفَةٌ صَرَاةٌ** [*Sperma of a man*] altered [for

the worse]: and *long retained by him in his back*. (M. [This is also mentioned in the S, app. in the latter of these senses; the meaning being there only indicated by the context.]) — For the fem., **صَرَاةٌ**, see also **مُصْرَاةٌ**.

صَرَى: see **صَرَى**, first sentence: — and see also **مُصْرَاةٌ**.

صَرَى: see **صَرَى**, first sentence. — In relation to a she-camel it is *Her being pregnant twelve months, and bringing forth, and then yielding her biestings, or having her biestings milked*: mentioned by Az. (TA. [But what is meant by this is, to me, doubtful; for sometimes an inf. n., and sometimes an epithet, and sometimes a subst., is expl. in this manner.])

صَرَى [part. n. of **صَرَى**]: see **صَرَى**. — Also *A she-camel whose milk has collected in her udder*. (Mṣb.) [See also **مُصْرَاةٌ**.]

صَرَاةٌ *Milk collected [in the udder]*: a poet says,

وَكُلُّ ذِي صَرَاةٍ لَا يَدَّ مَحْلُوبٌ

[And whatever udder has milk must be milked]. (TA.)

صَرَاةٌ: see **مُصْرَاةٌ**.

صَرَاةٌ, applied to a man and to a beast, *Whose [i. e. sperma] has collected in his back*. (TA.) — Also *The [bird called] بَيَامَةٌ* [n. un. of **بَيَامٌ**, q. v.]: and the [bird called] **سَمَامَةٌ** [n. un. of **سَمَامٌ**, q. v.]. (TA.)

صَرَاةٌ *Colocynths* (S, M, K, in the CK [erroneously] **صَرَاةٌ** [expressly said in the TA to be with fet-h and medd,]) *when they become yellow*; (S, M;) as also **صَرَايَاتٌ**: (so in one of my copies of the S [in which it is shown to be correct by an ex. in a verse of Suleyk there cited: in the M and TA **صَرَايَا**, which I think a mistranscription]: in the other of my copies of the S omitted:) one thereof is termed **صَرَاةٌ**. (S, M, K.) [In the M and K, **صَرَاةٌ** is termed pl. of **صَرَاةٌ**; but it is properly speaking a coll. gen. n., originally **صَرَايٌ**.] — **صَرَاةٌ** also signifies *The water in which colocynths have been steeped*. (M, K.)

صَرَى *One who acts with boldness towards the wife of his father*: (K, TA:) such was Ibn-Mukbil. (TA.)

صَرَاةٌ: see **صَرَاةٌ**, in two places.

صَرَى: see **مُصْرَاةٌ**, below.

صَارَ [net. part. n. of **صَرَى**: as such signifying] *Guarding or preserving* [&c.], or *a guarder or preserver* [&c.]. (TA.) — [Hence,] *A sailor*: (S, M, K:) because he guards, or preserves, the ship: (TA:) pl. **صَرَاةٌ** (S, M, K) and (M, K) pl. **صَرَايُونَ** and **صَرَايِي**. (M, K.) [But see **صَرَايِي** in art. **صَرَى**.] — Also [said to signify] *The transverse piece of wood in the middle of the ship*: (M, K:) [but] IAth says that it is the **دَقْلٌ** [i. e. mast] of the ship, which is set up in the middle thereof, and upon which is the **شِرَاعٌ** [or sail: it

is now commonly called **صَارِيَّةٌ** and **سَارِيَّةٌ**: both of which are also sometimes applied to a column]: pl. **صَوَارٍ**. (TA.)

صَارِيَّةٌ *A well (رَكِيَّةٌ) of which the water is old, altered for the worse, and overspread with [the green substance termed] عَرْمَضٌ*: (K, TA:) mentioned by Az. (TA.) — See also **صَارٍ**, last sentence.

مُصْرَاةٌ *A ewe, or she-goat, whose milk has been caused to collect in her udder by her not having been milked for some days*; (S, K;) as also **صَرَى**, like **رَبَى**; (so in copies of the K; [but this, if correct, should be mentioned in art. **صَرَى**, in which the former is also mentioned; accord. to the TA, however, it seems to be **صَرَى**, without teshdeed, for it is there said to be like **رَبَى**];) both likewise applied to a she-camel, and to a cow; (TA;) and **صَرَاةٌ** signifies the same, (K,) applied to a she-camel and to a ewe or she-goat; (TA;) and so, applied to a she-camel, **صَرَايَا**, of which the pl. is **صَرَايَا**, (M, K,) an irreg. pl. (M.) [See also **صَرَى**.] — Abou-'Alee, in the **Bārī**, makes it syn. with **مُصْرَاةٌ**; and so says the Imām Esh-Shāfi'ce; as though originally **مُصْرَاةٌ**: but Suh, in the R, disallows this. (TA.)

صطب

أَصْطَبٌ is the pl., and **أَصِطْبٌ** is the dim., of **إِصْطَبٌ**, q. v. (TA in art. **إِصْطَبٌ**.)

أَصْطَبَةٌ [i. q. **أَسْطَبَةٌ**, q. v.]; *Tw*; i. e. *what falls from flax in the process of combing*. (M, K.)

مِصْطَبٌ [app. a mistranscription for **مِصْطَبَةٌ**, or **مِصْطَبَةٌ**, like **مِصْطَبَةٌ**, q. v.]; *A blacksmith's anvil*: so in the T, on the authority of IAar. (TA.)

مِصْطَبَةٌ (so in copies of the K) [and **مِصْطَبَةٌ**, like **مِصْطَبَةٌ**, or **مِصْطَبَةٌ**, (so accord. to the TA, with teshdeed to the **ب**, [but the word is of frequent occurrence and commonly written without teshdeed,]) *A place where people assemble*, (AHeyth, TA,) *like a دُكَّانٌ*, [i. e. *a hind of wide bench, of stone or brick &c., generally built against a wall, for the purpose of sitting upon it*: (AHeyth, K, TA:) Az heard an Arab of the desert, of the tribe of Fezārah, apply this word to a square, flat-topped pile of earth, raised for the purpose of passing the night upon it: (TA:) also, [sometimes, app. in late ages,] *a hospice for strangers; or a place in which the poor and the beggars assemble*: (MA, and Har p. 375:) not [originally, or properly,] an Arabic word: (Har ubi suprā:) [see more in art. **صطب**, for it is a dial. var. of **مِصْطَبَةٌ**,] of the dial. of Baghdād: (MA:) [the pl. is **مِصْطَبٌ**.] — See also the next preceding paragraph.

صعب

1. **صَعِبَ**, (S, A, MA, Mṣb, K,) aor. **صَعَبَ**, (A, K,) inf. n. **صُعُوبَةٌ**; (S, MA, Mṣb, K;) and **صَاعِبٌ**;

(S, A, MA, Msh, K;) and **صَعِبَ**, (IAar, K,) inf. n. **إِصْعَابٌ**; (IAar, TA;) *It* (a thing, Msh, or an affair, or event, S, MA, Msh, K) *was*, or *became*, **صَعِبَ**, (S, A, &c.) i. e. *difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing.* (A, MA, K.) One says, **استصعب** عَلَيْهِ الْأَمْرُ, (S, MA, Msh,) like **صَعِبَ**, (S, Msh,) *The affair, or event, was, or became, difficult, &c., to him.* (MA.)

2. **صَعِبَهُ**, (K,) inf. n. **تَصْعِيبٌ**; (TA;) [and] **تَصْعَبُهُ**, (A,) inf. n. **إِصْعَابٌ**; (KL;) and **تَصْعَبُهُ**; (K;) *He made, or rendered, it* **صَعِبَ**, (A, K,) i. e. *difficult, hard, &c.* (A, K, KL.)

4. **اصعب**: see 1. — Said of a camel, *He was, or became, صَعِبَ* [meaning *refractory, or untractable*]: (K, TA:) [and in like manner one says **استصعب**: (see its contr. **استصعب**;) and **تصعب**, which is also said of a man:] and **اصعب** said of a camel, *he was unriden, (A, TA,) and untouched by a rope.* (A.) — Also, said of a man, *His camel was, or became, refractory, or untractable.* (L, TA.) = **اصعبه**: see 2. — Also *He left him* (i. e. a camel) *unriden, (S, K, TA,) and untouched by a rope, so that he became refractory, or untractable.* (S, K.) [See **مُصْعَبٌ**]. — And *He found it* (i. e. an affair, or event, S, Msh, or a thing, K) *to be* **صَعِبَ** [i. e. *difficult, hard, &c.*]; (S, Msh, K;) as also **استصعبه**: (Msh, K;) or both signify *he saw it, or held it, to be so.* (TA.) [See an ex. of the former in a verse cited voce **رَيْثٌ**.]

5. **تصعب**, intrans.: see 4. = **تصعبه**: see 2.

10. **استصعب**, intrans.: see 1, in two places: — and see also 4. = **استصعبه**: see 4.

صَعِبٌ *Difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing*; (A, MA, K;) contr. of **سَهْلٌ**; (Mgh, TA;) as also **صُعُوبٌ**: (T, O, K, TA:) pl. of the former **صِعَابٌ**; (Msh;) and of the latter, **صُعَابِيٌّ**. (T, TA.) One says **أَمْرٌ صَعِبٌ** *A difficult, hard, or distressing, affair or event.* (A.) And **عَقَبَةٌ صَعِيَّةٌ** (thus in the A, but in the Msh and TA without any syll. signs, [A mountain-road] *difficult, hard, or distressing*: (TA:) pl. **عِقَابٌ صِعَابٌ** (A, Msh*) and **صُعَابَاتٌ** with sukoon [to the ع because the word is an epithet; for if it were a subst., it would be **صُعَابَاتٌ**]. (Msh.) [Or **عَقَبَةٌ صَعِيَّةٌ** may perhaps be meant in the TA, i. e. *A difficult, hard, or distressing, stage of a journey.*] — Also *Refractory, untractable, in-compliant, obstinate, or stubborn*; (K, TA;) contr. of **ذَلُولٌ**; (S, A, TA;) applied to a camel, (S, A,) or to a beast; (TA;) [and to a man;] fem. **صَعِيَّةٌ**, (S, TA,) which is applied to a woman: (S:) and the pl. of this is **صِعَابٌ**, [as of the masc.,] (TA,) and **صُعَابَاتٌ**, applied to women, with sukoon [to the ع because the word is an epithet]. (S, TA.) **رَكِبَ النَّاسُ الصَّعْبَةَ وَالذَّلُولَ**, occurring in a trad. of I'Ab, [lit. *The people rode the refractory and the tractable she-camel,*] means † *the people entered upon difficult and easy affairs*; i. e. they cared not for things, nor were cautious respecting

what they said and did. (L, TA.) — [Hence,] **الصَّعْبُ** *The lion*; (O, K;) because of his untractableness. (TA.)

صُعُوبٌ: see the next preceding paragraph, first sentence, in two places.

صَاعِبٌ *Land containing stones such as fill the hand, and other stones, which is tilled, or cultivated.* (K, TA.)

مُصْعَبٌ *A stallion [of camels]: (S, K:) and a camel, (S, A,) or a stallion [of camels], (ISK, TA,) left unriden, and untouched by a rope, (ISK, S, A, TA,) so as to become refractory, or untractable: (S:) or an unbroken camel, upon whose back nothing is allowed to be put: (L, TA:) pl. **مُصَاعِبٌ** and **مُصَاعِبٌ**. (ISK, TA.) — It is also applied as an epithet to a man, (A, Msh, TA,) meaning **مُسَوِّدٌ** [i. e. † *Made a chief or lord &c.*]: (TA:) pl. **مُصَاعِبٌ**. (A, Msh.) One says, **فُلَانٌ مُصْعَبٌ مِنَ الْمُصَاعِبِ** [Such a man is one of those who have been made chiefs or lords &c.]; like as one says, **قَرَمَ مِنَ الْقُرُومِ**. (A.)*

مُصْعَبٌ *A man whose camel is refractory, or untractable: occurring in a trad.* (L, TA.)

صعتر

صَعْتَرٌ *I. q. صَعْتَرٌ [q. v.]: (K, and S and Msh in art. صَعْتَر:) it grows in the country of the Arabs, and is of two kinds, سَهْلِيٌّ [i. e. of the plain] and جَبَلِيٌّ [i. e. of the mountain]: (AHn, TA:) when strewn in a place, it drives away venomous or noxious reptiles and the like, (K,) such as serpents and scorpions. (TA.)*

صعد

1. **صَعَدَ فِي السَّلَامِ**, (S, A, Msh, K,) aor. ٤, (Msh, K,) inf. n. **صُعُودٌ** (S, Msh, K) and **صَعَدَ** and **صَعَدَ**; (Ham p. 407;) and **تَصَعَّدَ**, (A,) or **اَصْعَدَ**, (L,) inf. n. **اَصْعَادٌ**; (K;) and **تَصَاعَدَ**, (A,) or **اَصْعَدَ**, (L,) inf. n. **اَصْعَادٌ**; (K;) and **اَصْعَدَ**; (K;) *He ascended, or went up, the ladder, or stair: (L, Msh, K:) and so the verb is used of ascending a thing similar to a ladder, or stair: but in a case of this kind one should not say* **اَصْعَدَ إِلَى السَّطْحِ** and **صَعَدَ السَّطْحَ**. (L.) And **اَصْعَدَ**, (A, Msh) *He ascended, or ascended to, the flat house-top.* (Msh.) And **صَعَدَ الْمَكَانَ**, and **فِي الْمَكَانِ**, and **اَصْعَدَ**, and **صَعَدَ**, *He ascended the place, or upon the place.* (L.) And **فِي الْجَبَلِ**, (S, A, Msh, K,) and **عَلَى الْجَبَلِ**, inf. n. **تَصْعِيدٌ**; (S, K;) and **صَعَدَ فِيهِ**, a form rarely used, (Msh,) disallowed by AZ, (S, TA,) and said by him to have been unknown, (S,) or unheard, (K,) but he afterwards authorized it, and it is also authorized by IAar and ISk, (TA,) and **صَعَدَ الْجَبَلُ**; (S in art. **دَخَلَ**;) [for **فِي الْجَبَلِ** see **دَخَلْتُ الْبَيْتَ**]; and **تَصَعَّدَ فِيهِ**, (MF, from a trad.,) and **اَصْعَدَ فِيهِ**, (AZ,) inf. n. **اَصْعَادٌ**; (TA;

[app. a mistranscription for **اَصْعَدَ**; or **اَصْعَدَ** may be a mistranscription for **اَصْعَدَ**, a var. of **اَصْعَدَ**, and its inf. n. is **اَصْعَادٌ**];) *He ascended the mountain.* (Msh, K.) And **صَعَدَ فِي الْأَرْضِ** *He ascended the land.* (AZ, TA.) One says, **طَالَ فِي الْأَرْضِ تَصَوُّبِي وَتَصْعِيدِي** [Long have continued my descending, or going down, and my ascending, or going up, in the land]. (A. [There immediately following **صَعَدَ فِي الْجَبَلِ**, expl. above: see also **مُصْعَدٌ رَكِبَ**.]) = See also 4, last sentence.

2. **تَصْعِيدٌ**, inf. n. **تَصْعِيدٌ**, as intrans.: see above, in four places. — And see also 4, in four places. = **صَعَدَهُ** *He made him, or caused him, to ascend, or mount*; syn. **عَلَّاهُ**; (K and TA in art. **عَلَو**;) and **رَقَّاهُ**; (TA in art. **رَقَّى**;) [and so **اَصْعَدَهُ**; and **اَصْعَدَهُ**; like as one says in the contr. sense **صَعَدَهُ جَبَلًا** and **اَنْزَلَهُ** and **اَنْزَلَهُ** and **اَنْزَلَهُ** and **دَابَّةً**] [He made him to ascend, or mount, a mountain and a beast]. (TA in art. **عَلَو**.) And **يُصْعِدُونَهَا فِي الْجَبَلِ** is said with reference to wild bulls or cows [as meaning *They make them to ascend upon the mountain*]. (S and TA in art. **صَعَدَ فِي النَّظَرِ**, [Hence,] one says also, **وَصَّوَبَهُ**, meaning † *He looked at me from head to foot, contemplating me.* (L, from a trad. [And a similar phrase occurs in Har p. 640.]) — **صَعَدَهُ**, inf. n. **تَصْعِيدٌ**, (the latter as used in the K voce **كَافُورٌ**;) also signifies † *He sublimated it: often occurring in medical books, and used in this sense in the present day.* — And **تَصْعِيدٌ** signifies also *The act of liquifying, melting, or dissolving.* (K.) = See also 4, last sentence.

4. **اَصْعَدَ فِي الْمَكَانِ**: see 1. — [Hence,] **اَصْعَدَ فِي الْأَرْضِ** *He went through the land towards a land higher than the other [from which he came]: (A, TA:) taken from the saying of Lth, that **اَصْعَدَ**, inf. n. **اَصْعَادٌ**, signifies *He went towards a declivity, or a river, or a valley, higher than the other [from which he came].* (TA.) And **اَصْعَدَ فِي الْبِلَادِ** *He went up, or upwards, through the countries, or lands.* (AA, Msh.) And **اَصْعَدَ مِنْ بَلَدٍ كَذَا إِلَى بَلَدٍ كَذَا** *He journeyed [upwards] from such a region, or town, to such another region, or town; from one that was lower to one that was higher.* (Msh.) [And hence,] **اَصْعَدَ**, inf. n. **اَصْعَادٌ**, *He journeyed, or went, towards Nejd, and El-Hijáz, and El-Yemen: [or towards a higher region:]* and **اَنْحَدَرَ** signifies “he journeyed, or went, towards El-'Irāk, and Syria, and 'Omān:” (ISK, on the authority of 'Omārah:) or the former, *he journeyed, or went, towards the Kibleh: and the latter, “he journeyed, or went, towards El-'Irāk:”* (Aboo-Šakhr, T:) or the former, *he came to Mekkeh*; (K;) but this is a defective explanation: (TA:) and **مُصْعَدٌ**, also, is used as an inf. n. of this verb; and **اَنْحَدَرَ**, as an inf. n. of **اَنْحَدَرَ**: (T, TA:) or **اَصْعَدَ**, inf. n. **اَصْعَادٌ**, *he commenced a journey, or went forth*; as from Mekkeh, and from El-Koofeh to Khurāsān, and the like: (Fr:) or *he**

commenced a journey, or the like, in any direction : and انحدر signifies "he returned, from any town or country." (Ibn-'Arafah.) And اصعد في الأرض, (Akh, S, K,) or في البلاد, (Akh accord. to the T,) He went away, and journeyed, through the land, (Akh, S, K,) or through the countries, (Akh, T,) in any direction. (L.) And اصعدت السفينة, inf. n. اصْعَادُ; (L;) or صَعَدَتْ; (A;) The ship spread her sail, and was borne along by the wind, (A, L,) upwards [app. meaning up a river or the like]. (L.) — اصعد في الوادي; (Akh, S, L, K;) and صعد فيه, inf. n. تَصْعِيدُ; (Akh, S, Msh, K;) and اصْعَدَ, (Lth,) but this last is disapproved by Az; (TA;) He descended, or went down, into the valley, (Akh, S, L, Msh, K,) from the part whence the torrent comes; not going to the bottom of the valley: and in like manner, اصعد في الأرض He descended, or went down, into the land: (L:) and صعد في الجبل He descended the mountain; as well as he ascended it. (IB, L.) Akh cites the following words of 'Abd-Allah Ibn-Hemmām Es-Saloolac,

* اصْعَدُ طَوْراً فِي الْبِلَادِ وَالْأَرْوَاحِ *

(S, L,) as meaning I descending, or going down, at one time, through the countries, and [another time] ascending, or going up: this, says IB, is what induced Akh to explain صعد as he has done; but it presents no proof, because اُفْرَاحُ has two contr. significations, that of اِصْعَادُ and that of اِنْخِدَارُ: and accord. to AZ, by اُصْعَدُ the poet means I ascending, or going up, to high places; and by اُفْرَاحُ, the contrary. (L.) — اصعد also signifies He advanced towards another. (L.) — And He went far; syn. اَبْعَدَ. (Ham p. 22.) — And اصعد في العدو He exerted himself vehemently in running. (L.) = اصعد as trans.: see 2, in two places. — اصعدت She (a camel) became such as is termed صُغُود [q. v.]. (S, L, K.) — And اصْعَدْتُ النَّاقَةَ, (S, L, K,) and صَعَدْتُهَا, [probably imperfectly transcribed for صَعَدْتُهَا,] (L,) I made the she-camel to be, or become, such as is termed صُغُود. (IAqr, S, L, K.)

5. تصعد, and its var. اَصْعَدُ: see 1, in two places: — and see also 4. — تصعد النفس The breath passed forth with difficulty. (L.) = تصعد (S, A, K,) and تصاعده (A, K,) It (a thing, S, K, or an affair, A) was, or became, difficult, or distressing, to him; it distressed, or afflicted, him: (A'Obeyd, S, A, K:) from صُغُود as signifying "a mountain-road difficult of ascent:" (A'Obeyd:) or from الصُّغُود as the name of "a certain mountain in Hell." (TA.)

6. تصاعد, and its var. اِصْعَادُ: see 1: = and see also 5.

8. اصطعد, and its var. اِصْعَدُ: see 1, in two places.

10. استصعد: see 2. — استصعد البربر He plucked or gathered, the fruit of the أراك to eat. (TA in art. بر.)

صُغُود: see صُغُود.

عَذَابٌ صُغُود: see صُغُود, in two places. — عَذَابٌ صُغُود A vehement, severe, rigorous, or grievous, punishment; (S, A, K;) i. e. صُغُود (TA:) or a distressing, or an afflicting, punishment, (Bil and Jel in lxxii. 17,) that shall overcome the sufferer thereof, the latter word being an inf. n. used as an epithet. (TA.)

صُغُود an inf. n. of صَعَدَ [q. v.]. (Ham p. 407.) [Henec,] ذَقَبَ السَّهْمُ صُغُوداً [The arrow went upwards]. (A.) And هَذَا النَّبَاتُ يَنْبِي صُغُوداً This plant increases in height. (S.) And تَنَقَّسَ صُغُوداً: see صُغُوداً. And مِنْ صُغُودٍ [used by poetic license for صُغُودٍ], said of a thing falling, i. e. From above; from a higher place. (Ham p. 349.) = Also a pl. of صُغُود: and of صُغُود. (S, L, K.) = صُغُود, thus, with two damels, is also the name of A certain tree from which pitch is melted forth. (L.)

صُغُودَة A high, or an elevated, piece of land or ground; contr. of هَبْطَة. (Mgh in art. هبط.) And صُغُودَة is said to be a proper name for The earth. (Ham p. 22.) — And A she-ass: (L, K:) or a long-backed she-ass: (L:) or long [in the back], applied to a she-ass as an epithet, and therefore the pl. is صُغُودَات, with the ع quiescent. (Ham p. 385.) And بَنَاتُ صُغُودَة Wild asses: (S, K:) said to be so called from صُغُودَة meaning as expl. above; and if this be correct, it is like the appellation بَنَاتُ الْبَرِّ: (Ham p. 22:) or as being likened to the women [or rather woman (as will be shown in what follows)] termed صُغُودَة; and in like manner, أَوْلَادُ صُغُودَة: (Har p. 471:) the rel. n. [applied to a single wild ass] is صَاعِدِيّ, (S, L, K,) irregularly formed: thus in the saying of Abou-Dhu-eyb,

* قَرَمِي فَأَلْحَقَ صَاعِدِيًّا بِطَحْرًا *
* بِالْكَنْجِ فَاسْتَمَلَتْ عَلَيْهِ الْأَضْلَعُ *

[And he shot, and made a far-flying arrow to reach a wild ass in the flank, and the ribs enclosed it]. (S, L.) — And A spear, or spear-shaft; syn. قَنَآة: (L:) a spear-shaft (قَنَآة) straight by its growth, (S, L, K,) not requiring to be straightened: (S, L:) and a kind of أَلَّة [or broad-headed dart], which is smaller than a حَرْبَة: (L:) or [simply] an أَلَّة: (K, TA:) [in the CK أَلَّة: and] in some copies of the K أَكْمَة, which is a mis-transcription: (TA:) pl. صُغُودَات and صُغُودَات; (L;) the latter with fet-h to the ع because it is a subst. (Ham p. 385.) One says, تَطَاعَنُوا بِالصُّغَادِ i. e. [They thrust, or pierced, one another] with the spears. (A.) — [Hence,] صُغُودَة: A girl, or young woman, straight in figure, (A, L,) like a spear, or spear-shaft: (L:) pl. صُغُودَات, the latter word with the ع quiescent, (A, L,) because it is an epithet. (L.)

صُغُودَة: see صُغُود, last sentence but one.

صُغُودَة: see صُغُود, in two places.

صُغُودَة A sigh, or sighing; a breathing with an

expression of pain, grief, or sorrow: or with difficulty: (L:) a long breathing: (K:) or a prolonged breathing: (S:) or a loud breathing: (A:) accord. to some, a breathing emitted upwards. (L.) You say, تَنَقَّسَ الصُّغُودَة, (L,) or تَنَقَّسَ صُغُودَة, (A,) and تَنَقَّسَ صُغُودَة, (L,) He sighed; uttered a sigh or sighing; or breathed with an expression of pain, grief, or sorrow: (L:) [or uttered a prolonged breathing:] or breathed loudly. (A.) — [Hence,] فُلَانٌ يَتَّبِعُ صُغُودَة, (A,) or يَتَّبِعُ صُغُودَة, (L, [in which the noun is evidently mistranscribed,]) † Such a one raises his head, and does not stoop it, by reason of pride: (A:) or does not raise his head nor stoop it. (L. [The former explanation seems to be the right.]) — See also صُغُود, in four places.

صُغُود: see the next paragraph.

صُغُود An acclivity; contr. of هَبُوط, (S, L, K,) or of حُدُود; (Msh;) and صُغُود is [syn. therewith, being] contr. of صَبَب: (L:) pl. صُغُودَات and صُغُود. (S, K.) An ascending road: of the fem. gender: pl. [of pauc.] اَصْغُودَة and [of mult.] صُغُود. (L.) A mountain-road difficult of ascent; (S, A, L, K;) as also صُغُودَة, (L, K,) and صُغُودَة: (L in art. كَاد:) a difficult place of ascent. (L in that art.) [Hence,] الصُّغُود A certain mountain in Hell, (L, K, MF,) consisting of five, which the unbeliever will ascend during a period of seventy years, after which he will fall down it, and thus he will do for ever: (MF:) it is of one live coal; the unbeliever will be compelled to ascend it, and will be beaten with مَقَامِع [pl. of مَقْمَعَة, q. v.]; and whenever he puts his leg upon it, it will dissolve as high as the lower part of his hip, and will then become replaced whole and sound. (L.) — [Hence also,] † Difficulty, grievousness, distress, affliction, or trouble; (A, L, Msh;) as also صُغُود (L) and صُغُودَة, (K,) or صُغُودَة, (L,) and صُغُود. (K.) You say, اَرَفَقْتَهُ صُغُوداً † I made him, or constrained him, to do a difficult, grievous, distressing, afflicting, or troublesome, thing: (A:) or I imposed upon him such a punishment. (L.) And صُغُودَة لِلْبَيَادَةِ [or صُغُودَة? (see above)] † There is a difficult, or distressing, ascent to lordship, or mastery. (A.) And أَكْمَة † A hill difficult to ascend. (L.) — Also A she-camel that brings forth a young one imperfectly formed, (Ag, S, K;) after six or seven months, (Ag,) and is made to take an affection to the young one of the preceding year, (Ag, S,) or and takes an affection to the young one of the preceding year: (K:) or a she-camel whose young one dies, and which returns to her former young one, and yields it milk: when she does this, her milk is the sweeter: (Lth:) or a she-camel that brings forth her young one after its hair has grown, and then takes an affection to her former young one, or to the young one of another: pl. صُغُودَات and صُغُود; but this latter pl. is disapproved by Sb. (L.)

صُغُود High, or elevated, land or ground: or high, or elevated, land or ground, above such as is low, or depressed: or even land or ground:

(L:) or even land or ground, without any trees: (Lth, L:) or a [desert such as is termed] صَحْرًا: (A:) or the surface of the earth; (Th, Zj, S, A, Mṣb, K;) whether it be dust or earth, or otherwise: Zj says, I know not any difference of opinion among the lexicologists on this point: (Mṣb:) [such is said to be its meaning in the Kur iv. 46 and v. 9; and therefore in performing the act termed التَّسْمِيرُ,] a man should strike his hands upon the surface of the earth, and not care whether there be in that place dust or not: (Zj:) [henec] طَارَ صَيْتُكَ فِي الْقَرِيبِ وَالْبَعِيدِ وَبَلَغَ مُنْتَهَى one says, الصَّعِيدِ [Thy fame has flown through the near and the distant regions, and reached the extremity of the surface of the earth]: (A:) or صَعِيدٌ signifies the earth, or ground, itself; (IAṣr, A, L;) as in the saying عَلَيْكَ بِالصَّعِيدِ, meaning Sit thou upon the earth, or ground: (A:) or good earth or land: or earth, or land, not mixed with sand nor with silt soil: (L:) or dust, or earth, (Fr, S, L, Mṣb, K,) such as is pure, upon the surface of the ground or that has come forth from within it; thus accord. to Az in the Kur iv. 46 and v. 9, in the opinion of most of the learned: (Mṣb:) or only earth containing dust; not applied to a coarse, nor to a fine, بَطْحَاءٌ; nor to a coarse كَثِيبٌ; although it be mixed with dust: (Esh-Shūfi'ee, L:) pl. صُعَدٌ and صُعَدَاتٌ, (S, L, K,) the latter a pl. pl. (Mṣb, TA.) — And A wide, or an ample, place. (L.) — And A road, (L, Mṣb, K,) whether wide or narrow: (L:) pls. as above (L, Mṣb) and صُعَدَانٌ. (L.) It is said in a trad., يَا كُفْرًا وَالْقُعُودَ بِالصُّعَدَاتِ, i. e. Beware ye of sitting in, or by, the roads, save he who performs the duty relating thereto: [respecting which duty see طَرِيقٌ:] صُعَدَاتٌ is here the pl. of صُعَدٌ, which is pl. of صَعِيدٌ or, as some say, it is pl. of صُعْدَةٌ, which signifies A court, or an open space, before the door of a house, and the place through which men pass in front of it. (L.) — Also A grave. (AA, Mtr, L, K.)

بَارِلَانِ † إِنَّهَا لَفِي صَعِيدَةٍ بَارِلَانِ
Verily she (a camel) is near to cutting her two teeth called the
 (L. TA.)

صُعُورٌ : see **صُعُودًا**.

صَعَادِيَّة, applied to a she-camel, *Tall*, or *long*;
syn. **طَوِيلَة**. (K.)

صَعَادَ عَلَى الْجِبَالِ *One who climbs the mountains*
much or often. (TA in art. رَفَى.)

عَنقُ صَاعِدٌ [Ascending, &c.]. — [Hence,] عَنقُ صَاعِدٌ
 † *A tall neck.* (A, L.) — And شَرَفٌ صَاعِدٌ † [*High nobility*]. (A.) — [Hence also,] one says, بَلَغَ
 كَذَا فَصَاعِدًا † *It reached such an amount and upwards:* (K, TA:) and أَخَذْتُهُ بِدِرْهَمٍ فَصَاعِدًا
 † *I got it for a dirhem and upwards;* an elliptical phrase, for أَخَذْتُهُ بِدِرْهَمٍ فَرَزَادَ الثَّمَنِ صَاعِدًا *I got it for a dirhem and the price increased upwards,* or ذَهَبٌ صَاعِدًا *went upwards:* you may not say وَصَاعِدًا, because you do not mean to tell that the

Bk. I.

dirhem with something more made the price, as when you say **بِدْرَاهِمٍ وَزِيَادَةٍ**; but you mention the lowest price that you offered, and mean that you then offered more and more. (Sb, L.) And **قَرَأَ فَاتِحَةَ الْكِتَابِ فَصَاعِدًا** † *He read the opening chapter of the Book* [i. e. of the **Kur-án**] and more is a plrase of the same kind. (L.)

صَاعِدِي rel. n. of صَعْدَةٌ, q. v.

مَصْعَدٌ [A place of ascent : pl. مَصَاعِدُ]. One says رُبَّةٌ بَعِيدَةٌ الْمَصْعَدِ and الْمَصَاعِدِ † [meaning A station, or post of honour, to which the ascent and ascents (lit. the place and places of ascent) is, and are, distant]. (A.)

مُصْعَدٌ A high mountain. (L.) And رَكْبٌ, مُصْعَدٌ, or مُصْعَدٌ, A high, or prominent, pubes. (L.)=Also Beverage, or wine, (K,) and vinegar, (TA,) prepared with pains by means of fire, or well boiled, (عُولَجٌ بِالنَّارِ, K, TA,) until it becomes altered in flavour and colour. (TA.)

مُصَدِّدٌ: see the next preceding paragraph.

مِصْعَادُ The [rope called] حَابُول, [made in the form of a hoop,] by means of which a man ascends palm-trees. (K,* TA.) — [And A scaling-ladder. — And, accord. to Freytag, A chain with which the feet of captives are shackled, to prevent their taking wide steps: — and A chain upon the feet of women, serving as an ornament: in relation to which he refers to Schröder de vestitu mulierum Hebr. p. 123.]

صفر

1. **صَعَرَ**, aor. **صَعَرَ**, (Mḡb, K,) inf. n. **صَعْرٌ**; (S, A, Mḡl, Mḡb, K;) and **تَصَعَّرَ**; (A, K;) *He had a wryness, or distortion, in the cheek, (S,) or in the face, (A, K,) or in either side [thereof], (K,) or in the nech, (Lth, A, Mḡl, Mḡb,) by reason of pride, (A,) with a turning of the face on one side: (Lth, Mḡh, Mḡb:)* [see also 5:] *or he (a camel) had a disorder by reason of which he twisted his nech, (K,) and distorted it. (TA.)* You say, **صَعَرَ عُنُقَهُ وَخَدَيْهِ** *In his nech, and in his cheek, is a wryness, or distortion, arising from pride. (A.)* And **لَأَقِيمَنَّ صَعْرَكَ** [*I will assuredly straighten thy wryness, or distortion, of the nech, or cheek*]. (A.) And **أَصَابَ الْبَعِيرَ صَعْرٌ** *A disease which made him to twist his neck befell the camel. (Mḡh, TA.)* — [See also **صَعَرَ** below.] = Also **صَعَرَ**, (TK,) inf. n. **صَعْرٌ**, (K, TK,) *He (a man, TK) ate صَعَارِيرَ* [pl. of **صُغُرُورٌ**, q. v.], (K, *TK,) i. e., *gum. (TA.)*

2. صَوَّرَ *He caused him to have a rymness, or distortion, in the neck, and a turning of the face on one side, by something smiting or befalling him.* (Mṣb.) — صَوَّرَ خَدَّهُ, (inf. n. تَصَوَّرَ, K,) and صَوَّرَهُ, (S, A, Mṣb, K,) and أَصَوَّرَهُ, (K,) *He turned away his cheek (S, A, Mṣb) from the people, (Mṣb,) by reason of pride (S, A, Mṣb) and dislike; (S, Mṣb;) he turned away his cheek from looking towards the people, by reason of contempt arising from pride. (K.)* It is said in

the *Kur* [xxxi. 17], وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ, (Mgh, TA,) and accord. to one reading, لَا تُصَاعِرْ, (TA,) meaning, *And turn thou not away from people through pride.* (Fr, Abou-Is-hák, Mgh.) [See also 5.]

3 and 4: see **2**; the former in two places.

5. تصعر and تصاعر † *He distorted his cheek by reason of pride.* (Sgh, TA.) See also 1.

6: sec what next precedes.

9. اصْعَرَتِ الْإِبِلُ *The camels went a vehement pace: or became dispersed.* (TA.)

R. Q. 1. صَعَّرَ (S, K) inf. n. صَعْرَرَة (TA.)
He made it round: (S, K:) he rolled it. (TA.)
 [See مُصَعَّر.]

R. Q. 2. **تَصَغَّرَ** *It became round: (S, K:) it rolled. (TA.)*

R. Q. 3. اَصْعَرَّ, and اَصْعَرَّ (K,) in which latter the ن is incorporated into the ر, (TA,) *He* (being beaten or struck) *writhed*, (TA,) *and turned round by reason of pain, in his place, and became contracted.* (K, TA.)

فِي الصَّعْرِ inf. n. of 1 [q. v.]. — The saying *الصَّعْرِ* is expl. as meaning *In [the case of] the distorting of the face [the whole bloodrit shall be exacted: as though the verb of which صَعَرَ is the inf. n. were trans.; but this is obviously a loose rendering].* (Mgh.) — *صَعَرَ* also signifies *Pride*: (Mgh:) or *the being proud*. (TA.) — And *Smallness of the head*: (K:) or *the being small*, said of a man's head: (K, TA:) one says, *صَعَرَ رَأْسَهُ*, inf. n. *صَعَرَ*, meaning *his head was small*. (TK.)

صُغُرُوز (S, K, &c.) and صُغُرُوز (Sgh, K) Long, slender, twisted gum: (K:) or a piece of gum having a long and twisted form: (AZ, S:) and [gum of the kind called] تُنِّي that has become concrete: (K:) or this is the signification of صُغَارِيرُ, (S, K,) which is the pl. [of صُغُرُوز], (TA,) accord. to AA: (S:) or the pl. signifies concrete gum resembling fingers: and صُغُرُوز is said to signify a piece of gum: accord. to Abou-Naṣr, it is like a reed-pen, and twisting like a horn: and AḤn says that صُغُرُوزَة, with ة, signifies a small round piece of gum: (TA:) and the fruit, (K,) or any fruit, (TA,) of a tree that is like (that of, TA) the أَهْبَل, and like pepper, and what resembles this, of such as are hard: (K, TA:) or such they term صُغَارِيرُ: (TA:) or gum in general: pl. صُغَارِيرُ. (K.) — Also, (K,) or صُغُرُوز [only], (TA,) † A certain substance, yellow, [in the CK اصغر is put for اصفر,] thick, tough with [somewhat of] softness and moisture, that comes forth from the teat: (K:) so called by way of comparison: (TA:) or what is first milked, of biestings: (K:) or milk that is gummy (مُضِغ), in biestings, before it becomes clear. (TA.) — صُغُرُوزَة The little ball which is rolled along by the [kind of beetle called] جُعَل. (K, TA.) — صُغَارِيرُ † Long fingers. (TA.)

صَعْرُ: see the next preceding paragraph.

صَعَارٌ Proud, or haughty: because he declines with his check, and turns away his face from people: occurring in a trad.: or the word as there used is صَعَارٌ, or صَعَارٌ, accord. to different relaters. (TA.)

صَعْرَى applied to a camel's hump, Great, or large, (K, TA,) and round. (TA.) — And أَحْمَرُ صَعْرَى Intensely red. (K.)

صَعْرِيَّةٌ Obliquity in going or march or course: (S, K:) from صَعَرَ [inf. n. of صَعَرَ]. (S.) — Also A mark made with a hot iron upon the neck of a camel: (S:) or of a she-camel (K) only: (TA:) a mark of the people of El-Yemen, only made upon she-camels: (Tedhkireh of Aboo'Alce:) not upon a camel whether male or female, (K,) as it is said to be by A'Obeid [and J]. (TA.) J was led into error by a verse of El-Musciyab (K) Ibn 'Alas; wherein he uses the phrase بَنَاجٌ عَلَيَّهِ الصَّعْرِيَّةُ [With a swift he-camel marked with the صَعْرِيَّة]; (TA;) on hearing which, Tarafah (K) Ibn-El-'Abd (TA) said, قَدْ اسْتَنَوَقَ الْجَمَلُ [The male camel has assumed the characteristic of the female camel]. (K, TA.) El-Bedr El-Karāfee urges that the term بَعِير, used by J, includes the female; and that the masc. epithet [بَنَاج] is used [by the poet] because the male is the more honourable, being more hardy, and stronger than the female: but this demands consideration. (TA.)

أَصْعَرُ Having a wriness, or distortion, in the cheek, (S,) or in the face, (A, K,) or in either side [thereof], (K,) or in the neck, (A, Mṣb,) by reason of pride, (A,) with a turning of the face on one side: (Mṣb:) or a camel having a disorder by reason of which he twists his neck, (K,) and distorts it: (TA:) sometimes the being so is natural (S, A, Mṣb, K) in a man (S, Mṣb) and in an ostrich; (S, A, Mṣb;) and sometimes it is accidental: (Mṣb:) pl. صَعْرٌ. (TA.) — It occurs in a trad. as signifying Such as withdraws himself [from others, through pride]; syn. ذَاهِبٌ بِنَفْسِهِ: (S, TA:) [thought by Ibn D to be a mistake for زَاهٍ بِنَفْسِهِ: but this seems to me improbable:] or such as turns away his face, by reason of pride: (IAth:) and in another trad. as signifying such as turns away from the truth, and is faulty. (TA.)

مُصْعَرٌ, (S,) in the K مُصْعَرٌ, said to be like مُكْرَمٌ, but the former is the right, as is shown by the ex. below, (TA,) applied to a night-journey to water, Hard, or severe. (S, K.) A poet says,

وَقَدْ قَرَيْنَ قَرَبًا مُصْعَرًا

[And they had performed a hard night-journey to water]. (S, TA.)

مُصْعَرٌ [Made round: and simply, round]. A rājiḥ says,

سَوْدٌ كَحَبِّ الْفُلْفُلِ الْمُصْعَرِ

[Black, like the round grains of pepper]. (S.)

صعط

1. صَعَطَهُ, aor. ʿ and ʿ, (K,) inf. n. صَعَطٌ and صُعُوطٌ, (TA,) a dial. var. of سَعَطَهُ; and so is ʿ صَعَطَهُ of اسعطه. (K, TA.) See art. سعط.

4: see what here precedes.

صُعُوطٌ i. q. سَعُوطٌ, q. v. (Lh, K.)

صعق

1. صَعَقَهُ السَّمَاءُ, (S, O, K,) aor. ʿ, (K,) inf. n. صَاعِقَةٌ, (O, K,) The shy smote them with what is termed صَاعِقَةٌ [i. e. a thunderbolt]. (S, O, K.) [And صَعَقَهُ signifies the same.] — صَعَقٌ is quasi-pass. of the verb in the phrase above; (Z, TA in art. سرف;) signifying He was smitten by a صَاعِقَةٌ; (TA in art. صقع;) as also صَقِيعٌ; (K and TA in that art.;) and so صَعِقٌ and صَقِيعٌ. (O in that art.) — And صَعَقَ, (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. صَعَقٌ, (Mṣb,) or صَعَقَةٌ, (S, O,) or both, and صَعَقَ, (K,) and تَصَعَّقَ, (S, O, K,) He (a man, S, O) swooned, or became insensible, (S, O, Mṣb, K, TA,) and lost his reason, (TA,) in consequence of a sound that he heard, (Mṣb, TA,) such as the vehement sound of the fall of a wall or the like or of a part of a mountain; (TA;) as also صَعِقَ. (Mṣb, TA.) — And صَعَقَ, aor. ʿ, inf. n. صَعَقٌ and تَصَعَّقَ, He (a man) died. (TA.) تَصَعَّقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ, in the Kṣur [xxxix. 68], means And those in the heavens and those upon the earth shall die: (S, TA:) or shall fall down dead, or in a swoon: (Bd:) or shall lose their reason. (TA.) — And صَعِقَتِ الرَّكِيَّةُ, inf. n. صَعَقٌ, The well fell in ruins, or to pieces; or collapsed. (TA.) — صَعَقٌ [as an inf. n.] signifies The sounding of thunder: and صَعَقٌ, aor. ʿ, inf. n. صَعَقٌ, is said of a bull, meaning He bellowed, or lowed: (TA:) and likewise of a man [app. as meaning he bellowed, or roared]. (ISk, TA in art. امر.)

4. أَصْعَقَتْهُ الصَّاعِقَةُ The صَاعِقَةُ [or thunderbolt] smote him. (TA.) — And أصعقته He, or it, caused him to swoon, or become insensible. (S.) — And He, or it, killed, or slew, him. (TA.)

صَعِقٌ: see the next paragraph.

صَعَقٌ is an inf. n. of صَعَقَ [q. v.]: (Mṣb, K:) and primarily signifies A swooning, or becoming insensible, in consequence of a vehement sound that one hears; and sometimes, such that one dies in consequence thereof: — afterwards often used as meaning Death. (TA.) — [Also] Vehemence of sound or voice: (O, K:) and vehemence of braying of an ass; used in this sense by Rubeh; (O, TA;) and said by Az to be originally صَعَقٌ. (TA.)

صَعِقٌ Expecting, or looking for, a صَاعِقَةٌ [or thunderbolt]. (Ibn-'Abbād, O, K.) — Also Swooning, or becoming insensible; (K, TA;) and so مَضْعُوقٌ; or the latter signifies dying suddenly: and the former, swooning, or becoming insensible, and losing his reason, in consequence of a sound

that he has heard, such as the vehement sound of the fall of a wall or the like or of a part of a mountain. (TA.) — And Dying, or dead. (TA.) — Also, (K, TA,) or صَعِقَ الصَّوْتُ, (S, O,) Vehement in voice, (S, O, K, TA,) and in braying; (TA;) applied to an ass. (S, O, TA.)

صَعَقَةٌ: see صَاعِقَةٌ. — Also The sound proceeding from a صَاعِقَةٌ [or thunderbolt]. (TA.) — الصَّعَقَةُ الْأُولَى means The first blast [of the horn on the day of resurrection]. (Mṣb.) — And صَعَقَةٌ also signifies A death. (TA.)

صَاعِقٌ A camel meagre in his marrow. (Ibn-'Abbād, O.)

صَاعِقَةٌ [A thunderbolt; i. e.] a thing descending from the thunder, that smites not anything but it alters it and burns it: (Mṣb:) or fire that falls from the sky, (AZ, S, O, K,) in vehement thunder: (AZ, S, O:) or fire that God sends with vehement thunder: (TA:) or the scourge (مِخْرَاقٌ) that is in the hand of [the angel who is] the driver of the clouds, and that comes not upon anything but it burns it: (O, K:) or a vehement sound from a thundering with which falls a piece of fire: or the sound of thunder: (TA:) Walib Ibn-Munabbih, being asked respecting it, whether it were a tangible thing or fire or what else, answered that he thought no one knew it except God: (O, TA:) accord. to some, (TA,) it signifies also the cry, or vehement cry, or shout, [that is an efficient] of punishment: (S, O, K:) and death; (O, K:) so accord. to Katāleh (O, TA) and Mukātil: (TA:) or a cause of death: (Zj, TA:) and any destructive punishment: (O, K:) and ʿ صَعَقَةٌ and صَاعِقَةٌ are dial. vars. thereof: (TA:) the pl. is صَوَاعِقُ. (O, Mṣb, TA.)

صَعِقٌ: see صَعَقٌ.

صعل

1. صَعَلَ, aor. ʿ, (K,) inf. n. صَعَلٌ, (TA,) He, or it, was, or became, such as is termed صَعْلٌ and أصْعَلٌ meaning as expl. below; as also ʿ أصْعَلٌ. (K, TA.) One says, ʿ اصْعَلَتْ نَخْلَةٌ meaning The palm-tree was, or became, slender in the head. (IDrd, O, TA.)

11: see the preceding paragraph, in two places.

صَعْلٌ Small in the head; applied to a man, (Aḡ, S, O,) and to an ostrich; (S, O;) as also ʿ أصْعَلٌ; (O;) and ʿ اصْعَلَتْ applied to a woman: (S:) or small in the head and long and slender in the neck; applied to a man: (Sh, TA:) or صَعْلٌ and its fem. صَعْلَةٌ, and ʿ أصْعَلٌ and its fem. ʿ اصْعَلَتْ, such as is slender in the head and neck, of mankind, and of ostriches, and [in like manner] of palm-trees: (K, TA:) or, accord. to Aḡ, only the first is applied to a man, and its fem. (with ʿ) to a woman: but IB says that others mention ʿ اصْعَلَتْ as applied to a woman; and accord. to this, one applies ʿ أصْعَلٌ to a man. (TA.) And ʿ نَخْلَةٌ صَعْلَةٌ A palm-tree that is crooked, and bare in the lower parts of its branches: (S, O,

ك:) or a tall palm-tree; which is disapproved, because often when it is tall it becomes crooked. (IB, TA.) And **جَبَارٌ صَعْلٌ** An ass that has lost his soft hair, (S, K,) or his abundant and long hair, (O,) or both. (TA.) And **صَعْلٌ** signifies also Tall, or long: (K:) applied by El-'Ajjāj to a mast of a ship as meaning tall, and having its upper part even, or uniform, with its middle; not as meaning slender in the head. (TA.) — Also, [used as a subst.,] A male ostrich; because small in the head: and with ة, a female ostrich. (TA.)

صَعْلٌ Slenderness. (S, O.)

صَعْلَةٌ, (O, TA,) or **صَعْلَةٌ**, which is preferred by Sh, (O,) Smallness of the head: (O, TA:) or slenderness, and lightness of the body. (TA.)

صَعْلَةٌ: see what next precedes.

أَصْعَلٌ, and its fem. **صَعْلَاءٌ**: see **صَعْلٌ**, in six places.

صعلك

Q. 1. **صَعْلَكَ**, (O, K,) inf. n. **صَعْلَكَةً**, (TA,) He rendered him poor, or needy. (O, K.) = **صعلك** **الثريدة** He made the ثريدة [or mess of crumbled bread moistened with broth] to have a head: or he raised its head. (K.) And **صعلك** **أَسْفَلَ السَّامِ** He stretched up the lower part of the camel's hump so as to make its upper part of a rounded form. (Sh, O.) — And **صعلك** **البَقْلَ الإِبِلَ** The herbs, or leguminous plants, fattened the camels. (Sh, O, K.)

Q. 2. **تَصَعْلَكَ** He was, or became, poor, or needy. (S, O, K.) And He made a show of poverty. (KL.) [He affected to be such as is termed **صَعْلُوكٌ**.] — **تصعلكت الإِبِلُ** The camels cast, or shed, their fur, (S, K, TA,) and, some add, became bare. (TA.) Accord. to Sh, The camels became slender in their legs in consequence of fatness [of the body; app. meaning that their legs became slender in comparison with their bodies]. (TA.) And accord. to As, **تصعلك** said of a horse, He became slender, and shed his abundant and long hair. (TA.)

صَعْلُوكٌ Poor, or needy; (S, O, K, TA;) [a poor man;] and ISd adds, having no property; and Az adds, and having no reliance [upon any person or thing]: (TA:) and a thief, or robber: (KL:) pl. **صَعَالِيكُ**. (S, O.) **صَعَالِيكُ الْعَرَبِ** means **دُؤَابَانَهَا** [i. e., as expl. voce **دُؤَابٌ**, The thieves, or sharpers, and paupers, of the Arabs; or the paupers of the Arabs who practise thieving: because they act like wolves]. (S, O.) 'Orweh Ibn-El-Ward was called **عُرْوَةُ الصَعَالِيكِ** because he used to collect the poor in a **حَظِيرَةٍ** [i. e. an enclosure for cattle] and sustain them by means of the plunder that he took. (S, O, K.)

مُصَعْلَكُ الرَّأْسِ A man round in the head: (O, K, TA:) or, as some say, small in the head. (TA.) And **مُصَعْلَكٌ** applied to a camel's hump, Such as is as though one rounded its upper part, and stretched up its lower part with the hand so

as to make it assume that rounded form. (Sh, O.)

صعو

1. **صَعَا**, aor. ʔ, He, or it, was slender; and was small: (IAqr, K:) from **صَعُو**, here following. (TA.)

صَعُو A small **عَصْفُورٌ** [or bird of the sparrow-kind], (K, TA,) red in the head; (TA;) fem. with ة: (K:) or small **عَصَائِيرُ** [or birds of the sparrow-kind], the heads of which are red; u. un. with ة: (Mṣb:) or **صَعُو** signifies a certain bird; and its pl. is **صَعُو** and **صَعَا**: (S:) or the pl. (of **صَعُو**, Mṣb) is **صَعَا**: (Mṣb, K) and **صَعَوَاتٌ**, (K, in the CK **صَعَوَاتُ**), and the pl. of **صَعُو** is **أَصْعَا**: some say that **صَعُو** is originally **وَصَعٌ**. (TA.) — Hence, (TA,) **نَاقَةٌ صَعُو** A she-camel small in the head. (K.) = And the pl. **أَصْعَا** signifies **أَصُولٌ** [pl. of **أَصْلٌ**, q. v.]. (TA.)

صغر

1. **صَغَرَ**, aor. ʔ; (S, Mṣb, K;) and **صَغِرَ**, aor. ʔ; (K;) inf. n. **صَغَرٌ**, (S, Mṣb, K,) of the former, (S, Mṣb, TA,) and **صَغَارَةٌ**, (K,) also of the former, (TA,) and **صَغَرٌ** and **صَغَرَانٌ**, (IAqr, K,) which are both of the latter; (TA; [but Ibn D thinks that there is no reason for this assertion with respect to **صَغَرَانٌ**];) [He or] it (S, Mṣb) was, or became, small, or little; **صَغَرٌ** being the contr. of **كَبُرَ**, (S,) or of **عَظُمَ**, as also **صَغَارَةٌ** [&c.]: (M, K:) or **صَغَرٌ** is in body, or corporeal substance, (**فِي الْجَرَمِ**) [and in years, or age; and **صَغَرٌ**, with this inf. n., said of a human being, signifies he was a child, or in the state of childhood, not having attained to puberty;] and **صَغَارَةٌ** is in estimation or rank or dignity (**فِي الْقَدْرِ**). (M, K.) — Also **صَغَرٌ**, inf. n. **صَغَرٌ** and **صَغَارٌ** and **صَغَارَةٌ** and **صَغَرَانٌ** and **صَغَرٌ** (K) and **صَغَرٌ**, (TA,) He was content with vileness, baseness, abasement, or ignominy, (K,) and tyranny, or injury: (TA:) or **صَغَرٌ** is inf. n. of **صَغَرَ**, aor. ʔ, signifying he was, or became, vile, base, or ignominious; (S, Mṣb;) and so **صَغَرٌ** and **صَغَارٌ**: (Mgh:) or **صَغَارٌ** signifies the being small, or little, in estimation or rank or dignity: (TA:) and you say, **صَغَرُ فِى عَيْنِ النَّاسِ**, with damm, meaning, [he became small, or little, in the eyes of men; i. e.,] he lost his reverence, or reverend dignity. (Mṣb.) [See also 6.] One says also, **هُوَ يَصْغُرُ عَنْ كَذَا** He, or it, is smaller than, or too small for, such a thing; syn. **يَقِلُّ**. (TA in art. قل.) And **صَغُرَتْ عَنِ الْوَلَدِ** [She was too young to bear offspring]. (S in art. جل, &c.) — **مَا صَغُرْنِي إِلَّا بَسَنَةٌ**, aor. ʔ, means **مَا صَغُرَ عَنِّي** [i. e. I was not younger than I, save by a year]. (IAqr, K.) — And **صَغُرَتِ الشَّمْسُ** The sun inclined to setting. (Th, K.)

2. **صَغَرَهُ**, (inf. n. **تَصْغِيرٌ**, TA,) He made him, or it, small, or little; as also **صَغَرَهُ**. (S, K.) You say, **أَصْغَرَ الْقِرْبَةَ** He served the water-skin [so

as to make it] small. (S, K.) — **صَغَرَهُ فِى عَيْنِ النَّاسِ** He, or it, rendered him [small, or little, i. e.,] contemptible, vile, base, or ignominious, [in the eyes of men:]; (A:) and [in like manner] he, or it, rendered him vile, base, or ignominious, (TA,) or content with vileness, baseness, abasement, or ignominy. (K.) — **صَغُرَتْ شَأْنُهُ** (TA in art. غمر) and **مِنْ شَأْنِهِ** (S and TA in the same art.) [I lessened his rank, or dignity]. — **صَغَرَ** **الْإِسْمَ**, inf. n. **تَصْغِيرٌ**, He changed the noun into the diminutive form. (Mṣb.) This is done for several purposes: to denote the smallness of the thing signified, in itself; as in the instance of **دَوْبَرَةٌ** ["a small, or little, house"]: to denote its smallness in the eye of the speaker, when it is not small in itself; as in the saying **دَهْرَاهِمٌ إِلَّا ذَرِيْهًا** ["the dirhems went, except a small dirhem"]: to denote nearness; as in the instance of **كَيْلٌ الصُّبْحِ** ["a little before daybreak"]: to denote affection and benevolence; as in the expression **يَا بَنِيَّ** ["O my little (meaning dear) son"]: to denote the greatness of the thing signified; as in the phrase **سَنَةٌ حَمْرَاءٌ** ["a very severe year"]: to denote praise; as when a man is described as **كُنَيْفٌ مَلِيْنٌ عَلِيًّا** ["a little pastor's-bag filled with knowledge"]: to denote blame; as in the expression **يَا فَوَيْسُ** ["O thou little transgressor"]. (L, TA.) [The inf. n., **تَصْغِيرٌ**, is also applied to A diminutive noun itself; as also **مُصَغَّرٌ**.] — See also 10.

4: see 2, in two places. = **أَصْغَرَتِ الْأَرْضُ** The land produced small plants or herbage, (K,) not tall. (TA.) — **ارْتَبَعُوا لِيَصْغُرُوا** [They remained in the spring-pasture] in order that they might rear the younger ones: (O, K: expl. in the former by **لِيُوَلِّدُوا** [correctly **لِيُوَلِّدُوا**]; in the CK and my MS. copy of the K, by **لِيُوَلِّدُوا الْأَصَاغِرَ** [which is a manifest mistake].) — **أَصْغَرَتِ النَّاقَةُ وَأَكْبَرَتْ** † The she-camel uttered her yearning cry to, or for, her young one, in a low tone, and loudly. (A.)

6. **تَصَاغَرُ** He became small; he shrank, or became contracted; (O* and TA in art. ضال;) by reason of abasement, (TA ibid.) or from fear. (Ham p. 658.) — He became vile, base, ignominious, abject, or contemptible; (K, TA;) came to nought. (TA.) And **تَصَاغَرَتْ إِلَيْهِ نَفْسُهُ** He (lit. his soul or his own self) became of little importance, by being vile, base, or ignominious, to himself, or in his own estimation; (A, Mṣb;) he became vile, base, ignominious, abject, or contemptible, to himself, or in his own estimation. (S, K, TA.) — And [He affected, or feigned, abjectness; contr. of **تَكَاَبَرُ** or] he exhibited abjectness. (KL.)

10. **اسْتَصْغَرَهُ** He counted, accounted, reckoned, or esteemed, him, or it, small, or little: or vile, base, or ignominious: syn. **عَدَّهُ صَغِيرًا**. (S, K:) or young: as also **صَغَرَهُ**. (TA.)

صَغَرٌ (S, Mṣb) and **صَغَارٌ**, with fet-ḥ, (S, [and

so in the Kur vi. 124,]) or **صَغَارٌ**, with damm, (Msb, [but perhaps there is an omission in my copy of the Msb after this word,]) and **صَغَرٌ**, (S,) *Vileness, baseness, abasement, or ignominiousness*: (S, Msb:) so the second word signifies in the Kur vi. 124: (TA:) and *tyranny, or oppression, or injury*. (S.) One says, **قَمَرٌ عَلَى صَغْرِكَ**, and **صَغْرِكَ**, [Rise thou, notwithstanding thy vileness, or ignominiousness]. (S.) [See also 1, of which it is an inf. n.]

صَغَرٌ: see **صَغَرٌ**, in two places. [And see 1, of which it is an inf. n.]

صَغَرٌ **فُلَانٌ صَغَرْتَهُ** Such a one is the least, or youngest, of them: (K, TA:) and **فُلَانٌ صَغَرٌ أَبَوَيْهِ**, and **صَغَرَةٌ وَلَدٌ أَبَوَيْهِ**, Such a one is the least, or youngest, of the children of his parents: opposed to **كِبَرَةٌ**. (TA.) And **أَنَا مِنَ الصَّغَرَةِ** I am of the little-ones, or of the young: (K:) said by an Arab child when he is forbidden to play. (TA.)

صَغَرَانٌ: see **صَغِيرٌ**.

صَغَارٌ: see **صَغَرٌ**.

صَغَارٌ: see **صَغِيرٌ** — and **صَغَرٌ**.

صَغِيرٌ Small, or little; (S, K;) [in body, or corporeal substance: and in estimation or rank or dignity; as is implied in the K: and in years, or age; a youngling; a young one of any female; and of a tree and the like: applied to a human being, a child; i. e., one who has not attained to puberty: opposed to **كَبِيرٌ**:] as also **صَغَارٌ** (S, K) and **صَغَرَانٌ** (K) and **أَصْغَرُ** (Msb in art. **كَبِيرٌ**): fem. with ة: (Msb:) pl. masc. **صَغَارٌ** and **صَغَرَاءٌ**, (a form used in poetry, S,) and **مَصْغُورَاءٌ** (S, K,) or the last is [correctly speaking] a quasi-pl. n.: (TA:) and pl. fem. **صَغَارٌ**, but not **صَغَائِرٌ** when used as an epithet: (Msb:) the dim. of **صَغِيرٌ** is **صَغِيرَةٌ** and **صَغِيرٌ**, (Sb, K,) the latter anomalous. (TA.) You say, **هُوَ صَغِيرٌ فِي الْقَدْرِ**, and **فِي الْعِلْمِ**; [He is small, or little, in rank, or dignity; as also **صَغِيرٌ** and in knowledge.] (A.) And **جَاءَ صَغِيرُ النَّاسِ** The people came: [the small in rank or dignity, of them, and the great therein, of them: or] those of no rank or dignity, and those of rank or dignity. (Msb.) [See also **صَاغِرٌ**.]

صَغِيرَةٌ, [a subst. from **صَغِيرٌ**, made such by the affix ة,] applied to a sin, [signifying A small or little, sin,] has for its pl. **صَغِيرَاتٌ** and [more commonly] **صَغَائِرٌ**; being, when thus applied, a subst. (Msb.) [See **مُحَقَّرَاتٌ**.]

صَغِيرٌ and **صَغِيرٌ** dims. of **صَغِيرٌ**, q. v.

صَاغِرٌ In a state of vileness, abasement, ignominiousness, abjectness, or contempt: (Msb:) or content with vileness, abasement, or ignominy, (K,) and *tyranny, or injury*. (S, A, TA.) [See also **صَغِيرٌ**.]

أَصْغَرُ [Smaller, or less; and smallest, or least;

in body, or corporeal substance; and in estimation or rank or dignity; and in years, or age]: (S, Msb, K:) fem. **صَغِيرٌ**: (S, Msb:) pl. masc. **أَصَاغِرٌ** (Sb, S, K) and **أَصَاغِرَةٌ** (M, K,) though the sing. is not of the nouns which regularly add ة to the pl., and it is added in this case because the sing. resembles in form **قَشْعَرٌ**, of which **قَشَاعِمَةٌ** is a pl., (ISd,) and **أَصْغَرُونَ**: (Sb, S:) and pl. fem. **صَغَرٌ** (Sb, S, Msb) and **صَغَرِيَّاتٌ**: (Msb:) but Sb says, you do not say **نِسْوَةٌ صَغَرٌ**, nor **قَوْمٌ أَصَاغِرٌ**, except with the article ال: and he adds, we have heard the Arabs say, **الأَصَاغِرُ** [perhaps miswritten for **الأَصْغَرُونَ**]; and if you please, you may say **الأَصَاغِرَةُ** (S.) — **الأَصْغَرَانِ** [lit. The two less, or least, things,] means **† the heart and the tongue**. (K.) It is said in a prov., **الْمَرْءُ بِأَصْغَرِيهِ**, meaning, **† The man obtains power over things, and manages them thoroughly, by means of his heart and his tongue**. (ISK, TA.) [See Har p. 446.] — See also **صَغِيرٌ**.

أَرْضٌ مُصْغِرَةٌ Land having small plants or herb-age, not grown tall. (ISK, S, K.)

مُصْغِرَةٌ: } see **مَصْغُورٌ**, in art. **صَفَرٌ**.
مُصْغِرَةٌ: }

مُصْغِرَاءٌ: see **صَغِيرٌ**.

صغى and صغو

1. **صَغَا**, aor. **يَصْغُو**, (S, Msb, K;) and [صَغَى, aor. **يَصْغِي**, (S, TA, and so in some copies of the K,) or **يَصْغِي**; (Msb, and so in some copies of the K, and in the M, but it is said in the TA that it is correctly **يَصْغِي**, with kesr, as in the S;) inf. n. **صَغُو**; (S, Msb, K;) and **صَغَى**, aor. **يَصْغِي**, inf. n. **صَغَا** and **صَغِي**; (S, Msb, K;) *He, or it inclined*, (S, Msb, K, TA,) **إِلَى الشَّيْءِ** [to the thing], (TA,) or **إِلَى كَذَا** [to such a thing]: (Msb:) or they signify [sometimes, for the meaning expl. above is unquestionably correct, and is that which is predominant,] *he (a man, TA) had an inclining of his حَنَكُ [here app. meaning the mouth or the part below the mouth]; (K, TA;) or of one of his lips; thus correctly, as in the M and A; بِشِدْقِهِ in [some of] the copies of the K [and **شِقْقِهِ** in others] being a mistake for **شَفْتِهِ**. (TA.) You say, **صَغَتْ إِلَيْهِ أُذُنُهُ** *His ear inclined to him, or it*. (TA.) And hence, in the Kur [lxvi. 4], **فَقَدْ صَغَتْ قُلُوبُنَا** [For the hearts of you two have inclined to that which is not right]. (Msb.) And **صَغَتْ النُّجُومُ**, (S, Msb,) and **الشَّمْسُ**, (K,) *The stars, and the sun, inclined to setting*. (S, Msb, K.) And **صَغَا الرَّجُلُ** *The man inclined, or leaned, on one side: or bent, or bowed, himself upon his bow*. (TA.) And **صَغَى**, **صَغَى**, inf. n. **صَغَا**, [as though meaning *He inclined to set himself against the people or party*,] is said of one when his love, or affection, is with such as are not of the said people, or party. (TA.) — And **صَغَى**, aor. **يَصْغِي**, (K, TA,) inf. n. **صَغَا** agreeably with the S and M, accord. to the*

copies of the K, erroneously, **صَغَى**, (TA,) and **صَغَى**, (K, TA,) *He inclined and gave ear, or hearkened, or listened*. (K.) [See also the next paragraph.]

4. **اَصْغَى الْإِنَاءَ** *He inclined the vessel: (S, Msb, K:) or he turned the vessel upon its side, in order that what was in it might collect together*. (M, TA.) — [Hence,] **اَصْغَى إِنَاءٌ فُلَانٌ** *† Such a one perished, or died*. (Er-Rāghib, TA.) And **اَصْغَى إِنَاءَهُ** *† [I. q. اَصْغَى حَقَّهُ expl. in what follows: (see also مَضْغَى) or] he detracted from his reputation; spoke evil of him; or slandered him*. (Z, TA.) **اَصْغَى حَقَّهُ**, (A, TA,) or **الشَّيْءُ**, (K,) means *† He diminished to him, impaired to him, or defrauded him of a portion of, (Z, K, TA,) his right or due, (Z, TA,) or the thing*. (K.) — You say also, **اَصْغَيْتُ رَأْسِي**, and **سَجَعِي**, *I inclined my head, and my ear*. (Msb.) And **اَصْغَى إِلَيْهِ**, (S, K,) or **اَصْغَى إِلَيْهِ سَعَهُ**, (M, TA,) *He inclined his ear to him*. (S, M, K.) And **اَصْغَى**, alone, *He gave ear, hearkened, or listened*. (K.) [See also 1, last explanation.] And **اَصْغَتْ النَّاقَةُ** *The she-camel inclined her head towards the رَجُل [or saddle], (S, K, TA,) in some copies of the S [towards the man], (TA,) as though she were listening to a thing: (S, K:) this she does when the saddle is bound upon her*. (S.)

صَغَا an inf. n. of **صَغَى** [q. v.]: and also [used as] a simple subst. [meaning *Inclination*]. (TA.) One says, **أَقَامَ صَغَاهُ** [*He rectified] his inclination*. (TA.) And **صَغَا** and **صَغَوَةٌ** and **صَغَا**, i. e. *His inclination [is with thee, meaning, is agreeable with thee]*. (AZ, S, K.) In [some of] the copies of the K **صَغَوَةٌ** and **صَغَوَةٌ** are written **صَغَوَةٌ** and **صَغَوَةٌ**, which would lead the inadvertent to imagine these two words to be syn. with the word there next preceding, namely, **صَغَوَاءٌ** as an epithet applied to the sun. (TA.)

صَغَوٌ: see the next preceding paragraph. [هذا] **صَغَوٌ**, or **صَغَوٌ**, is a phrase similar to **هذا ابنُ إِنْسِكَ**, meaning *This is thy chosen, or special, friend or companion*: but perhaps post-classical.]

صَغُو: see **صَغَا** and **صَغَوٌ**. — Also *The interior of a ladle: — and the side of a well: — and the part that is folded, or turned over, of the sides of a دَوُو [or leathern bucket]: (K, TA:) so in the M: and its pl. in these senses is **أَصْغَاءٌ**. (TA.)*

أَصْغَى: see **صَغَوَاءٌ**, voce **صَغَوَةٌ**.

صَاغٍ part. n. of **صَغَا**: fem. **صَاغِيَةٌ**: and pl. **صَاغِيَتُكَ** — **صَاغِيَتُكَ** means *Those who incline to thee, (K, TA,) and come to thee, (TA,) in their cases of need: (K, TA:) or whoever, of thy family, come to thee as guests: (TA:) or those who incline to thee, of thy companions and relations: (Har p. 207:) ISd thinks it to be made fem. because meaning a جَمَاعَةٌ. (TA.) أَكْرَمُوا فُلَانًا فِي صَاغِيَتِهِ means [*Honour ye such a one in respect of] those who incline to him, and who**

comes to him seeking to obtain what he has. (S.) — And **الصَوَاغِي** means *The stars that have inclined to setting*. (TA.)

أَصْفَى, applied to a man, (TA,) *Having an inclining of the حَنَك*; (K, TA;) or of one of the lips: (K, TA: [see 1:]); fem. **صَفْوَاء**. (TA.) — And the fem., applied to a **قَطَاة** [or bird of the species termed **قَطَاة**], *Having an inclining of its beak, and of one of its mandibles*: and one says **صَفْوَاءَ صَفْوَاءَ** to give intensiveness to the meaning; like as one says **لَيْلَ لَيْلَ**. (TA.) — Also, i. e. the fem., applied to the sun, *Inclining to setting*. (K.)

مَصْفَى [A place of inclining, or to which to incline]. It is said in a prov., **الصَّبِيُّ أَعْلَمُ بِمَصْفَى خَدِّهِ** [The child best knows the place of inclining of his cheek]: i. e. he best knows to whom he should betake himself, or whither it will profit him [to go]. (TA. [See also Freytag's Arab. Prov., i. 715.]])

مُصْفَى *Inclined*. (Ham p. 260.) — One says, **فُلَانٌ مُصْفَى إِبْنَانُهُ**, meaning + *Such a one is abridged, or defrauded, of a portion of his right, or due*: (S, and Ham pp. 259-60:) because when the vessel is inclined, what it will hold becomes deficient. (Ham.)

صف.

1. **صَفَّ**, (S, M, Mgh, O, Msh, K,) aor. **صَفَّ**, (Msh, TA,) inf. n. **صَفٌّ**, (O, Msh, K, TA,) *He set, or placed, or stationed*, (S, M, Mgh, O, K,) a company of men, (S, M, Mgh, O, Msh, K,) in war (S, O, K) &c., (O, K,) and a military force, (TA,) and also [in a similar sense] a thing, (Msh,) *in a rank, or row, or line*: (S, M, Mgh, O, K:) and likewise **صَفَّفَ**, (TA,) inf. n. **تَصْفِيفٌ**; (IDrd, O, K, TA;) but this has an intensive signification. (IDrd, O, TA.) — One says also of a she-camel, **تَصَفَّ يَدَيْهَا عِنْدَ الْحَلَبِ** [She sets her fore legs evenly, side by side, not putting one of them in advance of the other, as if about to go onward, on the occasion of being milked]. (S, M, O, K. [See also **صَفَّنَ**, said of a man: and see **صَانَ** in art. **صَوْن**].) And [in like manner] one says, **صَفَّتِ الْإِبِلُ قَوَائِمَهَا** [The camels set their legs in an even row]. (S, O.) — And of a she-camel one says also, **تَصَفَّ أَقْدَاحًا بَيْنَ لَبَنِيهَا إِذَا حَلَبَتْ** [as though meaning *She yields a row of bowls of her milk when she is milked*], because of the abundance of her milk. (S, O, K.) And **تَصَفَّ بَيْنَ** (S, O,) or simply **تَصَفَّ**, (M,) *She combines two milking-vessels, or three, at one milking*; (S, M, O, K;) meaning her being milked into two milking-vessels, or three, (S, O, K,) so as to combine them. (S, O. [In the CK, **أَنْ تَحْلَبَ** is a mistake for **أَنْ تَحْلَبَ**.]) And a **رَاجِز**, cited by AZ, says, referring to a she-camel,

تَصَفَّ فِي ثَلَاثَةِ الْمَحَالِبِ

[She is milked into three milking-vessels at one milking]. (S, O.) One says also **صَفَّهَا**, i. e. **صَفَّهَا صَفًّا** [app. meaning *He milked her into two bowls, or three, at one milking*; or into two bowls; the

pronoun referring to a she-camel]. (M. [One or the other of these two meanings appears to be indicated by what there precedes this.]) — **صَفَّ** **عَلَى الْجَمْرِ لِيَنْشَوِيَ** (S, K) is said of flesh-meat (S) [app. meaning *It was laid, cut into a strip, or into strips, upon the live coals to broil*]; and **فِي الشَّمْسِ لِيَجْفَ** [in like manner, in the sun to dry]: (K:) for one says of him who has prepared flesh-meat cut into strips, or oblong pieces, and dried in the sun, **صَفَّ اللَّحْمَ**; and [in like manner] one says also, **صَفَّهَ عَلَى النَّارِ لِيَنْشَوِيَ**: (Msh:) or **صَفَّ اللَّحْمَ**, aor. **صَفَّ**, inf. n. **صَفٌّ**, means *he cut the flesh-meat into broad slices*: (M:) and accord. to ISh, **التَّصْفِيفُ** is like **التَّشْرِيعُ**, i. e. *the cutting* a piece of flesh-meat thin, so that it is translucent: (TA in the present art:) or **التَّصْفِيفُ** is a kind of **تَشْرِيعُ**; i. e. *the cutting* a piece of flesh-meat thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals. (TA in art. **شَرَح**.) [See **صَفِيفٌ**.] — See also 8, in three places. — **صَفَّ** said of a bird, (M, O, Msh, K,) aor. **صَفَّ**, (M, Msh,) inf. n. **صَفٌّ**, (Msh, K,) *It extended its wings in a line*, (M,) or it expanded its wings, (O, Msh, K,) in the sky, and did not move them, (M,) or and struck [an evident mistake for and did not strike] with them its sides like the pigeon: (Msh:) such as do so are not to be eaten; (Msh, K;) as the vulture and the hawk: (Msh:) it is said in a trad., **يُؤْكَلُ مَا دَفَّ وَلَا يُؤْكَلُ مَا صَفَّ** (O, K, TA. See art. **دَفَّ**.) = **صَفَّفْتُ لِلسَّرَجِ**, (S,) or **صَفَّفْتُ لِلسَّرَجِ**, (O,) or **صَفَّفْتُ السَّرَجَ**, (K, and so in one place in the O,) and **أَصَفَّفْتُهُ**, (O, K,) but this latter verb is of weak authority, (O,) **لِيُطْرَقَ إِلَى سِدَّةِ السَّادَةِ** [q. v.]: (S, O, K, TA:) [and] **صَفَّ الدَّابَّةَ**, and **صَفَّ لَهَا**, *He made for the beast a صَفَّة*. (M.)

2: see above, first sentence: — and also in the latter half of the paragraph.

3. **فِي الْقِتَالِ صَافُوهُمْ** (S, MA, O, K) **فِي الْقِتَالِ** (S, O, K) *They fought them in rank; they drew themselves out in a rank against them [in fight]*. (MA.) — [And app. one says also **صَافَهُ** meaning *He had the صَفَّة of his house over against, or facing, his (another's) **صَفَّة**. See **هُوَ مُصَافِي**, below.]*

4: see 1, last sentence.

6: see 8. — One says also **تَصَافَوْا عَلَيْهِ** *They collected themselves together in a rank, or row, or line, against him*. (M, TA.) And **تَصَافَوْا عَلَى الْمَاءِ** *They collected themselves together at the water*; as also **تَصَافَوْا عَلَيْهِ**: like as one says **فِي تَصَوِّكٍ** and **تَصَوِّكُ**, and **تَصَوِّكُ الْمَاءِ** and **تَصَوِّكُهُ**. (Lh, TA.)

8. **اصْطَفَوْا** *They stood in*, (S, Mgh, O, K,) or *became*, (M,) [or *set, placed, or stationed, themselves in*], a rank, or row, or line; (S, M, Mgh, Msh;) or *ranhs, or rows, or lines*; (O, K;) as also **تَصَافَوْا**; (M, O, K;) [the **تَصَافُ** being expl. in the O and K by **التَّسَافُرُ**; in the CK, erroneously, **التَّسَافُرُ**;] and so **صَفُّوا**, (M, Mgh, Msh,)

aor. **صَفَّ**, (M, Mgh,) inf. n. **صَفٌّ** and **صَفَّى**, but [ISd says] this latter inf. n. I have not heard except in a phrase mentioned in what follows. (M.) Hence the saying, **تَصَفَّ الْبَنَاتُ خَلْفَ الرِّجَالِ وَلَا تَصَفَّ مَعَهُمْ** [The women shall stand in a rank behind the men in the mosque, and shall not stand in a rank with them]. (Mgh.) And hence the saying of a woman of the desert to her sons, **وَإِذَا لَقِيتُمُ الْعَدُوَّ فَدَعَرُوا وَلَا صَفَّى** i. e. [When ye meet the enemy, rush upon them without consideration, and] do not set yourselves in a rank. (M. [See also 1, in art. **دَعَر**].])

R. Q. 1. **صَفَّفَ** *He journeyed*, (S, O, and so in copies of the K,) or *became*, (S, O, and so in the CK,) alone in a **صَفْفَ**, or level tract of land. (O, K.) — And *He pastured upon the trees called صَفْفَ*. (O, K.) — And **صَفْفَةٌ** [as an inf. n., or as a simple subst.,] signifies *The crying or cry*, (**صَوْتٌ**) of the sparrow, which is called **صَفْفُ** (O, K) in some one or more of the dialects. (O.)

صَفٌّ *A rank, row, or line [of things]*; (KL, PS;) or *an even صَدْرٌ* [i. e. *front, or fore part*], of any things: (M:) and a company of men standing in a rank, or row, or line: (O, K:) pl. **صَفُوفٌ**; (S, M, O, Msh, K;) and the sing. may also be used in the sense of the pl.; it may be used either thus in the sense of the pl. or as a sing. in the K Kur xviii. 46. (O.) Hence, in a trad., **سَوُّوا صَفُوفَكُمْ** [Make even your ranks] in prayer. (O, TA.) — Also *A station of صَفُوفٍ [or ranks of men]*. (M. [See also **مَصَفٌّ**].) And hence, (M,) as used in the K Kur xx. 67, i. q. **مُصَلَّى** [i. e. *A place of prayer, or a place of prayer on the occasion of the عيد, or festival*]; (Az, M, O;) because the people stand there in ranks: (M:) i. e. *a place where people assemble for their عيد*: (Az, O:) or, in that instance, **صَفَا** may mean **مُصْطَلِقِينَ** [i. e. *standing in ranks*], (Az, M, O,) as a denotative of state. (M.) — And *A pair of bowls (قَدَحَانِ)* [app., as seems to be indicated, that are filled at one milking of a camel]; because they are put together. (M.) — Also *A certain medicament with which the teeth are whitened*. (O.)

صَفَّةٌ *An appertenance of a house*, (S, Mgh, O, Msh, K, [in none of which is it explained,]) or of a building, like a **بَهْوٌ** [here used in a post-classical sense, as meaning a kind of vestibule, or portico, for shade and shelter, open in front], with a long roof or ceiling; (Lth, TA;) the **طَرَّةُ** of a building [app. meaning what is above described]; (M;) i. q. **سَقِيَّةٌ**: (S and Msh and K in art. **سَقَف**.) [see **سَقِيَّةٌ**; and see also **سُدَّةٌ**:] and i. q. **ظِلَّةٌ** [i. e. *a roof, or covering, for shade and shelter, over the door of a house; or extending from a house to another house opposite; like سُدَّةٌ and سَقِيَّةٌ*]: (M:) [for the meaning assigned to it by Golius as from the S, and by Freytag as from the K and S, ("scamnum discubitorium, fere ex lapidibus structum,") I find no authority in any Arabic work: in Egypt, it is applied to a shelf of marble or of common stone, about four

feet high, supported by two or more arches, or by a single arch, figured and described in the Introduction to my work on the Modern Egyptians; this being app. so called because resembling in form, though not in size, a porch:] the pl. is **صُفُف** (S, O, Mgh, K) and **صُفَات** and **صُفَات** (Mgh.)

أَمَلُ الصُّفَّةِ [The people of the **صُفَّة**] was an appellation applied to certain persons who were the guests of El-Islām, [i. e. supported by the charity of the Muslims,] (O, K, TA,) consisting of poor refugees, and houseless men, (TA,) who passed the night in the **صُفَّة** of the mosque of the Prophet [in El-Medeenah], which was a covered place, an appertenance of the mosque, (O, K, TA,) roofed over with palm-sticks; (Har p. 379; [where see more;]) thither they resorted for lodging; and sometimes they were few, and sometimes they were many: [SM says,] I have drawn up a list of their names, in a tract, to the number of ninety-two, (TA in the present art.,) or ninety-three. (TA voce **أَوْفَافُ**.) [ISd says,] **عَذَابُ يَوْمِ الصُّفَّةِ** [The punishment of the day of the **صُفَّة**] is the same as **عَذَابُ يَوْمِ الظُّلَّةِ** [mentioned in the Kur xxvi. 189]: (M, TA:) Lth says that the former was a day on which a certain people disobeyed their apostle, wherefore God sent upon them heat and clouds which overspread them, so that they perished: and Az says that it is not the same as that mentioned in the Kur, and that he knew not what is meant by **عَذَابُ يَوْمِ الصُّفَّةِ**: (O, TA:) it seems, however, that both mean the same, as **الظُّلَّةُ** and **الصُّفَّةُ** are one in meaning. (TA.) — Also † An appertenance of the **سُورِج** [or horse's saddle]; (S, M, Iath, Mgh, O, K, TA;) like the **مِثْرَةُ** [q. v. in art. **وَتَر**] of the **رَحْل** [or camel's saddle]; (Iath, L, TA:*) the thing with which it is covered, between the **قَرَبُوسَانِ**, which are its fore part and its hinder part: (Mgh:) or, (M, TA,) as also of the **رَحْل**, (M,) the thing that comprises within it (**تَضَرُّ**) the [two pieces of wood called the] **عَرْقُوتَانِ** and the [two pads, or stuffed things, called the] **بِدَادَانِ**, above them and beneath them: (M, TA:) pl. **صُفُف** (S, M, O, K) and **صُفَات**, the latter mentioned by Sb. (M.) — Also † A long period (زَمَانٌ) of time. (O, K, TA.) So in the saying, **عُشْنَا صُفَّةً مِنَ الدَّهْرِ** [We lived, or have lived, a long period of time]. (O, TA.) — And † The quantity of grain that is put upon the palm of the hand: occurring in a trad. of Abu-d-Dardā, in the saying, **أَصْبَحْتُ لَا أَمْلِكُ صُفَّةً وَلَا لُقَّةً** [I became so that I possessed not the quantity of grain that might be put on the palm of the hand, nor a morsel of food]; **اللُقَّةُ** meaning **اللُقْمَةُ**. (TA.)

صَف A thing that a man wears beneath the coat of mail (Ibn-'Abbād, O, K) in the day of battle. (Ibn-'Abbād, O.)

صُفُوف A she-camel that yields a row of bowls of her milk (**تَصِفُ أَقْدَاحًا مِنْ لَبَنِهَا**) S, O, K) when she is milked, (S, O,) because of the abundance of her milk: (S, O, K:) or for which two vessels are

set side by side (**يُصَفُّ**), and which fills them: (Ham p. 535:) or that sets her fore legs evenly, side by side, (**تَصِفُ يَدَيْهَا**), [see 1,] on the occasion of being milked. (S, M, O, K.) [See an ex. in a verse cited voce **صُوف**. And see also **صُفُوف**.]

صَفِيف **Flesh-meat** (S, M) such as has been laid, cut into a strip, or into strips, (**صُفِّ**, S, K, and the like in the M and O, or **وَصَفَّ**, Mgh,) upon the live coals (S, Mgh, O, K) to broil (S, Mgh, K) or to become thoroughly cooked, (O,) or upon the pebbles, and then roasted, or broiled, (M,) or in the sun, to dry: (O, K:) or **flesh-meat cut into strips, or oblong pieces, and dried in the sun**, (M,* Mgh, Mgh,) or, as Lth says, and in like manner Ks, spread in the sun [to dry]: (Mgh:) or **flesh-meat cut into broad slices**: (M:) or, accord. to Khālid Ibn-Jembeh, **flesh-meat cut into slices, not in the manner of قَدِيد**, but made broad, like cakes of bread [which are generally about a span, or somewhat less, in width, round and flat]: (TA:) [or cut thin so as to be translucent: (see 1, latter half:)] or **flesh-meat made to boil once, and then taken up [from the fire]**. (M.)

الصُّفِيَّةُ **The صُوفِيَّةُ**: so called in relation to those called **أَمَلُ الصُّفَّةِ**. (TA. (See art. **صُوف**.)]

صَافٍ [originally **صَافٍ**, act. part. n. of **صَفَّ**, q. v.], **صَافَةٌ** and [its pl.] **صَوَافٍ** are epithets applied to camels [as meaning *Setting their legs in an even row*], from **صَفَّتْ قَوَائِمَهَا**: (S, O:) [or] **صَوَافٍ** (in the Kur xxii. 37, O, K) means **مُصَفَّوَةٌ** [i. e. set in a row], (M, O, K, TA,) to be slaughtered; (M, TA;) of the measure **فَوَاعِل** in the sense of the measure **مَفَاعِل** [thus in the O, and also (probably copied therefrom) in the copies of the K; but correctly **مَفَاعِل**]: or it means **مُصَطَفَّةٌ** [i. e. standing in a row]: (O, K:) or, as related by I'Ab, it is **صَوَافِن**. (TA.) In the phrase **الصَّافَّاتِ** in the Kur [xxxvii. 1], by **الصَّافَّاتِ** are meant *The angels standing in ranks in Heaven, glorifying God*. (M, O, K.) — Applied to a bird, it means *Expanding its wings and not moving [or flapping] them [in its flight]*: opposed to **دَافٍ**. (M and TA in art. **دَف**.)

صَفِيفٌ A level, or an even, tract of land or ground: (S, O, Mgh, K:) thus expl. by AA, and by Mujāhid, as used in the Kur xx. 106: by others as meaning *smooth*: accord. to Fr, *having in it no herbage*: and accord. to IAg, *ball*: pl. **صَفَافٍ**: (TA:) or **صَفِيفٌ** signifies a smooth, and level, or even, land; and so, accord. to IJ, [the fem.] **صَفِيفَةٌ**. (M.) Also, (M,) or **صَفِيفَةٌ** [app. as an epithet in which the quality of a subst. is predominant], (TA,) A desert, or waterless desert; syn. **فَلَاةٌ**; (M, TA;) from IDrd. (TA.) — And **حَرْفُ** [i. e. ridge, or brow, or ledge,] of a mountain. (Ibn-'Abbād, O, K.)

صُفْنٌ The sparrow, (IDrd, O, K,) in some one or more of the dialects. (IDrd, O.)

صَفِيفَةٌ [fem. of **صَفِيفٌ**, q. v. = Also] i. q.

سَبْجَاةٌ [n. un. of **سَبْجَاجٌ**, q. v., i. e., A mess of the kind of food thus called]; (AA, O, K;) as also **صَفْصَافَةٌ**, (O, K,) which is of the dial. of Thakeef. (O.) = And A certain insect (**دُوبِيَّةٌ**, Lth, M, O), by the Persians (**العَجَم**) called the **سَيْسَك** [i. e. *weevil*]: (Lth, O:) a word adventitious to the Arabic language. (Lth, M, O.)

صَفْصَافٌ The tree called **خَلَّافٌ**: (S, M, O, K:) [accord. to modern usage, the latter is the *salix Aegyptia* of Liun.: (Forskāl's Flora Aegypt. Arab., p. lxxvi., and Delile's Flora Aegypt. Illustr., no 934:) and the **صَفْصَاف** accord. to Forskāl, *ibid.*, is the *salix Babylonica*; or this is called **صَفْصَافٌ رُومِيٌّ**: (Delile, no. 932:) and another species of *salix* is called in Egypt **صَفْصَافٌ بَلْدِيٌّ**: (Forskāl, *ibid.*; and Delile, no. 933:)] or so in the dial. of Syria: (M, Mgh:) or a kind of tree of which the **خَلَّاف** is a species: (K in art. **خَلَف**:) n. un. with **ة**. (M, O, K.)

صَفْصَافَةٌ: see **صَفْصَافَةٌ**. = Also n. un. of **صَفْصَافٌ** [q. v.]. (M, O, K.)

مُصَفِّ A station, (S, Mgh,) or place where ranks are drawn up, (O, K,) in war, or battle: (S, O, Mgh:) pl. **مَصَافٍ**. (S, O, Mgh, K.)

هُوَ مُصَافِي He is the person whose **صُفَّة** [of his house] is over against, or facing, my **صُفَّة**. (IDrd, O, K.)

صفح

1. **صَفَحَ عَنْهُ**, (Mgh, Mgh, K,*) aor. **صَفَحَ**, (K,) inf. n. **صَفْحٌ**, (TA,) properly signifying *He turned towards [or from] him, or it, the صَفْحَةُ* [i. e. side] of his face, (Mgh,) means *he turned away from*, (Mgh, Mgh, K,*) and left, (Mgh, K,) him, or it, (Mgh, Mgh,) i. e. [a man, or] an affair. (Mgh.) And **صَفَحْتُ عَنْهُ صَفْحًا** I turned away from him and left him; (S, TA;) i. e. a man: (TA:) being here an inf. n., and therefore in the accus. case, as in the phrase **جَلُوسًا**; or it is in the accus. case as an adv. n., and the meaning is *I turned away from him aside*. (Har p. 434. [See also, in art. **ضَرْب**, a similar phrase in the Kur xliii. 4, cited here in the TA, and in Har ubi suprā.]) — And **صَفَحَ عَنْهُ**, (S, A, K, TA,) aor. and inf. n. as above, (TA,) means [also] *He turned away from his crime, sin, fault, or offence*: (S, A, TA:) or *he forgave him*. (K, TA.) And **صَفَحْتُ عَنْ ذَنْبٍ فُلَانٍ** I turned away from the crime, sin, &c., of such a one, and did not punish him for it: (TA:) or **صَفَحْتُ عَنِ الذَّنْبِ**, aor. and inf. n. as above, *I forgave the crime, sin, &c.* (Mgh.) — And **صَفَحْتُ**, (K, TA,) aor. as above, (TA,) inf. n. **صَفُوحٌ**, said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) [She ceased to yield her milk;] *her milk went away*. (K, TA.) = **صَفَحَ** as a trans. verb: see 5, in five places. — And see 2. — Also, aor. **صَفَحَ**, inf. n. **صَفْحٌ**, *He (a dog) spread forth, or stretched out, his fore legs*: a rájiz says,

the cheek, by reason of which its width is excessive. (O, K.) = [It is also an inf. n. of 3, q. v.]

صَفُوحٌ One who has the quality of turning away from the crimes, sins, faults, or offences, of others, and of forgiving; [or rather wont to turn away &c.]; as also **صَفَّاحٌ** (TA:) **الصَّفُوحُ** (K, TA,) as an epithet applied to God, (TA,) means the Very Forgiving; or He who forgives much. (K, TA.) — And Generous; (K;) because the generous man forgives those who act injuriously towards him. (TA.) — And A woman who turns away from one; who forsakes one's society: as though not giving aught but her side. (K.)

صَفِيحَةٌ see **صَفِيحَةٌ**, in four places. [It is properly a coll. gen. n.: as such signifying Any kind of thing made flat and broad or wide: as, for instance, plate, or expanded metal: n. un. with ة, meaning a piece thereof.] — [Hence, as it is supposed to be an expanded solid substance,] **الصَّفِيحُ** (K,) or **الصَّفِيحُ الْأَعْلَى** (TA,) is one of the names of Heaven. (K, TA.)

صَفِيحَةٌ A wide, or broad, stone; (T, S;) as also **صَفِيحٌ** (T) and **صَفَّاحٌ** (S:) or **صَفِيحٌ** and **صَفَّاحٌ** [which last is pl. of **صَفِيحَةٌ**] signify wide, or broad, stones, which are put over graves: (A:) or **صَفَّاحٌ** and **صَفَّاحٌ** signify wide, or broad, and thin, stones; (K, TA;) one of which is called **صَفِيحَةٌ** and **صَفَّاحَةٌ** (TA:) and anything wide, or broad, (Mgh, Mgh, TA,) such as a stone, (TA,) and a plank, or board, (Mgh, TA,) and the like, (TA,) is termed **صَفِيحَةٌ** (Mgh, Mgh, TA) and **صَفَّاحَةٌ** (TA:) whence one says, **اِشْتَرَى دَارًا فِيهَا صَفَّاحٌ مِنْ ذَهَبٍ وَفِضَّةٍ** [He purchased a house in which were plates of gold and of silver]. (Mgh.) The pl. **صَفَّاحٌ** signifies also [particularly] The planks, boards, or leaves, (أَوَاجُ) of a door. (S, K.) And Wide, or broad, swords; (A, K;) one such sword being termed **صَفِيحَةٌ** (S:) or this latter signifies [simply] a sword; and **صَفِيحٌ**, swords. (Hām p. 323.)

And The **قَبَائِلُ** [or principal bones, namely, the frontal, occipital, and two parietal, bones,] of the head; (K;) a single one of these being termed **صَفِيحَةٌ**. (TA.) And **صَفِيحَةٌ** (S,) or **صَفِيحٌ** (K,) or each of these, (TA,) signifies The face, or surface, of anything wide, or broad. (S, K, TA.) And **صَفِيحَةُ الْوَجْهِ** The exterior skin, cuticle, or scarf-skin, of the face. (S.)

صَفَّاحٌ see **صَفُوحٌ**.

صَفَّاحٌ and its n. un., with ة: see **صَفِيحَةٌ**, in five places. — Also † Camels whose humps have become large, (K, TA,) so that the hump of the she-camel occupies the whole of her back: n. un. with ة: (TA:) pl. **صَفَّاحَاتٌ** and **صَفَّاحٌ** (K:) likened to wide, or broad, stones or similar things, because of their hardness. (TA.)

صَافِحٌ A she-camel, (K,) and a ewe, or she-

goat, (TA,) [ceasing to yield her milk;] whose milk is going away: (K, TA:) or a she-camel that has lost her young one, and whose milk has gone. (IAār, TA.) — **غَيْرُ مُقْبِعٍ رَأْسَهُ وَلَا صَافِحٍ بِخَدَيْهِ**, occurring in a trad., means [Not lifting up, or elevating, his head,] nor putting forth his cheek, nor inclining on one side. (L.)

أَصْفَحَ A man excessively wide in the forehead: from **صَفَحَ**. (K.)

مُصَفِّحٌ Wide, or broad; (S, K;) as also **مُصَفِّحٌ** (K,) which latter is the more common; both applied in this sense to a sword, and to anything; and **مُصَفِّحٌ** signifies the same. (TA.)

One says, **وَجْهُهُ هَذَا السِّيفِ مُصَفِّحٌ** The face of this sword is wide, or broad; from **أَصْفَحَهُ**. (S.) And **ضَرَبَهُ بِالسِّيفِ مُصَفِّحًا** (S, A, K,) and **مُصَفِّحًا**, (IAār, TA,) and **مُصَفِّحًا** (A, [this last relating to the agent,]) He struck him with the breadth, or width, [or flat,] of the sword; (S, A, K;) not with its edge: (A:) and **ضَرَبَهُ بِالسِّيفِ غَيْرَ مُصَفِّحٍ** He struck him with the sword not with its breadth, but with its edge. (TA.) And **رَجُلٌ**

مُصَفِّحُ الرَّأْسِ A man wide, or broad, in respect of the head; (S, TA;) and so **مُصَفِّحُ الرَّأْسِ**. (TA.) — Also Having the two sides of his head depressed, and the side of the forehead prominent, (K, TA,) and the occiput also prominent and conspicuous: (TA:) or having the fore and hind parts of the head projecting. (AZ, Mgh.) — And A head compressed in the parts next the temples, so as to be long between the forehead and the back of the neck. (K.) — A nose straight in the bone; (K, TA;) having the bone even with the forehead. (TA.) — And A smooth, or soft, or smooth and soft, and beautiful, face. (Lh, K.) — Applied to a sword, (TA,) Inclined, or bent: (S, K, TA:) and inverted, or reversed: (Ibn-Buzurj, K, TA:) that is turned upon its edge when one strikes with it: and that is inclined, or bent, when one desires to sheath it. (TA.) — It is said in a trad., **قَلْبُ الْمُؤْمِنِ مُصَفِّحٌ عَلَى الْحَقِّ**, meaning † The heart of the believer is inclined to the truth; (S, L;) as though its side (**صَفْحُهُ** i. e. **جَانِبُهُ**) were placed upon it. (L.) And **مُصَفِّحٌ** applied to a heart signifies also † Turned away from the truth: (TA:) [or] so applied, in which are combined faith and hypocrisy: (K, TA:) or, accord. to Khālid, that falls short of its duty; in which is latent rancour, malevolence, malice, or spite; and which is not sincere in its religion: (Sh, TA:) or it means double-faced; one who meets the unbelievers with one face, and the believers with another face; **صَفْحٌ** signifying the “face,” of anything. (IAth, TA.) — And **الْمُصَفِّحُ** is a name of The sixth of the arrows used in the game called **الْمَيْسَرُ**; (S, K;) as also **الْمُسَيْلُ**. (S.)

مُصَفِّحٌ بِالسِّيفِ Striking with the side of the sword, not with the edge; (TA;) striking with the face of the sword. (O.) See also **مُصَفِّحٌ**.

مُصَفِّحٌ see **مُصَفِّحٌ**, in two places. — [Hence,] **مُصَفِّحَةٌ** signifies A sword; as also **مُصَفِّحَةٌ** (K: [but see what follows:]) accord. to IAār, **مُصَفِّحَاتٌ** [its pl. (K)] signifies swords; because they are made broad, or wide, and lengthened out, in the forging: (S:) or, as some say, it signifies broad, or wide, swords. (TA. [See also **صَفِيحَةٌ**]) Lebed says, describing clouds,

• كَأَنَّ مُصَفِّحَاتٍ فِي ذُرَاهَا
• وَأَنْوَاهَا عَلَيْهِنَ الْمَائِي

[As though there were swords, or broad swords, upon their summits, and railing women having upon them the pieces of rag which such women hold in railing and with which they make signs]: (S, TA:) Az says that he likens the lightning, in the darkness of the clouds, to broad swords: (TA:) and IAār says that **مُصَفِّحَاتٌ** here means swords: but as some relate the verse, the word is **مُصَفِّحَاتٌ** [meaning women clapping their hands]; as though he likened the clouds' discovering themselves when the lightning shone from them, and they opened, and then met together after the lightning's becoming extinct, to the clapping of women's hands: (S: in some copies of which, the **الغَيْثُ** is put for **الغَيْرُ**;) or, accord. to this reading, he likens the sound of the thunder to women's clapping of their hands. (TA.) — Also A she-camel (T, L) that is kept from being milked, in order that she may become fat. (T, L, K.)

مُصَفِّحَةٌ, and its pl.: see **مُصَفِّحٌ**.

مُصَفِّحٌ see **مُصَفِّحٌ**, in two places.

مُصَافِحٌ One who commits adultery, or fornication, with any woman, whether she be free or a slave. (K.)

صفد

1. **صَفَدَهُ** (S, M, A, Mgh, K,) aor. **صَفَدَ**, (S, M, Mgh, K,) inf. n. **صَفْدٌ** (S, M, Mgh) and **صَفُودٌ**; (M;) He bound him, bound him fast or made him fast, (S, M, A, Mgh, K,) shackled him, or fettered him, in iron &c., (M,) or with iron, (A,) or with a [collar of iron put upon the neck or around the neck and hands together, such as is called] **غُلٌّ**; (L;) and **صَفْدُهُ** (M, K,) inf. n. **تَصْفِيدٌ** (S,) signifies the same; (S, M, K;) and so **أَصْفَدَهُ** (K,) or this last has a different signification from the two other verbs mentioned above, as expl. below. (L.)

2: see above. — [Hence,] one says, **صَفَدْتُهُ بِكَلَامِي**, inf. n. **تَصْفِيدٌ** I overcame him by my speech. (A, TA.)

4. **أَصْفَدَهُ** (S, M, A, L,) inf. n. **إِصْفَادٌ** (S,) He gave him; (S, M, A, L;) gave him freely, or gratuitously; (L;) property, or a slave: (S:) it is doubly trans. (M.) One says, **إِنْ أَفَدْتَنِي حَرَقًا فَقَدْ أَصْفَدْتَنِي أَلْفًا** [If thou teach me a word, verily thou givest me what is worth a thousand dirhems]. (A, TA.) — See also 1.

صَفْدٌ see the next paragraph, in three places.

صَفْدٌ *A bond*; (S, K, TA;) as also صَفْدٌ: (TA:) or, (M, A,) as also صَفْدٌ, (M,) i. q. صَفْدٌ, (M, A,) which signifies a rope, (M,) or a thong, (S, K,) or a shackle, or fetter, (S, A, K,) or a [collar of iron which is put upon the neck or around the neck and hands together, such as is called] غُلٌّ, (S, M, A,) with which one is made fast, (M,) or with which a captive is made fast: (S, A, K:) pl. أَصْفَادٌ, [expl. in the S and A and K as signifying shackles, or fetters,] the only known pl., though of the form of a pl. of pause. (M.) — Also *A gift*; (S, M, A, K;) [said to be] so called because he upon whom it is conferred is bound thereby; (Ksh and Bḏ in xxxviii. 37;) and so صَفْدٌ: (M:) pl. as above. (L.) One says, صَفْدٌ الصَّفْدِ *The gift is a shackle, or fetter.* (A.) — And i. q. ثَنَاءٌ [which generally means *Praise, eulogy, or commendation*; but is said by some to mean also *the contr.*]. (M.)

صَفَادٌ: see the next preceding paragraph.

نَبِيٌّ عَنْ صَلَاةِ الصَّائِدِ *The praying of him who puts his feet together as though they were fettered is forbidden.* (L, from a trad.)

إِصْفَدٌ is used by a poet for إِصْفَنُ [q. v.]. (M.)

صفر

1. صَفَرٌ aor. ʾ, inf. n. صَفِيرٌ, (S, M, K,) with which صَفَارٌ is syn. in a phrase mentioned below; (S;) and صَفَرٌ, (M, K,) inf. n. تَصْفِيرٌ, (TA;) *He, or it, (a bird, a vulture, S, and a serpent, or the أسود, or أُعْرَج, or أَبْن قِترَة, or أَصْلَة, M,) whistled*; syn. مَكَأ; (S;) *made, or uttered, a certain sound, (M, Msh, K,) without the utterance of letters.* (Msh.) [It is mostly said of a bird: see an ex. voce جَوْو.] One says [also], صَفَرٌ فِي الصَّقَارَةِ [He whistled in the whistle]. (M, K.) And صَفَرٌ بِالْحِمَارِ, and صَفَرٌ, *He called the ass to water [by whistling; for to do thus is the common custom of the Arabs].* (M, K.) And Fr mentions the phrase, كَانَ فِي كَلَامِهِ صَفَارٌ, meaning صَفِيرٌ [i. e. *There was in his speech a whistling*]. (S.) — صَفَرٌ, aor. ʾ, inf. n. صَفَرٌ (S, M, A, K, &c.) and صَفُورٌ; (M, K;) and accord. to the T, صَفَرٌ, aor. ʾ, inf. n. صَفُورَةٌ; (TA;) *It, or he, was, or became, empty, void, or vacant*; (S, M, A, Msh, K;) namely, a house or tent; (S;) or a vessel, (S, M, &c.,) مِنْ الطَّعَامِ وَالشَّرَابِ [of food and beverage]; and a skin, مِنَ اللَّبَنِ [of milk]; (TA;) and a hand; (A;) and a thing; (S, M;) and accord. to ISk, صَفَرٌ, aor. ʾ, inf. n. صَفِيرٌ, is said of a man. (TA.) [See also 4, last sentence but one.] One says, نَعُوذُ بِاللَّهِ مِنْ قَرَعِ الْغَنَاءِ وَصَفَرِ الْإِنَاءِ (S, M, A) [We seek preservation by God from the yard's becoming void of cattle, and the vessel's becoming empty;] meaning, from the perishing of the cattle. (S.) And وَطَانَهُ, صَفَرَتْ, (M, A, K, [in the CK, erroneously, وَطَانَهُ,]) and صَفِيرٌ, (A,) [lit. *His milk-shins, and his vessel, became empty*;] meaning † *he died*; (M, K;) *he perished.* (A. [See also other explanations in

art. ووطب.]) صَفَرٌ, (M, K,) inf. n. صَفَرٌ, (K,) *He had what is termed صَفَارٌ, i. e. yellow water in his belly.* (M, K.)

2: see above, in two places. — and see 4. — Also صَقْرَهُ, (S, M, K,) inf. n. تَصْفِيرٌ, (K,) *He made it yellow*: (S:) *he dyed it yellow*; (M, K;) namely, a garment, or piece of cloth. (M.)

4. اَصْفَرُهُ *He emptied it; or made it void, or vacant*; namely, a house or tent [&c.]; (M, K;) as also صَقْرَهُ, (K,) inf. n. تَصْفِيرٌ. (TA.) The Arabs say, مَا أَصْفَيْتُ لَكَ إِنَاءً وَلَا أَصْفَرْتُ لَكَ فَنَاءً, [I have not overturned a vessel belonging to thee, nor have I emptied a yard belonging to thee]; meaning I have not taken thy camels nor thy property, so that thy vessel should be overturned and thou shouldst find no milk to milk into it, and so that thy yard should be empty, plundered, no camel or sheep or goat lying in it: it is said in excusing oneself. (M.) — [Accord. to Freytag, اَصْفَرٌ signifies also *It (a house) was, or became, empty, or void, of (من) household-goods*: so that it is syn. with صَفَرٌ: and this is probably correct: for — أَصْفَرٌ, (S, K,) also, (K,) signifies *He was, or became, poor*; (S, K;) said of a man. (S.)

5. تَصَفَّرَ الْمَالُ *The cattle became in good condition, the vehement heat of summer having departed from them*: [or,] accord. to Sgh, تَصَفَّرَتْ اِلَابِلُ signifies *The camels became fat in the [season called the] صَفْرِيَّة*. (TA.)

9. اَصْفَرُ *It become أَصْفَرُ [i. e. yellow: and also black]*: (S, M, K:) and so اَصْفَارٌ: (S, K:) or the former signifies *it was so constantly*: and the latter, *it was so transiently*. (Az, TA. [See 9 in art. حمر.])

11: see the next preceding paragraph.

صَفَرٌ: see صَفِيرٌ.

صَفَرٌ: see صَفِيرٌ. — Also, (S, M, A, Msh, K,) and صَفِيرٌ accord. to AO, (S, M, Msh, K,) who allowed no other form, but the former is the better, (M,) [Brass;] the metal of which vessels are made; (S;) i. q. نَحَاسٌ [which means both copper and brass]; (A, Msh;) or a sort of نَحَاسٌ; or نَحَاسٌ made yellow; (M;) or the best sort of نَحَاسٌ; (Msh;) or an excellent sort thereof: (TA:) n. un. صَفْرَةٌ. (M.) — And Gold: (M, A, K: [see also الصَّفَرَاءُ, voce أَصْفَرُ:]) or *deenars*; either because they are yellow (صَفَرٌ [pl. of أَصْفَرُ]), or thus called because resembling the صَفَرُ of which vessels are made. (M.) — And Women's ornaments. (A.) — إِنَّهُ لَفِي صَفْرِهِ, (S, O, TA, [thus in an old and very excellent copy of the S, in another copy of which I find, as in Freytag's Lex., صَفْرَةٍ,]) and صَفْرِهِ, (TA,) [app. means *He is in that state in which he requires to be rubbed with saffron*; for it] is said of him who is affected by madness, when he is in the days in which his reason fails; because they used to rub him with somewhat of saffron. (S, O, L.)

صَفَرٌ (S, M, A, Msh, K) and صَفِيرٌ and صَفَرٌ and صَفِيرٌ (M, K) and صَفَرٌ (M) and أَصْفَرٌ

(Msh) *Empty, void, or vacant*; (S, M, A, Msh, K;) applied to a house or tent, (S, Msh,) and to a vessel, (M, A,) and to a hand: (A:) each of the first three is used alike as masc. and fem. and sing. [and dual] and pl.: (M:) [and so, app., is the last but one:] and each has also for its pl. أَصْفَارٌ. (M, K.) One says بَيْتٌ صَفَرٌ مِنَ الْمَتَاعِ *A house, or tent, or chamber, empty, or void, of furniture and utensils.* (S.) And [applying the pl. form of the epithet to a sing. subst.,] إِنَاءٌ أَصْفَارٌ *An empty vessel*; (M, K;) like as one says بَرْمَةٌ أَعْيَارٌ; on the authority of IApr: (M:) and [applying the sing. form of the epithet to a pl. subst.,] صَفَرٌ آتِيَةٌ *empty vessels*. (M, K.) And رَجُلٌ صَفَرٌ الْيَدَيْنِ *A man empty-handed*. (S, Msh.) And صَفَرٌ مِنَ الْخَيْرِ † *Void of good*. (TA.) And it is said, in a trad., of Umm-Zarrā, that she was صَفَرٌ رِذَاوَمًا meaning † *Lank in her belly*; as though her رِذَاوَم, which is a garment that falls upon the belly and there ends, were empty. (TA.) And هُوَ صَفَرٌ صَفَرٌ *It is [utterly] empty*; صَفَرٌ being an imitative sequent. (Kh, Ham p. 354.) — صَفَرٌ in arithmetical notation, in the Indian method, is *A circle* [or the character ٠, denoting nought, or zero; whence our term “eipher:” when nought is thus denoted, five is denoted by a character resembling our B: but more commonly, in the present day, nought is denoted by a round dot; and five, by ٥]. (L, TA.) — See also صَفَرٌ, in two places.

صَفَرٌ [an inf. n. of صَفِيرٌ, q. v.: — and hence,] *Hunger*: and صَفْرَةٌ [the inf. n. un.] *a hungering once*. (M, K.) — Also *A certain disease in the belly, which renders the face yellow*: (M, K:) or *a collecting of water in the belly*. (Kt.) [See also صَفَارٌ.] — Also *A kind of serpent, (S, M, K,) in the belly, (S, K,) which sticks to the ribs, and bites them, (M, K,) or, as the Arabs assert, which bites a man when he is hungry, its bite occasioning the stinging which a man feels when he is hungry*: (S:) used alike as sing. and pl.; or one is termed صَفْرَةٌ: (M:) and it is said to be what is meant by the word in a trad., in which it is disacknowledged: (S, TA:) or *a certain reptile (دَابَّةٌ) which bites the ribs and their cartilages*: (M, K:) or *a certain serpent in the belly, which attacks beasts and men, and which, accord. to the Arabs [of the time of Ignorance], passes from one to another more than the mange or scab*: (Ru-bel:) the Prophet, however, denied its doing so: it is said also that it *oppresses and hurts a man when he is hungry*: (A'Obeyd:) this is the explanation approved by Az: (TA:) or, as also صَفَارٌ, *worms in the belly, (M, K, TA,) and in the cartilages of the ribs, which cause a man to become very yellow, and sometimes kill him*. (TA.) You say, عَضَّ عَلَى ثُرْسُوهِ الصَّفَرِ, meaning, † *He was hungry*. (A.) — Accord. to some, (M,) in the trad. above referred to, صَفَرٌ signifies *The postponing of [the month] El-Moharram, transferring it to Safar*: (A'Obeyd, M, K:) [see نَسَى:] or it there means the disease called by this name, because they asserted it to be transitive. (K.) —

Also The intellect, or understanding; or the heart, or mind; syn. رَوْع (M, K; [in the CK رَوْع]) the inmost part (نَبْ) of the heart. (M, K.) Hence the saying, (TA,) لَا يَلْتَأُ هَذَا بِصَفَرِي This will not adhere to me, [or to my mind,] nor will my soul accept it: (S, TA:) said of that which one does not love. (A.) — Also A contract, compact, or covenant: or suretiship, or responsibility: syn. عَقْد (M, L, K; [In some copies of the K, فَقْد.]) — Also (S, M, Mgh, K) and sometimes [صَفَر] imperfectly decl. (K,) but all make it perfectly decl. except AO, who makes it imperfectly decl. because it is determinate [or a proper name] and similar in meaning to سَاعَة, which is fem., meaning that all nouns signifying times are سَاعَات, (Th, M,) and, accord. to some, الصَّفَر, (Mghb,) [The second month of the Arabian calendar;] the month that is [the next] after El-Moharram (المُحَرَّم): (S, M, K:) so called because in it they used to procure their provision of corn from the places [in which it was collected, their granaries having then become empty (صَفَر)]; agreeably with the opinion of my learned friend Mons. Fulgence Fresnel, that it was so called from the scarcity of provisions in the season in which it fell when it was first named; for it then fell in winter: see the latter of the two tables in p. 1254; and see also نَسِي: or because Mekkeh was then empty, its people having gone forth to travel: or, accord. to Ru-beh, because the Arabs in it made predatory expeditions, and left those whom they met empty: (M:) or because they then made predatory expeditions, and left the houses of the people empty: (Mghb in art. جَمَد:) pl. أَصْفَار, (S, M, Mghb, K,) and, as some say, صَفَرَات. (Mghb.) — The two months of El-Moharram and Safar; (M;) two months of the year, whereof one was called by the Muslims El-Moharram. (IDrd, M, Mghb, K.)

صَفَر: } see صَفَر, first sentence.
صَفَر:

صَفَرَة: see صَفَر, [of which it is the n. un.,] first sentence.

صَفَرَة [Yellowness;] a certain colour, (S, M, Mghb,) well known, (M, K,) less intense than red, (Mghb,) found in animals and in some other things, and, accord. to IAr, in water. (M.) — Also Blackness. (M, K.) — See also صَفَر, in two places. — صَفَرَة, imperfectly decl., is a proper name for The she-goat. (Sgh, K.)

صَفَرِي (S, M, K) and صَفَرِيَّة (K) The increase, or offspring, (نَسَاج,) of sheep or goats (S, M, K [in the CK, او is erroneously put for و before this explanation]) after that called قَيْظِي (S, TA:) or at the period of the [auroral] rising of Suheyl [or Canopus, which, in Central Arabia, at the commencement of the era of the Flight, was about the 4th of August, O. S.; here erroneously said in the M to be in the beginning of winter]: (M, K:) or the latter word signifies [as above, and also the period itself above men-

tioned: or] the period from the rising of Suheyl to the setting of الذَّرَاع [the Seventh Mansion of the Moon, which, in the part and age above mentioned, was about the 3rd of January, O. S.], when the cold is intense; and then breeding is approved: (M:) or the period from the rising of Suheyl to the rising of السَّمَك [the Fourteenth Mansion of the Moon, which, in the part and age above mentioned, was about the 4th of October, O. S.], commencing with forty nights of varying, or alternating, heat and cold, called المَعْدَلَات: (AZ:) the first increase [of sheep and goats] is the صَعِي, which is when the sun smites (نَصَع) the heads of the young ones; and some of the Arabs call it the شَمِي, and the قَيْظِي: then is the صَفَرِي, after the صَعِي; and that is when the fruit of the palm-tree is cut off: then, the شَتَوِي, which is in the [season called] رَبِيع; then, the دَفْنِي, which is when the sun becomes warm: then, the صَعِي: then, the قَيْظِي: then, the خَرَفِي, in the end of the [season called] قَيْظ (Abou-Naṣr:) or صَفَرِيَّة signifies, (M, K,) and so صَفَرِي (K,) the [period of the] departure of the heat and the coming of the cold: (AHn, M, K:) or the period between the departure of the summer and the coming of the winter: (Abou-Sa'eed:) or the first of the seasons; [app. meaning the autumnal season, called الخَرِيف, which was the first of the four, and of the six, seasons; or perhaps the first of the seasons of rain, commonly called الوَسْمِي; and it may be a month: (AHn, M, K:) or the latter, (M,) or both, (TA,) the beginning of the year. (M, TA.) [Hence,] أَتَامَرُ the latter part of the summer, or hot season. (TA voce حَلَب.) — Also the former, (S,) or both, (TA,) The rain that comes in the beginning of autumn: (S:) or from the period of the rising of Suheyl to that of the setting of الذَّرَاع [expl. above]. (TA.) — Also the latter, (S, M,) or both, (K,) A plant that grows in the beginning of the autumn: (S, M, K:) so called, accord. to AHn, because the beasts become yellow when they pasture upon that which is green; their arm-pits and similar parts, and their lips and fur, becoming yellow; but [ISd says,] I have not found this to be known. (M.)

صَفَرِيَّة A sort of dates of El-Yemen, which are dried in the state in which they are termed بُسْر, (AHn, M, K,) being then yellow; and when they become dry, and are rubbed with the hand, they crumble, and are sweetened with them, and they surpass sugar; (AHn, M;) [or] they supply the place of sugar in سَوِيق. (K.) — الصَّفَرِيَّة, (S, M, K,) and, (K,) or as some say, (S, M,) الصَّفَرِيَّة, (M, K,) A sect of the خَوَارِج, (S,) a party of the حُرُورِيَّة; (M, K;) so called in relation to Ṣufrah (صَفْرَة [which is the name of a place in El-Yemámeh]): (M:) or in relation to Ziyád Ibn-El-Aṣfar, (S, K,) their head, or chief; (S;) or to 'Abd-Allah (S, M, K) Ibn-Eṣ-Ṣaffār, (S,

or Ibn-Ṣaffār, (K,) or Ibn-Ṣafār, (so in a copy of the M,) in which case it is extr. in form; (M;) or on account of the yellowness of their complexions; or because of their being void of religion; (K;) accord. to which last derivation, it is الصَّفَرِيَّة, with kear; and Aḡ holds this to be the right opinion. (TA.) — And the former (الصَّفَرِيَّة) The مَهَابِيَّة, (M, K,) who were celebrated for bounty and generosity; (TA;) so called in relation to Abou-Ṣufrah, (M, K,) who was [surnamed] Abu-l-Mohelleb. (M.)

الصَّفَرِيَّة: see the next preceding paragraph in two places.

صَفَرِيَّة: see صَفَرِي, in five places.

صَفَرِيَّة is the sing. of صَفَارِيَّة (S,) which signifies Poor men: (S, K:) the ت is augmentative. (S.)

صَفَار, (S, M,) with fet-h, (S,) or صَفَار, like غَرَاب, (K,) What is dry, of [the species of barley-grass called] بَهْمِي (S, M, K:) app. because of its yellowness: (M:) it has prickles that cling to the lips of the horses. (TA in art. شَفَة.) — And the former, accord. to ISk, A certain plant. (TA.)

صَفَار: see 1, in two places. — Also A certain disease, in consequence of which one becomes yellow: (A:) the yellow water that collects in the belly; (M, K;) i. q. بَقِي: (M:) or a collecting of yellow water in the belly, which is cured by cutting the نَاط, a vein in the صُلْب [i. e. backbone, or back]. (S.) — See also صَفَر. — And see صَفَار. — Also A yellowness that takes place in wheat before the grain has become full. (A, TA.) — And Remains of straw and of other fodder, at the roots of the teeth of beasts; as also صَفَار. (M, K.) — And The tick, or tichs: (M, K:) and, (K,) or as some say, (M,) an insect, or animalcule, (دَوْبَة,) that is found in the solid hoofs, and in the toes, or soles, of camels, (M, K,) in the hinder parts thereof. (M.)

صَفَار: see the next preceding paragraph.

صَفِير inf. n. of صَفَر [q. v.]. (S, M, K.) — [In the present day it signifies also The sapphire.]

صَفَارَة What has withered, (M, K,) and become altered to yellow, (M,) of plants, or herbage. (M, K.)

صَفِيرَة A dam (صَفِيرَة) between two tracts of land. (Sgh, K.)

صَفَارِي A species of bird, that whistles (يَصْفِر) (M. [See also what next follows.])

صَفَارِيَّة A certain bird; (IAr, S;) as also صَفَارِيَّة, without tesheed; (S;) the bird called تَبَشَر (S in art. بَشَر) or تَبَشَر (K in that art.): [Golius (who writes the word صَفَارِيَّة) adds, "ut puto, quæ in Syria صفيرا dicitur, flava, duplo major passere, nam et passer luteus, ut reddit Meid." i. q. صَفْوَة. (IAr.) [See also الأصْفَع.]

صَفُورِيَّةٌ, accord. to the K, *A kind of نبات* [i. e. plant]: but in the Tekmileh, *a kind of ثياب* [i. e. garments, or cloths]; pl. of ثَوْب; and it bears the mark of correctness. (TA.)

صَفَر: see صَافِر. — Also *A fabricator of صَفَر* [or brass]. (M, K.)

صَفَر, with damm, *The entire quill of a feather.* (AA, O.)

صَفَارَةٌ [*A whistle: so in the present day: and also a fife:*] *a hollow thing* (M, K) of copper, (K,) in which a boy whistles (M, K) to pigeons, (K,) or to an ass, that he may drink. (TS, L, K.) — [Hence,] الصَفَارَةُ *The anus; syn. الإِسْت*; (M, K;) in the dial. of the Sawād. (TA.)

صَافِر *Whistling; or a whistler.* (TA.) — And hence, (TA.) *A thief*; (K;) as also صَفَارٌ: [or this signifies a frequent, or habitual, whistler:] the thief being so called because he whistles in fear of his being suspected: whence, as some explain it, the saying أَجْبَنُ مِنْ صَافِرٍ [*More cowardly than a thief*]: (TA:) a prov.: accord. to AO, it means in this instance *one who whistles to a woman for the purpose of fornication or adultery*; because he fears lest he should be seen: or — accord. to A'Obeyd, *Any bird that whistles*; for birds of prey do not whistle, but only ignoble birds, that are preyed upon: (Meyd:) [or] *any bird that does not prey*: (M, K;) and *any bird having a cry*: and *a certain cowardly bird*: (K;) [accord. to Dmr, as stated by Freytag, it is a bird of the passerine kind; also called صَافِرِيَّةٌ:] accord. to Moḥammad Ibn-Ḥabeeb, (Meyd,) *a certain bird that suspends itself from trees, hanging down its head, whistling all the night in fear lest it should sleep and be taken*; and so in the prov. above mentioned: (Meyd, A:*) or, accord. to IAar, it means *به* [whistled to]: i. e., when ho is whistled to, he flees: and by *به* the مَصْفُور is meant the bird called التَّنُوط [i. e. التَّنُوط &c.], the cowardice of which induces it to weave for itself a nest like a purse, suspended from a tree, narrow in the mouth and wide in the lower part, in which it protects itself, fearing lest a bird of prey should light upon it: (Meyd: [see also art. نَوط:]) or any coward. (TA.) — مَا بِهَا صَافِرٌ *There is not in it* (i. e. the house, الدَّار, TA) *any one*: (S, K;) [lit.] *any one who whistles*: (M:) or *any one to be called by whistling*; صَافِر being here an instance of the measure فاعِل in the sense of the measure مفعول followed by *به*. (T, TA.)

صَافِرِيَّة: see the next preceding paragraph.

أَصْفَر [*a comparative and superlative epithet from صَفَر*]. One says أَصْفَرُ مِنْ بَلْبَلٍ [*A greater whistler, or warbler, than the blbl*]. (S.) — See also صَفَر. — [Also *More, and most, empty, void, or vacant*.] It is said in a trad., أَصْفَرُ الْبُيُوتِ مِنْ أَصْفَرِ الْبَيْتِ الصَّفَرُ مِنَ كِتَابِ اللَّهِ [*That one of houses which is the most void of good is the house*

that is destitute of the Book of God]. (S.) — Also [Yellow:] of the colour termed صَفْرَة: (S, M, K:) fem. صَفْرَاء (Mgh, &c.): pl. صَفَر. (TA.) And Black (A'Obeyd, S, K) is sometimes thus termed: (S:) applied to a camel, as in the Kur lxxvii. 33, because a black camel always has an intermixture of yellow: (TA:) or, applied to a camel, of a colour whereof the ground is black, with some yellow hairs coming through. (M.) Applied to a horse, *Of the colour termed in Pers. زَرْدَة* [a kind of sorrel], (S,) but not unless having a yellow [or sorrel] tail and mane. (As, S.) — *The Greeks* (الرُّوم) (S, A:) or *their kings*: because the sons of El-Aṣfar the son of Room the son of 'Eesoo (or 'Eysoon, TA, [i. e. Esau,]) the son of Is-hāk [or Isaac] (K) the son of Ibrāheem [or Abraham]: (TA:) or El-Aṣfar was a surname of Room: (TA:) or they were so called because their first ancestor, (A, Iath,) Room the son of 'Eysoon, (Iath,) was of a yellow complexion: (A, Iath:) or because they were conquered by an army of Abyssinians by whom their women had yellow children: (K:) [or] they are the modern Muscovites. (TA.) — *Gold and saffron*; (S, M, K;) which are said to destroy women: (TA:) or the plant called زَبَرِس and saffron: (S, K:) or the plant called زَبَرِس and gold: (M:) or saffron and raisins. (ISK, Sgh, K.) — And الصَّفْرَاء *Gold*. (M, K.) [See also صَفَر.] Hence the saying of 'Alee, يَا صَفْرَاءَ أَصْفَرِي وَيَا بَيْضَاءَ أَبْيَضِي وَغَيْرِي غَيْرِي *O gold, [be yellow,] and O silver, [be white, and beguile other than me:]* and one says also, مَا لِفُلَانٍ صَفْرَاءَ وَلَا بَيْضَاءَ [*There is not belonging to such a one gold nor silver*]. (TA.) — Also *A kind of bile*, (M, K,) well-known; (K;) [the yellow bile; one of the four humours of the body; of which the others are the black bile (السَّودَاء), the blood (الدَّم), and the phlegm (البَلغم):] so called because of its colour. (M.) — And *The bow that is made of [the tree called] تَبَع*. (S, K, TA.) — And *The female locust that is devoid of eggs*. (M, K.) — And *A certain plant*, (S, M, K,) of the plain or soft tracts, and of the sands, (M, K,) and sometimes growing in hard level ground: (M:) or a certain herb, that spreads upon the ground, (AHn, M,) the leaves of which are like those of the خَس [or lettuce], (AHn, M, K,) and which the camels eat vehemently: (AHn, M:) it is of the kind called ذُكُور. (Abou-Naṣr, M.)

مَصْفَر: see its fem., with ة, voce مَصْفُور.

مَصْفَر *A poor man*. (S.)

مَصْفَر; and its fem., with ة: see مَصْفُور.

هُوَ مَصْفَرٌ أَسْتِه is from الصَّفِير, [see صَفَر], not from الصَّفْرَة, (S,) and means *He is a ضَرَّاط*; (S, K;) as though denoting cowardice: (TA:) or it is from صَفَر “he dyed yellow;” (M;) and was applied to Abou-Jahl; (M, TA;) meaning that he dyed his إِسْت with saffron, and was addicted to [the enormity termed] أَهْنَة: this, accord. to Sgh, is the correct explanation; and he adds that it is said of a luxurious man, whom experience and afflictions have not rendered firm, or sound, in

judgment. (TA.) — *المَصْفُورَة* is an appellation applied to *Those whose sign* [meaning the colour of their ensign] is صَفْرَة; (M, K;) [i. e. whose ensign is yellow;] and is similar to *المَحْمُورَة* and *المَبْيَضَة*. (M.)

مَصْفُور: see صَائِر, in two places. — Also *Hungry*; and so مَصْفَر. (K.) — Of the مَصْفُورَة, (TA,) and مَصْفُورَة, (Mgh, TA,) or مَصْفُورَة, (Mgh,) which one is forbidden to offer in sacrifice, (Mgh, TA,) it is said that the first is *Such as has the ear entirely cut off*; because its ear-hole is destitute of the ear: and the second, *the lean, or emaciated*; because devoid of fatness; or, accord. to Kt, the first and second have the latter meaning, as though destitute of fat and flesh: (TA:) or the second and third have the latter meaning; or the former meaning: (Mgh:) but accord. to the relation of Sh, what is thus forbidden is termed *المَصْفُورَة*, with غ, having the former of the meanings expl. above; which Iath disapproves: (TA in art. صغر:) or *المَصْفُورَة*. (Mgh in that art.) — Also *Having the disease termed صَفَر*: (A, TA:) or one from whose belly comes forth yellow water. (TA.)

صُفْرَد

صُفْرِد *A certain bird*, (S, M, K,) of a cowardly nature, (K,) larger than the sparrow, (M,) that frequents houses, and is the most cowardly of birds; (Lth;) it is afraid of the [little bird called] صَعْوَة; (IAar;) and is by the vulgar (S) called أَبُو الْمَلِج. (S, K.) [Accord. to Golius, the wightingale: but this I think a mistake.] أَجْبَنُ مِنْ صُفْرِدٍ [*More cowardly than a sifrid*] is a prov., (S, Meyd,) asserted by AO to be post-classical. (Meyd. [See Freytag's Arab. Prov. i. 372.])

صَفْط

إِصْفِط a dial. var. of إِصْفِط, q. v. (As, K.)

صَفْع

1. صَفْعَة, aor. ٤, (O, Mgh, K,) inf. n. صَفَع, (S, O, Mgh, TA,) accord. to Lth, (O, TA,) *He struck him with his fist, not vehemently, on the back of his neck*: (O, K, TA:) or, (O, K,) accord. to Az (O, Mgh, TA) and others, (Mgh,) *he struck him* [i. e. slapped him] *with his expanded hand* (O, Mgh, K, TA) *on the back of his neck, or on his body*; not with the fist: (O, Mgh, TA:) or it is post-classical: (S, K:) [but Fei says,] the assertion that it is post-classical is not to be regarded: (Mgh:) Az adds, IDrd says that it is from صَوْعَة, (O, TA,) which signifies the top, or uppermost part, of the [cap called] كُتَّة, and of the turban: (O, K, TA:) or this is a mis-transcription, and is correctly with ق: (K, TA:) [Sgh says,] this which Az mentions, [as] on the authority of IDrd, I have not found in the Jm; and it is correctly with ق. (O.)

صَفْعَة *A single act of striking* [or slapping] *with the expanded hand upon the back of the neck, or upon the body*. (Mgh.)

صَقَان or صَقَان (accord. to different copies of the S and K) A man who is struck [or slapped] in the manner expl. above in the first paragraph; (S, Mṣb, K;) as also مَصْعَانِي (O, K.)

صَوْنَعَة: see the first paragraph of this art.

مَصْعَانِي: see صَقَان.

صق

1. صَقَّ [inf. n. of صَقَّ] signifies The striking [a thing] so as to cause a sound to be heard in consequence thereof; (S, O, K;) as also تَصْفِيقُ [inf. n. of صَقَّ, but this has an intensive signification]: (S;) and تَصْفِيقُ is [also] an inf. n. of صَقَّ, like صَقَّ in the phrase صَقَّ الْكَفَّ عَلَى الْآخَرَى [the striking of the hand upon the other hand], but denoting muchness of the action. (Sb, M, TA.) [Hence several meanings of both of these verbs, here following.] — صَقَّ رَأْسَهُ, and صَقَّه, (M,) and صَقَّه عَلَى رَأْسِهِ, (Mṣb,) aor. ʾ, inf. n. صَقَّ, (M, Mṣb,) He struck his head, and his eye, (M,) and he struck him on his head with the hand. (Mṣb.) And صَقَّه بِالسَّيْفِ, (O, K,) inf. n. صَقَّ, (O,) He struck him with the sword. (O, K.) And صَقَّ بِهِ الْأَرْضَ [lit. He smote the ground with him; meaning he flung him upon the ground]. (L, TA.) — صَقَّ بِجَنَاحِهِ, (M, K,) aor. as above, (M,) [inf. n. صَقَّ,] said of a bird, He beat [his sides, or the air,] with his wings; (M, L, K;) as also صَقَّ, (M, K,) inf. n. تَصْفِيقُ. (TA.) — صَقَّته الرِّيحُ, and صَقَّتْهُ, The wind smote it so as to cause a sound to be heard: (S;) or the latter signifies [simply] the wind smote it, or beat it: (Ham p. 719:) [or the wind beat upon it; namely, a sail &c.: (see شَرَاغُ:)] [and] both signify the wind shifted it to the right and left, and turned it back: (TA: [in the CK, the تَصْفِيقُ is erroneously put for التَّغْلِيبُ as an explanation of التَّصْفِيقُ:]) and صَقَّتْ الرِّيحُ الْمَاءَ The wind beat the water so that it made it clear: (M:) and صَقَّتْ الرِّيحُ الْأَشْجَارَ, (K,) aor. as above, inf. n. صَقَّ, (O,) The wind put the trees in motion, or into a state of commotion, (O, K,) and shook them: (O, TA:) and صَقَّتْ الرِّيحُ السَّحَابَ The wind smote the clouds, [for صَرَمَتْهُ in my original, an obvious mistranscription, I read صَرَمَتْهُ,] and blew in different directions upon them. (TA.) — صَقَّ الْعُودَ, (inf. n. صَقَّ, TA,) He put in motion [by striking them] the chords of the lute. (S, O, K.) — صَقَّ يَدَهُ بِالْبَيْعَةِ and صَقَّتْهُ, (M, K,) and صَقَّتْهُ, (K,) [or the latter, which see below, is a simple subst.,] He struck his hand upon his [another's] hand by way of ratifying the sale, or the covenant; (M, K;) and so صَقَّ لَهُ الْبَيْعَ, aor. ʾ, (K,) inf. n. صَقَّ, (TA:) or صَقَّتْ لَهُ بِالْبَيْعِ, inf. n. صَقَّ, I struck my hand upon his hand [by way of ratifying the sale and the covenant]. (S, O, Mṣb.) [See also سَقَّ. And see an ex. in a verse cited voce رَدَادُ.] — صَقَّ (S, O, K) as inf. n. of صَقَّتْهُ,

(S, O,) also signifies The shutting, or closing [a thing]; and the turning, or sending, or putting, [a thing] back, or away; (S, O, K;) as also إِصْفَاقُ. (K.) You say, صَقَّ عَيْنَهُ He shut, or closed, his eye. (S, O, K.) And صَقَّ الْبَابَ, (S, M, O, Mṣb, K,) aor. ʾ, (M,) inf. n. صَقَّ, (M, Mṣb,) He shut or closed, the door; (S, O, Mṣb, K;) as also إِصْفَقَهُ: (S, O:) or both signify he locked the door: (M, K:) and in like manner سَقَّ [and إِصْفَقَهُ]. (TA.) And He opened the door: (ADḲ, O, Mṣb, K:) thus having two contr. significations. (Mṣb.) And صَقَّ مَاشِيَتَهُ, inf. n. صَقَّ, He turned, or sent, his cattle back, or away. (M, TA.) And صَقَّ عَنْ كَذَا He turned them [i. e. men] back, or away, from such a thing. (TA.) And one says, مَا زَالُوا يَصْفِقُونَنِي They ceased not to turn me about in an affair: [meaning that] they endeavoured to induce him to do it. (Ibn-'Abbād, O.) — صَقَّوهُمْ مِنْ بَلَدٍ إِلَى بَلَدٍ They expelled them from town to town, or from country to country, forcibly and ignominiously. (TA.) — صَقَّ الشَّرَابَ: see 2. — صَقَّ الْفَدَحَ, (O, K,) inf. n. صَقَّ, (O, TA,) He filled the drinking-vessel; as also إِصْفَقَهُ; (O, K;) and صَقَّ: (O:) or صَقَّ الْكَأْسَ, and صَقَّ, he filled the drinking-cup, or mine-cup: (Lh, M:) and أَصْفَقْنَا الْحَوْضَ We collected the water in the watering-trough. (TA.) — And صَقَّهَا, inf. n. صَقَّ, He compressed her; syn. جَامَعَهَا. (TA.) — And صَقَّ signifies also The collecting together [a thing or things]. (TA.) = صَقَّ الرَّجُلُ, (M, K,) inf. n. صَقَّ, (M,) The man went away. (M, K.) — صَقَّتْ عَلَيْنَا صَافِقَةٌ مِنْ النَّاسِ A company of men alighted at our abode. (IDrd, M, O, K.) — صَقَّتْ, (IDrd, O, K,) inf. n. صَقَّ, (TA,) said of a she-camel, Her womb closed against the passage of her fetus, (أُرْجَتْ رَحْمَتُهَا عَنْ وَلَدِهَا), [or أُرْجَتْ i. e. became closed, the syll. signs of this word in the O being doubtful, in the CK erroneously written أُرْجَتْ,] so that the fetus died. (IDrd, O, K, TA.) = صَقَّ, aor. ʾ, (M, O, Mṣb, K,) inf. n. صَقَّ, said of a garment, or piece of cloth, (S, M, O, Mṣb, K,) It was strong, stout, or firm; (M;) thick, substantial, close, or compact, in texture: (O, Mṣb, K;) and so سَقَّ. (T, S, &c., in art. سَقَّ.) — And, said of a face, (S, O, K, TA,) † It was impudent; or had little shame. (O, K, TA.)

2: see 1, former half, in five places. — صَقَّ التَّصْفِيقُ means The making a sound with the hand [by clapping]: (S:) one says, صَقَّ بِيَدَيْهِ [He clapped with his hands; or clapped his hands]: (O, Mṣb:) and التَّسَاءُ يَصْفِقْنَ عَلَى الْمَيِّتِ [The women clap their hands in lamenting over the dead: thus they often do in the present day, over the corpse and over the grave]: (TA:) the تَصْفِيقُ is syn. with التَّصْفِيقُ: (As, O:) or (O) the former signifies the striking with the palm of one hand upon that of the other; (O, K;) but the latter is better expl. as the striking with the outer side of the right hand upon the inner side of the left hand. (O.) [See also 2 in art. صَقَّ.] —

صَقَّ الْقَرْبَةَ, (M, TA,) inf. n. تَصْفِيقُ, (TA,) He poured water into the skin, (M, TA,) and shook it about, (TA,) the skin being new, so that the water came forth yellow. (M.) — See also 1, latter half, in two places. — صَقَّ الشَّرَابَ He mixed the wine, or beverage. (M.) — And, (M,) inf. n. as above; (S, O, K;) and صَقَّه, (M,) inf. n. صَقَّ; (K;) and إِصْفَقَهُ, (M,) inf. n. إِصْفَاقُ; (K;) He transferred the wine, or beverage, from one vessel to another, (S, M, O, K,) or from one jar to another, (As, TA,) it being mixed, (K,) in order that it might become clear. (M, K.) — تَصْفِيقُ الْإِبِلِ means The removing of camels from a place which they have depastured to a place in which is pasture: (S, O, K:) thus in the saying of the rijiz (Abu-Mohammad El-Fak'asee, O) cited in the first paragraph of art. زَل: (S, O:) or التَّصْفِيقُ in that instance, accord. to IAsr, is from الْقَوْمُ فِي الْبِلَادِ The people, or party, went far in the country in search of pasture: (M:) [or] صَقَّ, said of a man, (Ibn-'Abbād, O,) inf. n. as above, (K,) means He went away; and he went round about. (Ibn-'Abbād, O, K.) — And التَّصْفِيقُ signifies also The forming a determined intention or purpose, and then reversing it. (TA.)

3. صَاقَ عِنْدَ صَفْقَةِ الْبَيْعِ [He struck his hand upon that of another in token of the ratification of the sale]. (T in art. دَو. [See also 6.]) — صَاقَتْ said of a she-camel, She lay, or slept, upon one side one time and upon the other side another time: from صَقَّ meaning جَانِبَ. (M. [And the same is indicated in the O.]) And صَاقَتْ فَلَانٌ يُصَاقُ بَيْنَ جَنْبَيْهِ Such a one turns over upon this [or side] one time and upon the other another. (O.) And بَاتَ فَلَانٌ يُصَاقُ [Such a one passed the night turning over from side to side]. (Z, TA.) — [Accord. to the K, said of a she-camel, She was taken with the pains of parturition; i. q. مَخَضَتْ: but this is app. a mistake; for it seems to have been taken from the saying in the O, (one of the principal sources of the K,) إِذَا مَخَضَتِ الشَّاةُ صَاقَتْ, which evidently means When the she-camel is taken with the pains of parturition, she turns over from side to side; as is there indicated by the context both before and after.] — صَاقَ بَيْنَ قَمِيصَيْنِ (M,) or بَيْنَ ثَوْبَيْنِ (K,) He wore two shirts, (M,) or two garments, (K,) one of them over the other. (M, K.)

4: see 1, latter half, in five places: — and see also 2. = أَصْفَقُوا عَلَيْهِ i. q. تَبَايَعُوا عَلَيْهِ [i. e. They made a covenant, or compact, respecting it, or to do it, as though by striking their hands together], namely, the thing, or affair: (TA in art. بَيْع: [see صَقَّ يَدَهُ بِالْبَيْعَةِ; and see also 3, and 6, and صَقَّتْ:]) they combined consentaneously, or agreed together, respecting it, or to do it, namely, the thing, or affair; syn. أَطْبَقُوا عَلَيْهِ, (S, O, K,) or أَجْتَمَعُوا عَلَيْهِ. (M.) And أَصْفَقُوا عَلَيْنَا [They combined, or collected themselves together, against us]. (M, from a verse of Zuhayr.) —

صَفَقَ نِسْوَانٌ مَكَّةَ occurs in a trad. as meaning *The women of Mekkeh collected themselves together to him*: or, as some relate it, *انصَفَقَتْ*. (TA.)

And one says, *اصْفَقُوا لَهُ* meaning *حَسَدُوا* [i. e. *They collected themselves together to him; or they combined to treat him with courtesy and honour*]. (M.) — *اصْفَقَ لَهُمْ* *He brought them as much food as would satisfy their hunger*: (O, K:) said in relation to the entertainment of guests. (O.) — *اصْفَقَتْ يَدُهُ بِكَذَا*, (S, O,) or *يَدِي*, (K,) *His hand, or my hand, lighted on, met with, or encountered, such a thing*; syn. *صَادَقَتْهُ* and *وَأَفَقَتْهُ*. (S, O, K.) En-Nemir Ibn-Towlab says, (S, O, TA,) describing a *جَزَارٍ* [or slaughterer of camels], (TA.)

• *حَتَّى إِذَا فُسِّرَ التَّصِيبُ وَأَصْفَقَتْ* •
• *يَدُهُ بِجِلْدَةٍ ضَرْعِيٍّ وَخَوَارِمَا* •
[Until, or until when, the share was divided, and his hand lighted on the skin of her udder and her young one]. (S, O, TA: but in the S, طَرِيع is put in the place of فُسِّرَ.) — *أَصْفَقَ الْقَوْمُ* *The people, or party, were, or became, in a state of commotion, or tumult*; syn. *اضْطَرَبُوا*. (M, TA. [See also 8.]) — *أَصْفَقَ لِي* *It was appointed, or ordained, for me; or prepared for me*. (TA.) — *اصْفَقَ الْغَنَمَ* *He milked the sheep, or goats, but once in the day*; (S, M, O, TA:) and so with *س*: (TA in art. سَفَقَ:) or *الإصْفَاقُ* signifies *the milking once in the day and night*. (TA.) — *اصْفَقَ الثَّوبَ* *He wore the garment* (M, TA) *strongly, stoutly, firmly*, (M,) *thickly, substantially, closely, or compactly*. (TA.)

5. *تَصَفَّقَ* *He (a man) turned over and over*; (M;) *he moved repeatedly to and fro*, syn. *تَرَدَّدَ*, (M, O, K,) *from side to side*. (M.) And *تَصَفَّقَتْ* *She (a camel) turned herself over, upside down* (lit. *back for belly*), (O, K, TA,) *when taken with the pains of parturition*. (TA.) — *تَصَفَّقَ لِلْأَمْرِ* *He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to the affair*; syn. *تَعَرَّضَ لَهُ*. (Sh, O, K.)

6. *تَصَافَقُوا* (S, M, O) *They struck their hands upon the hands of others* (O) *عِنْدَ الْبَيْعَةِ* [on the occasion of the ratifying of a sale, or covenant]: (S, O:) or *they [struck a bargain;] bought and sold; or made a covenant, or compact; one with another*. (M, TA.)

7. *انصَفَقَ* *It (a garment, or piece of cloth,) was beaten by the wind, so that it moved to and fro*. (M, TA.) [See also 8.] — *It (a door) became shut, or closed*: and so with *س*: (TA in art. سَفَقَ:) [or it shut again of itself:] said of a door which, when opened, will not remain open. (TA in art. دَوَقَ.) — *He (a man, TA) turned, or became turned or sent or put, back, or away*: (S, O, K, TA:) *he [or it] returned*. (TA.) — And *انصَفَقُوا* *They collected themselves together*: the contr. of the next preceding signification. (TA.) See also 4. — And one says, *انصَفَقُوا عَلَيْنَا* *They came upon us on the right and left*. (M, TA.)

3. *اصطفقت الأشجار* *The trees became shaken, or agitated, by the wind*. (S, O, K, TA.) And *اصطفقت العود* *The lute had its chords put in motion*, (S, O, K, TA,) *so that they responded, one to another*. (TA.) — *اصطفقت الأفاق بالبياض* *The tracts of the horizon flickered with whiteness, and the light thereof spread*. (TA.) — And *اصطفقت المجلس بالقوم* *The sitting-place became a scene of commotion, or tumult, with the people, or party*. (TA. [See also 4, latter part.]])

صَفَقَ: seo *صَفَقَةٌ*. — Also *A side; a lateral part or portion*; (S, M, O, K;) and so *صَفَقٌ*, (S, O, K,) and *صَفَقٌ*; (M, O, K;) syn. *نَاحِيَةٌ*, (S, M, O, K,) and *جَانِبٌ*. (M, TA.) Of a mountain, (S, O, K,) it signifies in like manner, (O,) its *صَفْح*, (S, O, K,) and its *نَاحِيَةٌ*: (S:) [both of which signify as above: or by the former may be meant what here follows:] or its *face*, (M, K,) in the upper part thereof, above the *خَضِيعُ* [or low ground at, or by, the base, or foot]: (M:) pl. *صَفَقَاتُ*. (S, O.) [In like manner also,] *صَفَقَا الْعُنُقِ* signifies *The two sides of the neck*. (M, K.) And *صَفَقَا الْفَرْسِ* *The two cheeks of the horse*. (M, K.) — Also *A place*. (K.) — See also *صَفَقٌ*. — And see *صَفَقٌ*, in two places.

صَفَقٌ: see the next preceding paragraph.

صَفَقٌ, with *kesr*, *مِصْرَاعٌ* [i. e. *either half, or leaf*], of a door [meaning of a folding door]: (K:) [or, accord. to the O, it is *صَفَقٌ*, for it is there said that *صَفَقَا الْبَابِ* means *مِصْرَاعَاهُ*; but SM follows the reading in the K without remarking upon the difference in the O; and adds,] and one says, *بَابٌ دَارِهِ صَفَقٌ وَاحِدٌ* [meaning *The door of his house is one leaf*; i. e.] when it does not consist of what are termed *مِصْرَاعَانِ*. (TA.)

صَفَقٌ: see *صَفَقٌ*. — Also *Water that is poured into a new skin, and shaken in it, and in consequence becomes yellow*; (S, O, K;) or *yellow water that comes forth from a new skin upon which water has been poured*; (M;) and so *صَفَقٌ*. (M, K.) Hence, (TA,) one says, *وَرَدْنَا مَاءً كَأَنَّهُ صَفَقٌ* [We came for the purpose of drinking to water as though it were the yellow water that comes forth from a new skin]. (S, O.) — And *A new shin upon [or into] which water is poured, in consequence whereof yellow water comes forth from it*. (M.) — Also, accord. to AHn, (M,) or so *صَفَقٌ*, (K,) *The odour, and savour, of دِبَاغٌ [or tan]*. (M, K.) — And *The former, accord. to Ibn-'Abbád, The last of دِبَاغٌ [or tan]*: (O, TA:) in the K, *أَخِرُ الدِّبَاغِ* is erroneously put for *أَخِرُ الدِّبَاغِ*. (TA.)

صَفَقَةٌ *A striking of the hand [of one person] upon the hand [of another] in [ratifying] a sale or purchase and a covenant*: (Mgh:) and *صَفَقٌ* is [used in the same sense, being an inf. n. and also] a subst. from the verb in the phrase *صَفَقَ يَدَهُ بِالْبَيْعَةِ* [expl. in the first paragraph of this

art.]; (M, K;) as also *صَفَقِي*, like *زِمَجِي*, (K,) or *صَفَقِي*, (so in a copy of the M,) which is mentioned by Sh, (M, TA,) and of which Seer says that it may be from *الْأُخْرَى*. (TA. [See 1, first sentence.]) — Hence it is used to signify *The contract itself that is made in the case of a sale*, (Mgh, Mghb,) and *the covenant that one makes*: (Mgh:) or *an agreement respecting a thing*: (M, TA:) Az says that it relates to the seller and the buyer. (Mghb.) [And it is sometimes with *س* in the place of *ص*.] One says, *رَبَحْتُ صَفَقَتَكَ* i. e. [May] *thy purchase [bring profit]*. (S, O.) And *صَفَقَةٌ لِي فِي صَفَقَةٍ* i. e. [May God bless thee in] *the contract* [(lit. *the striking*) of thy right hand]. (Mghb.) And *صَفَقَةٌ خَاسِرَةٌ*, and *صَفَقَةٌ رَابِحَةٌ*, (S, O, K,) *A sale or bargain [bringing gain, and a sale or bargain occasioning loss]*. (K.) And *لِمَبَارَكٍ إِنَّهُ لَمَبَارَكٌ* i. e. [Verily he is blessed in respect of bargain-*ing*]; meaning that he buys not anything without gaining in it. (TA.) And *أَشْتَرَيْتَ الْيَوْمَ صَفَقَةً* *I have purchased to-day a good purchase*. (TA.) And *الْبَيْعُ صَفَقَةٌ أَوْ خِيَارٌ* *Selling is decisive or with the option of returning*. (Mgh.) And it is said in a trad. (of Ibn-Mes'ood, TA), *صَفَقَتَانِ فِي صَفَقَةٍ* i. e. *Two bargains in a [single] bargain [are an unlawful gain]*: this is of two kinds: one is the seller's saying to the buyer, "I sell to thee such a thing for a hundred dirhems on the condition of thy buying of me this garment, or piece of cloth, for such a sum:" the other kind is his saying, "I sell to thee this garment, or piece of cloth, for twenty dirhems on the condition of thy selling to me thy commodity for ten dirhems." (O.) And it is said in another trad., *إِنْ أَكْبَرَ الْكِبَائِرُ أَنْ تُقَاتِلَ أَهْلَ صَفَقَتِكَ* i. e. [Verily the greatest of great sins is] *thy fighting those with whom thou hast made a covenant*: because each of the two persons making a covenant puts his hand in the hand of the other, like as is done by each of two persons selling and buying. (TA.)

صَفَقِي or *صَفَقِي*: see the next preceding paragraph.

صَفَاقٌ *The inferior [or inner] skin, that is beneath the skin upon which is the hair*: (S, O, K:) *a thin shin beneath the upper skin and above the flesh*: (IAth, TA:) or the *صَفَاقُ* of the belly is the skin, (M,) the inner skin, (TA,) that is next to the *سَوَادُ*, (M, TA,) *the سَوَادُ of the belly*, (TA,) [i. e. *the liver*], and which is the part where the farrier perforates the beast (*بَنْقَبٌ مِنْ الدَّابَّةِ*) [at the navel, in order that a yellow fluid may issue forth]: (M, TA:) or the *صَفَاقُ* is the part around the navel, where the farrier performs the operation above mentioned: (AA, TA:) or the skin which, when the *مَشْكُ* [or hide] is stripped off, remains cleaving to the belly, and the rending of which occasions a [rupture termed] *فَتَقٌ*; so says Ag, in the "Book of the Horse:" (TA:) or what is between the *جِلْدُ* [or outer skin] and the *مُضْرَانُ* [or intestines into which the food passes from the stomach]; (ISh, O, K;) com-

prising all of what are termed the مَرَاتِق of the belly, beneath the جُلْد thereof, to the سَوَاد of the belly [i. e. the liver]; the مَرَاتِق of the belly being all that has not a bone curving over it: (Ish, O:) or the shin of the whole of the belly: (O, K:) the pl. is صَفَت, only. (M, TA.)

صَفُوقٌ *An abominable acclivity or ascending road or mountain-road difficult of ascent:* pl. صَفَاتِق and صَفَاتِق. (M, K.) And *A mountain, (K,) or an obstacle, or elevated portion, of mountains, (O,) such as is inaccessible. (O, K.)* And *A smooth, high rock:* pl. صَفُوق. (Ibn-'Abbād, O, K.) — Also, applied to a bow, *Pliant.* (Fr, O, K.) — [In the TA, in a verse of Aboo-Dhu-eyb describing a bow, to which it seems to be there applied as an epithet, it is expl. as signifying رَاجِعَةٌ; but I think that this is a mistranscription for رَاجِعَةٌ, meaning *Quivering.* — Freytag has assigned to it three explanations which belong to صَفَاتِق.]

صَفِيقٌ, applied to a garment, or piece of cloth, (S, M, Mgh, O, Mgh, K,) *strong, stout, or firm;* (M:) *thick, substantial, close, or compact, in texture:* (Mgh, O, Mgh, K:) and صَفِيقٌ is a dial. var. thereof. (TA.) — Also † *Hardy, strong, sturdy, enduring, or patient.* (M.) — And applied to a face (S, O, K, TA) as meaning † *Impudent;* or *having little shame.* (O, K, TA.) And رَجُلٌ صَفِيقٌ الْوَجْهِ † *A man having no shame.* (Har p. 368.)

صَفِيقَةٌ: see صَانِقَةٌ.

صَفَاتِقٌ *Travelling-camels (رُكَّابٌ) coming and going.* (Ibn-'Abbād, O.) — See also صَانِقَةٌ.

صَفَاتِقٌ *A cock that beats with his wings when crowing.* (TA.) — It occurs in a trad., followed by أَتَانِي in apposition, and is said by Aṣ to mean *أَلَدِي يَصْفِقُ عَلَى أَمْرِ عَظِيمٍ* [app. One who goes away on some great affair]: but in the opinion of Az, it means one who makes many journeys, and who employs himself, or uses art or artifice or cunning, in affairs of traffic; thus nearly agreeing in meaning with أَتَانِي. (O: the latter meaning only is assigned to it in the K.)

صَانِقَةٌ *A company (IDrd, M, O, K) of men [alighting at one's abode].* (IDrd, M, O.) See 1, near the end. — Also *A calamity, or misfortune:* (M, TA:) pl. صَوَائِق: (M:) this pl. and صَفَاتِق, (O, K, TA,) which latter may be pl. of صَفِيقَةٌ, (TA,) signify accidents, or evil accidents, (O, K, TA,) and varieties, or vicissitudes, of events. (O, TA.)

أَصْفُقٌ *A garment, or piece of cloth, more [strong, stout, firm,] thick, substantial, close, or compact, in texture, than another.* (Mgh.)

أَصْفَقَانِيَّةٌ [written in one place with fet-h, and in another with keṣr, to the ف,] i. q. خَوْلٌ *[A man's slaves, or servants, and other dependents; or slaves, and cattle, or camels &c.]* in the dial. of El-Yemen. (TA.)

مَصْفَقٌ *A place of passage; a way, road, or path;* syn. مَسَلَك. (O, TA.)

مُصَفَّقٌ [pass. part. n. of 2, q. v.]. One says, لَكَ عِنْدِي وَدٌّ مُصَفَّقٌ وَتَضَعُ مَرُوقٌ [I have, for thee, an affection defecated like wine that has been transferred from one vessel to another and left to settle, and a benevolence purified like clarified wine]. (TA.) — Also *A full [or filled] drinking-vessel.* (Fr, TA.)

مُصَافِقٌ *A camel lying, or sleeping, upon one side one time and upon the other side another time.* (O, K.) — And مُصَافِقٌ بَيْنَ ثَوْبَيْنِ *Wearing two garments, one of them over the other.* (Ibn-'Abbād, O.)

صفن

1. صَفَنَ, aor. ʔ, inf. n. صَفُونٌ, said of a horse, *He stood upon three legs and the extremity of the hoof of the fourth leg;* (AZ, S, K, TA;) [thus expl.] without restriction to a fore leg or a hind leg: (TA:) or *he stood upon three legs, and turned back the extremity of the fore part of the fourth hoof, that of his fore leg:* (M, TA:) [or *he stood upon three legs, and otherwise:* (see صَافِنٌ):] accord. to Fr, the poems of the Arabs indicate that صَفُونٌ signifies peculiarly, or specially, [or simply,] the act of *standing, or standing still.* (TA.) — Also, (M, Mgh, K,) aor. and inf. n. as above, (M, Mgh,) said of a man, (K,) or صَفَنَ صَفَنَ قَدَمَيْهِ, (TA, from a trad.,) meaning صَفَّ قَدَمَيْهِ [He set his feet evenly, side by side], (M, Mgh, K, TA,) standing, (Mgh,) and praying. (TA.) [Or, said of a man standing in prayer, it signifies, or in this case it signifies also, *He put his feet close together:* or *he turned one of his feet backward, like as the horse turns one hoof when standing upon three legs:* see, again, صَافِنٌ.] — صَفَنَ الْحَشِيشَ (M, TA) aor. ʔ, (M,) inf. n. صَفَنَ, said of a bird, or flying thing, *It compacted the dry herbage (M, TA) and the leaves, [to make a habitation,] for its young ones, (M,) or around its place of entrance [into its habitation];* (TA;) and صَفَنَهُ signifies the same: (M:) † *تَصْفِينٌ* as the act of the hornet and the like is the *compacting for itself, or for its young ones, a habitation (K, TA) of dry herbage and of leaves:* so says Lth. (TA.) — And صَفَنَ ثِيَابَهُ *He collected together his clothes* (JM, TA) *فِي السَّوْجِ* [upon his saddle], (TA,) or *فِي السَّوْجِ وَتَحْتَهُ* [upon the saddle and the like thereof]. (JM.) — صَفَنَ بِهِ الْأَرْضَ (K, TA,) aor. ʔ, inf. n. صَفَنَ, (TA,) *He flung him, or it, upon the ground.* (K, TA.) — And صَفَنَهُ, aor. ʔ, inf. n. صَفَنَ, *He rent, or slit, his scrotum.* (M.)

2. صَفَنَ, and its inf. n.: see 1, in two places.

3. مُصَافِنَةٌ *The standing confronting a people, or party.* (TA.) — [Also *The dividing of water among a people, or party, in the manner described in the next paragraph:*] one says, صَافِنَ الْهَاءَ بَيْنَ صَافِنَ الْهَاءَ بَيْنَ جُرْعَةٍ مَقْلَةٍ i. e. مَقْلَةٍ [for جُرْعَةٍ مَقْلَةٍ]

the meaning being *He divided the water in that manner among the people, or party, and gave me a gulp as much as would cover a pebble in the bottom of a vessel.* (TA.)

6. تَصَافَنُوا الْهَاءَ, (AA, S, M, K,) said of people in a journey and having little water, (M,) *They divided the water among themselves* (AA, S, M, K) *by shares, (S, K,) by means of the pebble, (AA, S, M,) which they threw into the vessel to pour the water into it, (AA,) giving to each of them as much as would cover the pebble.* (AA, S.) See also 6 in art. حَذَى.

صَفْنٌ [if not a mistake for صَفْنٌ, q. v.,] signifies *The [round piece of skin, or leather, in which food is put, and upon which people eat; commonly called] سَفْرَةٌ; as also صَفْنَةٌ: (K:) the latter is expl. by AA and Iṣṣar as a سَفْرَةٌ that is gathered together by a [running] string [near the edge, by means of which it is converted into a bag, agreeably with a modern custom].* (TA.) — And *The [bursa faucium, or faucial bag, of the camel; commonly called] شَقِيقَةٌ; as also صَفْنَةٌ: (K:) so expl. by AA.* (TA.) — See also صَفْنٌ.

صَفْنٌ *A thing like the سَفْرَةٌ [described in the next preceding paragraph], and between the عَيْبَةِ and the قَرْبَةِ, in which are [put] goods or utensils or the like: or it is of skin, or leather, (M,) [i. e.] a receptacle of skin, or leather, (S, in which it is expressly said to be with damm,) like the سَفْرَةُ, (S, M,) pertaining to the people of the desert, in which they put their travelling-provisions, and (M) with which (S, M) sometimes (M) water is drawn, (S, M,) like [as is done with] the دَنُو: (M:) occurring in a verse of Sakhr El-Hudhalee [cited in art. حَضَل]: (S:) or a thing like the [small bucket, or small drinking-vessel, of skin or leather, called] رَكْلَةٌ, (Fr, Mgh, K,) in which the ablution termed وَضُوْءٌ is performed: (Fr, K:) or it signifies, (Mgh,) or signifies also, (K,) accord. to AA, (S,) a [pouch such as is called] خَرِيطة, pertaining to the pastor, in which are [put] his food, and his زِنَاد [for producing fire], (S, Mgh, K,) and his other utensils or apparatus, (K,) or what other things he requires; (S, Mgh;) and sometimes water is drawn with it, like [as is done with] the دَنُو: (TA;) as also صَفْنَةٌ: (K:) or, accord. to A'Obeyd, † *صَفْنَةٌ* signifies a thing like the عَيْبَةُ, in which are [put] a man's goods or utensils, and his [other] apparatus; and when the ʔ is elided, it is pronounced with damm [i. e. صَفْنٌ]: (TA:) or † *صَفْنَةٌ*, (TA,) or † *صَفْنَةٌ*, (so in a copy of the M,) signifies a small دَنُو [or leathern bucket], having a single حَلَقَةٌ [or ring]; and when it is large, it is called صَفْنٌ: and the pl. is أَصْفَنٌ. (M, TA.) — And † *Water* [app. considered as contained in the vessel thus called]: so expl. as used in the saying of Aboo-Du-ād,*

فَرَقْتُ فِي حَوْضِهِ صَفْنًا يَشْرَبُهُ
[I poured into his drinking-trough water that he might drink it]. (TA.) — See also what next follows.

صَفْنٌ *The scrotum* (S, M, Mgh, K) of a man; (S, Mgh;) as also † *صَفْنٌ*, (M,) or † *صَفْنٌ*, (K,)

صَفَا Stones : or smooth stones : and one thereof is termed صَفَاةٌ : [i. e. the former word is a coll. gen. n., and the latter is its n. un. :] the two words being like حَصَى and حَصَاةٌ : (Mṣb :) or صَفَا signifies a smooth rock : (S :) or a hard and smooth stone, large, and such as does not give growth to anything : (M, K :) and the pl. of this is صَفَا [improperly thus termed a pl.] (S, M, K) and صَفَوَات (M, K,) and (S, M, K) that of صَفَا, (M, K, °) not of صَفَاةٌ (M,) أَصْفَاةٌ and صَفِي (S, M, K) and صَفِي (M, K :) or صَفَا signifies stones that are broad and smooth : (ISk, TA :) and [accord. to F,] صَفَوَات signifies the same as صَفَاةٌ, as also صَفَوَانَةٌ [in the CK erroneously written صَفَوَات], of which the pl. is صَفَوَانٌ and صَفَوَانٌ (K,) which last is said by El-Hāfiḍh to be a mistaken pronunciation of صَفَوَانٌ ; (TA ;) [but correctly,] صَفَوَات [which is a quasi-pl. n.] and صَفَوَانٌ [a coll. gen. n.] (Aṣ, T, S, M, TA) of which the sing. or n. un. is صَفَوَانَةٌ (S, M, TA) signify the same as صَفَا, (Aṣ, T, M, TA,) or stones, (S,) or soft, smooth stones ; (TA ;) or صَفَوَانٌ is used as a pl. and as a sing. ; as a pl. meaning smooth stones, one of which is termed صَفَوَانَةٌ ; and as a sing., stone, or a stone : (Mṣb :) the dual of صَفَا is صَفَوَانٌ. (ISk, TA.) مَا تَدْنَى صَفَاةٌ is a prov., (S,) applied to the niggardly, like مَا يَبْضُ حَجَرُهُ (S, in art. بَض, meaning † No good is obtained from him. (TA in that art.) And one says also, قَرَمَ صَفَاةٌ, meaning † He im-

pugned his character; blamed, or censured, him; or spoke against him. (Mgh in art. غَمَزَ.) — **الصَّافَا** A certain place in Mekkeh (S, Mgh) may be masc. or fem., as meaning either the مَكَان or the بُقْعَة. (Mgh.) — **بَنْتٌ صَفَاً**, accord. to Reiske, as stated by Freytag, signifies *The echo*.]

صَفْوٌ Clearness, limpidness, or purity; contr. of **كَدْرٌ**; (M, K;) like [the inf. ns.] **صَفَاً** and **صَفُوً** [i.e. when used as simple substs.: see 1, first sentence]. (K.) See also **صَفَاً**, below. — Also, and **صَفْوَةٌ** and **صَفْوَةٌ** and **صَفْوَةٌ** (S, M, Mgh, K,) but only with fet-h when without ة, (AO, S,) The clear, or pure, part, or portion, of a thing; (S, M, Mgh, K;) the best, or choice, part, or portion; (TA;) and so **صَفِيٌّ** (K, TA,) of a thing. (K, TA.) One says **صَفْوَةٌ** الماء (T, TA,) and **الْأَخَاءَ** (AO, T, S, TA,) and **الْأَخَاءَ** (T, TA,) and **صَفْوَتُهُ** (AO, T, S, TA,) and **صَفْوَتُهُ** (AO, S,) [i. e. The clear, or pure, part, or portion, or the best, or choice, of water, and of property, and of brothers,] but only **صَفْوُ الإِهَالَةِ** [the clear, or pure, part, or portion, or the best, or choice, of the grease, or melted fat, &c.]. (T, TA.) And Mohammad is said to be **صَفْوَةٌ** الله من خلقه (AO, T, S, TA,) and **صَفْوَةٌ** الله من خلقه (AO, S,) [i. e. God's choice one, or elect, or favourite, of his creatures]: (S:) and [in like manner] Adam is said to be **صَفِيٌّ** الله i. e. the chosen one, or elect, of God. (TA.)

صَفَاً as meaning **صَافِيَةً**: see **صَافٍ**. — Also n. un. of **صَفَاً** [q. v.].

صَفْوَةٌ: see **صَفْوٌ**, in three places.

صَفْوَةٌ: see **صَفْوٌ**, in two places.

صَفْوَةٌ: see **صَفْوٌ**, in two places. — One says also, **صَفْوَةٌ** من ماءٍ, or **صَفْوَةٌ** من ماءٍ, i. o. [In the vessel is] a small quantity [of water, or of wine]. (M.)

صَفْوَةٌ: see **صَفَاً**, in two places.

صَفْوَانٌ (S, M, K,) and **صَافٍ** (M, K,) A day in which the sun is clear, and which is very cold: (S:) or a cold day, (K,) or a very cold day, (M,) without clouds and without thickness [of the air]. (M, K.) — **صَفْوَانٌ** is also a name of The second of the days of cold: (K, TA:) so called because the sky therein is clear of clouds: [as a proper name,] it is determinate, and imperfectly decl. (TA. [See also **صَفِيَّةٌ**].) — **صَفْوَانٌ** [as a coll. gen. n., of which the n. un. is with ة; and said to be used as a sing. and as a pl.]: see **صَفَاً**, in three places.

صَفْوَانٌ: see **صَفَاً**.

صَفَاً an inf. n. of **صَفَاً**. (S, M, &c. [See 1, first sentence.]) — [It is often used by moderns as meaning + Serenity of life, and of the mind; freedom from trouble; comfort; content; complacency; happiness, joy, or pleasure: and so, sometimes, **صَفْوٌ**.] — Also † [Reciprocal purity or sincerity of mind, or of love or affection, or of brotherly affection; or pure, or sincere, reciprocal love &c.]; a subst. from **صَافَاهُ**. (TA.)

صَفِيٌّ: see **صَافٍ**. — Also † A friend who regards one, or behaves towards one, with reciprocal purity or sincerity of love or affection, or of brotherly affection: (S, M, K, TA:) pl. **أَصْفِيَاءَ**. (TA.) One says, **فُلَانٌ صَفِيٌّ فُلَانٍ** [Such a man is the friend &c. of such a man]: and **فُلَانَةٌ صَفِيَّةٌ فُلَانٌ** [Such a woman is the friend, &c. of such a man]. (Ham p. 430.) — See also **صَفْوٌ**, in two places. — Also † The portion, of the spoil, which the chief, or commander, chooses for himself before the division; (S, Mgh, K, TA;) and so **صَفِيَّةٌ**, of which the pl. is **صَفَايَا**: (S, Mgh:) or, accord. to Ag, **صَفَايَا** is pl. of **صَفِيٌّ**, which signifies the portion which the chief chooses for himself, exclusively of his companions, such as the horse, and that which cannot be divided among the army: or, as AO says, the portion which the chief chose for himself, after [taking] the fourth part, such as the she-camel, and the horse, and the sword, and the girl or young woman; and thus it continued to be in the case of El-Islám, but the fourth became reduced to the fifth. (Mgh.) — Also, applied to a she-camel, (S, M, K,) and to a ewe, or she-goat, (S,) Abounding with milk; (S, M, K;) or so **صَفِيَّةٌ**: (Z, TA:) or the former, a she-camel whose milk lasts throughout the year: (IAqr, TA in art. شَكَرَ) pl. of the former, (Sb, S, M, K,) or of the latter, (Z, TA,) as above: (Sb, S, M, Z, K:) Sb says that it is not pluralized with ا and ت because the sing. is without ة. (M.) — And A palm-tree (**نَخْلَةٌ**) abounding with fruit; (M, K;) or so **صَفِيَّةٌ**: (Z, TA:) pl. of the former, (TA,) or of the latter, as above. (Z, TA.)

صَفِيَّةٌ: see the next preceding paragraph, in three places.

صَفِيَّةٌ a name of The first of the days of cold: (K, TA:) so called because the sky therein is clear of clouds. (TA. [See also **صَفْوَانٌ**].)

صَافٍ Clear, limpid, or pure; free from **كَدْرٌ** [or turbidness, &c.]; (Mgh;) and so **صَفِيٌّ**, applied to anything. (M.) Applied to pasturage, the former word may mean Clear of dried-up leaves or similar rubbish: or it may be formed by transposition from **صَانَفٌ**, meaning “of the [season called] صَيْفٌ,” and so belonging to art. صَيْف. (M. [See also **صَافٍ** in another sense as formed by transposition from **صَانَفٌ**, voce **صَافٍ**, in art. صَوَف.] In the phrase **صَفَاً** النَّوْنُ, applied by the poet Kutheiyir-Azzel to honey (**جَنَافَةُ النَّحْلِ**), and expl. as meaning Clear in respect of colour, [ISd says,] I think that صَفَاً is originally **صَفِيَّةٌ**, as a possessive epithet. (M.) [**صَافٍ** is also applied to a sword, and the like, as meaning Bright, or free from rust.] And in the Kur xxii. 37, [instead of the common reading **صَوَافٍ**, pl. of **صَافٍ** and **صَانَفَةٍ**,] some read **صَوَافِيٍّ**, pl. of **صَافِيَّةٌ**, as well as of **صَافٍ** applied to irrational animals,] as meaning that the animals there mentioned are [to be regarded as] things purely [or exclusively] belonging to God. (TA.) — See

also **صَفْوَانٌ**. — Also A certain fish, which [it is said] chews the cud; pl. **صَوَافٍ**. (TA.)

صَافِيَّةٌ [fem. of **صَافٍ**, q. v. — And also, as a subst.,] † One of what are termed **الصَّوَاغِي** الإمام, which means the towns, or villages, of those who have rebelled against him, which the Imám [or Khaleefeh] chooses for himself [as his peculiar property]: (A, TA:) or, as in the T, **الصَّوَاغِي** signifies what the Sultán appropriates exclusively to those persons whom he specially favours: or, as some say, it means the possessions and lands which their owners have abandoned, or of which the owners have died leaving no heirs thereof. (TA.)

مِصْفَاةٌ i. q. **رَاوُوقٌ**; (S, MA, K, TA;) i. e. A strainer; (MA; [thus accord. to modern usage;]) a clarifier; i. e. a thing from which clearing, or clarifying, is effected; called by the vulgar **مِصْفِيَّةٌ** [i. e. **مِصْفِيَّةٌ**, and also **مِصْفَاةٌ**]: pl. **مِصَافٍ**. (TA.)

عَسَلٌ مُصَفًّى [Clarified honey; or] honey cleared of the floating particles, or motes, or the like, that had fallen into it. (TA.)

مُصْطَفًى: see **صَفْوٌ**, last sentence.

صَب

1. **صَبَّ** (S, K,) aor. **صَبَّ**, (K,) inf. n. **صَبَبٌ**, (M, A, K,) [like **سَبَّ**,] He, or it, was, or became, near. (S, M, A, K.) You say, **صَبَبَتْ دَارُهُ**, (S, A,) with kesr [to the ق], (S,) inf. n. as above, (S, A,) His house was near; (S, A;) and (A) **أَنْصَبْتُ دَارَهُ**, (M, A, K, TA,) and **أَنْصَبْتُ الْجَارَ** (TA.) And it is said in a trad., (S, A,) **أَحَقُّ بِصَبِّهِ** (S, A, K,) i. e. [The neighbour has a better, or the best, claim to pre-emption by reason of his being near: see, with respect to this explanation, and other explanations also, what is said of another reading, **بِسَبِّهِ**, voce **سَبَّ**: or has a better, or the best, claim] to close connection, and nearness; meaning pre-emption: (IAmb, O, TA:) or, to what is next to him, and near to him: (A, K, TA:) accord. to some, the meaning is the partner: (O, TA:) or the partner who has not divided with his copartner; this, says Az, being shown to be the meaning by another trad.: (Mgh in art. جَوَرُ) or the neighbour whose dwelling is adjoining. (O, TA.) — Also He, or it, was, or became, distant, or remote: thus it has two contr. significations. (K.) = **صَبَبَهُ**, (K,) inf. n. **صَبَبٌ**, (M,) He collected it, or gathered it together. (M, K.) — And **صَبَبَهُ** He raised it; namely, a building, &c. (M, O, K.) — And **صَبَبَهُ**, (K,) or **صَبَبَ قَفَاهُ**, (M, TA,) He struck him, or it, (K,) or the back of his neck, with his **صَبَبٌ**, (M, TA,) i. e. (TA) with his fist. (K, TA.) [The inf. n.] **صَبَبٌ** signifies The striking anything solid and dry or tough. (S, TA.) = **صَبَبٌ**, (K, TA,) or **صَبَبٌ**, (so in a copy of the M,) said of a bird, It uttered a cry or cries: (M, K:) from Kr. (M, TA.)

2: see what immediately precedes.

3. **صَابَهُ** He drew near to him: and he faced

him, or met him face to face: (A:) or **صَاقِبَهُ**, inf. n. **مُصَاقِبَةٌ** and **صَقَابٌ**, he faced them, or met them face to face: (K:) or **صَاقِبَانَهُم**, inf. ns. as above, we drew near to them: and **لَقِيْنَهُ مُصَاقِبَةً** and **صَقَابًا** I met him face to face. (M.)

4. **أَصَقَبَتْ دَارَهُ**: see 1, second sentence. = **أَصَقَبَهُ** He made him, or it, to be near. (S, K.) And **أَصَقَبَ اللَّهُ دَارَهُ** May God make his house to be near. (A.) [And so with **س**.] — And one says, **أَصَقَبَكَ الصَّيْدُ** The game, or object of the chase, has become near to thee, so that thou art able to shoot, or cast, at it. (K.)

صَقَبٌ The young one of a camel: (M, L, K:) and so **سَقَبٌ** [q. v.]: (M:) but the latter is the more chaste, and some have rejected the former word: (MF:) pl. **صَقَابٌ** and **صَقْبَانٌ** (M, K) [and app. **صُقُوبٌ** also, like **سُقُوبٌ**,] and [pl. of pauc.] **أَصَقِبٌ** (TA.) — And Anything [i. e. any animal] tall, together with plumpness, or with fatness, softness, thinness of the skin, and plumpness; (S, M, K:) and so with **س**; (M:) as also **صَقَبٌ** (TA.) Applied to a branch, Juicy, thick, and long. (TA.) — And A tent-pole: (M, K:) or the middle tent-pole, which is the longest: (S, M, K:) and so with **س**: (M:) pl. **صُقُوبٌ**. (S, M, K.) [See also this pl. below.] — And The fist: so in the phrase **ضَرْبُهُ بِصَقْبِهِ** [expl. above]. (TA.)

صَقَبٌ [is an inf. n., of **صَقَبَ**, as mentioned above: and, used as a simple subst.,] signifies Vicinity, or nearness. (M, A, &c.) Thus in the phrase **هُوَ صَقَبَكَ** [lit. He is in thy vicinity; meaning he is near thee]; mentioned by Sb among instances of adv. nouns which he classes apart because of their strangeness. (M.) And one says also, **دَارِي مِنْ دَارِهِ بِصَقَبٍ** [lit. My house is in a situation of nearness with respect to his house:] meaning, near [his house]. (TA.) — It [is also used as an epithet, and as such] signifies Near: (M, K:) you say **صَقَبٌ مَكَانٌ**, and **سَقَبٌ** [q. v. voce **سَاقِبٌ**], A near place; (M;) and **صَقَبٌ مَكَانٌ صَاقِبٌ** and **سَاقِبٌ** (A in art. **سَقَب**;) and **دَارُهُ صَقَبٌ مِثِّي** [His house is near me]. (A in the present art.) — See also **صَقَبٌ**.

صُقُوبٌ a pl. of **صَقَبٌ** [q. v.]. (S, M, K.) — Also The hind legs of camels; a dial. var. of **سُقُوبٌ**: (IApr, M:) the **س** is changed into **ص** app. because the latter is more agreeable with **ق**. (M.)

صَقَبٌ **صَقَبٌ** **صَقَبٌ**.

صَقَبَانِي A seller of perfumes [&c.: for the Arab dealer in perfumes sells a great variety of things, such as drugs, many articles of grocery, and the like]: (O, K:) so called because he collects [somewhat] of everything. (TA.)

أَصَقَبٌ [More, and most, near]. One says, **هَذَا أَصَقَبٌ مِنْ هَذَا** This is nearer than this: (M: [and tho like is said in the A and TA:]) and **أَسَقَبٌ**. (M, TA.)

Bk. I.

هُوَ مُصَاقِبِي He is my neighbour: (TA in the present art.): he is one whose house, or tent, adjoins mine. (TA in art. **جور**.)

صقر

1. **صَقَرَ** (S, M, K,) aor. **صَقَرَ**, (M,) inf. n. **صَقْرٌ**, (S, M,) He broke, (S, K,) or struck, (M,) stones, (S,) or a stone, (M, K,) with a **صَاقُورٌ** [q. v.]. (S, M, K.) — **صَقَرَهُ بِالْعَصَا** (M, K,) inf. n. as above, (M,) He struck him, or beat him, (M, K,) on his head, (M,) with the staff, or stick. (M, K.) — **صَقَرَ بِهِ الْأَرْضَ** He was thrown, or cast, upon the ground; lit. the ground was struck with him. (O, K.) [In some copies of the K, **صقر** in this instance and the verb explaining it (**ضرب**) are in the act. form, and **الأرض** is therefore in the accus. case.] — **صَقَرَ النَّارَ** (M, K,) inf. n. as above; (M;) and **صَقَرَهَا** (M, K,) inf. n. **تَصْقِيرٌ**; (TA;) He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame. (M, K.) — **صَقَرَتْهُ الشَّمْسُ** (S, M, A,) aor. and inf. n. as above, (M,) † The sun hurt him by its heat: (A:) or pained his brain: (S:) or fell vehemently, with fierce heat, upon him, or upon his head: or was hot upon him. (M, TA.) [See also 1 in art. **سقر**.] — **صَقَرْتَنِي** † [app. He cursed me, and calumniated me]. (A. [These meanings seem to be there indicated by the context.]) = **صَقَرَ اللَّبَنُ** The milk was, or became, intensely sour; as also **صَقَرًا**, inf. n. **أَصْقَرًا**; (K;) and **صَقْرٌ** (K in art. **صمقر**;) and **أَصْقَرٌ** (K in that art. and in the present art. also.) — [See also **صَقْرٌ** below, last explanation but one.]

2. **صَقَرَ النَّارَ**: see 1. = **صَقَرَ التَّمْرَ** (M,) or **صَقَرَ الرُّطْبَ**, inf. n. **تَصْقِيرٌ**, (As, TA,) He poured **صَقْرٌ** [q. v.], (M,) or **دِيسٌ**, [which is the same,] (As,) upon the dates, (M,) or upon the fresh ripe dates. (As.)

4. **أَصْقَرَتِ الشَّمْسُ** † The sun was, or became, burning, or fiercely burning; syn. **أَتَقَدَّتْ**; (M, K;) as also **أَصْقَرَتْ**, (L and K in art. **صمقر**;) in which the **م** is augmentative: (L in that art.): the former is from **اصتقرت** said of fire. (M.)

5. **تَصَقَّرَ النَّارَ**: see 8. = **تَصَقَّرَ** [He hawked;] he hunted with the **صَقْرٌ**. (A, K.) = And He tarried, stayed, or waited, (K, TA,) in a place. (TA.)

8. **أَصْقَرَتِ النَّارُ** and **أَصْقَرَتْ** The fire became lighted or kindled; burned, burned up, burned brightly or fiercely, blazed, or flamed; (M, K;) as also **تَصَقَّرَتْ**. (K.)

9. **أَصْقَرُ**: } see 1, last explanation.
Q. Q. 1. **صَمَقَرٌ**: }

Q. Q. 1. **صَوَقَرٌ** He (a bird) uttered the cry termed **صَوَقِيرٌ** [q. v.]: (K:) reiterated his cry. (TA.)

Q. Q. 4. **أَصْقَرٌ**: see 1, last explanation: — and see also 4.

صَقْرٌ [The hawk;] the bird with which one hunts, or catches, game; (S;) whatever preys, or hunts or catches game, of the birds called **بُرَاقٌ** [pl. of **بَازٍ**] and **شَوَاهِين** [pl. of **شَاهِين**]; (M, A, K;) a kind of bird including the **بَازِي** and the **شَاهِين** and the **زُرْقٌ** and the **يُؤْبُو** and the **بَاشِقُ**: (AHát, TA in art. **بَشَق**;) [like our term "saker," and the French "saere," &c.]: pl. [of pauc.] **صُقُورٌ** (M, K) and [of mult.] **صُقُورٌ** and **صُقُورَةٌ** (M, A, K) and **صَقَارٌ** and **صَقَارَةٌ** and **صَقْرٌ**; (M, K;) the last of which is said by Th to be pl. of **صُقُورٌ**, which is pl. of **صَقْرٌ**, but [ISd says] I hold it to be pl. of **صَقْرٌ**: the scan. is **صَقْرَةٌ**. (M.) — [And accord. to Reiske, as mentioned by Freytag, A liberal man: perhaps a noble man, as likened to a hawk.] = Also, (S, K,) and **صَقْرَةٌ**, (S, M, K,) Vehemence of the stroke of the sun, (S, M, K,) and fierceness of its heat: (M:) or the vehemence of its stroke upon the head: (M:) pl. [of the latter] **صَقَرَاتٌ**. (S, A.) = Also the former, Sour milk; (K;) [and] so **صَقْرَةٌ**: (A:) or milk rendered sour by a stroke of the sun: (Sh:) or milk sour in the utmost degree: (As:) or very sour milk; as also **صَقْرَةٌ**: (S:) or this latter is milk that has curdled, and of which the thick part has become separate, and the whey become clear, and that has become sour, so as to be a good kind of sauce. (L.) One says, **جَاءَنَا بِصَقْرَةٍ تَزْوِي الْوَجْهَ** [He brought us some sour milk, or very sour milk, &c., such as contracts the face, or makes it to wrinkle: like as one says **بَصْرِيَّةٌ**]. (S, A, L.) — Also, (T, S, M, Mgh, K,) and **صَقْرَةٌ**, (M,) [The exuded, or expressed, juice called] **دِيسٌ**; (S, K;) in the dial. of the people of El-Medeeneh: (S:) or the **دِيسُ** of dates; (M;) or of fresh ripe dates, (Mgh, Mgh,) before it is cooked; i. e. what flows from them, like honey, and what, when it is cooked, is called **زُبٌّ**: (Mgh:) or the honey of fresh ripe dates and of raisins; as also **صَقْرٌ**: (K:) or the honey of fresh ripe dates when it has become dry, or tough: or what exudes from grapes, and from raisins, and from dates, without their being pressed; (M;) as also **صَقْرٌ**: (TA:) or, in the dial. of the Bahreenees, [or people of El-Bahreyn,] the crude **دِيسٌ**, resembling honey, which flows from baskets of dates when they [i. e. the dates] are deposited and congested, in an uncovered chamber, [so I render **مُصْرَحٌ**, but the meaning of the epithet is not clear,] with green earthen pots beneath them. (AM, TA.) — And the former, (**صَقْرٌ**;) † Water that has become altered for the worse in taste and colour. (K, O, TA. [See also **مُصَقَّرٌ** and **صَقْرَةٌ**].) = **صَقْرٌ** also signifies A **دَائِرَةٌ** [or feather, i. e. portion of the hair naturally curled or frizzled in a spiral manner or otherwise,] behind the place of the liver (AO, K, TA) of a horse or similar beast, (K, TA,) on the right and on the left, (TA,) or in the back of a horse: (AO, TA:) there are two such feathers, (AO, K, TA,) which are the limit of the back. (AO, TA.) = Also, [probably as an inf. n., of which the verb is **صَقَرَ**,] The acting the part, or performing the office, of a pimp to

[men's] wives, or women under covert. (IAgr, M, O, K.) [In the CK, الحور is erroneously put for الحور.] Hence the epithet صقار, [as some explain it,] occurring in a trad. [which see below]. (TA.) — And A cursing of such as is not deserving [thereof]: pl. صقور and صقار. (K.)

صقر a name of Hell; a dial. var. of سقر [q. v.]. (K.) — صقر Fallen leaves of the [kind of trees called] عضاء, and [particularly] of the غرط (M, K,) and of the سلم, and of the طلع, and of the سمر: not so called until they fall. (M.) — See also صقر, in two places.

صقر رطب صقر (S,) or صقر مقر (M, K,) in which the latter word is an imitative sequent, (K.) Fresh ripe dates containing صقر: (M, K:) [melliferous:] or proper for ديس [or صقر]. (S.) — امرأة صقرة A woman sharp, or acute, of mind, (ذكية, [in the CK, erroneously, زكية,] strong-sighted. (Sgh, K.)

بالصقار والبقر (A, K, TA,) and بالصقار والبقر (K, TA,) † He came with lies, and excitements of dissension: (A, TA:) or with sheer lying: (K:) or with sheer, and excessive, or abominable, lying: (TA:) each being a name for that which is unknown: (K, TA:) and in like manner one says جاء بالصقر والبقر, and بالشقار والبقر; mentioned by IDrd, in the Jm; and by Meyd, in the Collection of Proverbs. (TA in art. بقر.) [See also Har p. 399.]

صقرة: see صقر, in six places.

صقرة † Water remaining in a watering-trough in which dogs and foxes void their urine, (O, K, TA,) altered for the worse in taste and colour. (TA. [See also صقر and مصقر.])

خضرة صقرة † A colour, of a bird, in which the خضرة [or dark, or ashy, dust-colour] thereof, or the blackness thereof, is mixed with redness or yellowness; as being likened to [the colour of] صقرة [or صقر], i. e. ديس: a bird of that colour is termed مصقر: so in the book entitled "Ghareeb el-Hamam," by Hoseyn Ibn-'Abd-Allah el-Katib El-Isbahane. (TA.)

صقور (so in a copy of the M in two instances, and so in the O in one instance,) or صقور (so in the O in another instance, and so accord. to the K, in which latter it is expressly likened to تنور,) A vittol, or tame cuckold; syn. ديوث (M, K:) or one who acts the part of a pimp to his own wives, or women under covert; as also صقار: (O:) the former epithet occurring in a trad. (M, O.)

صقارى: see جاء بالصقر والبقر, above.

صقار [A falconer, or rearer of hawks. (Goli, from Meyd: and so in the present day.) — And] i. q. دباس [A seller of ديس, or صقر]. (O, K.) — Also † One who is in the habit of cursing (M, O, K) those who are not deserving [of being cursed]: (M, O, K:) and † a calumniator: and

† an unbeliever. (M, O, K.) The Prophet, being asked the meaning of صقار, (M, TA,) or of سقارة, (T, TA,) or of صقارون, (O,) occurring in a trad., said † Young people who shall be in the end of time, whose mutual greeting will be mutual cursing. (T, M, O, TA.) See also صقور.

صقور: see صقور.

صقار, applied to صقر [or hawk] Sharp-sighted. (K.)

صقور: see صقور.

صاقرة A calamity, (M, K,) or a vehement calamity, (O,) befalling. (M, K.)

صاقور [A pichaxe;] a large فأس (AA, S, M, K) with one slender head, with which stones are broken; (AA, S, M;) i. q. مقول; (AA, S, A;) and صوقر signifies the same; (M, K;) [but] this latter is expl. by IDrd as meaning a thick فأس with which stones are broken. (TA.) — And † The tongue. (M, K.) — See also what next follows.

صاقورة The inner side of the cranium, over the brain, (M, K, TA,) as though it were the bottom of a bowl: in the T said to be termed صاقور. (TA.) — And صاقورة, (M,) and الصاقورة, (M, K,) a name of † The Third Heaven. (M, K.)

صوقير A cry of a bird, (M, K,) with a reiteration, (M,) resembling the sound of this word. (M, K.)

هذا التمر أصقر in the following saying, (M,) هذه التمر أصقر من هذا These dates have more صقر than these, (AHn, M, K,) has no verb. (M.)

مصقر Milk that is sour and disagreeable: (Ibn-Buzurj, TA:) and مصقر signifies milk intensely sour. (TA in art. صقر.)

صقار رطب مصقر Fresh ripe dates, (A,) or fresh ripe dates that have become dry, (S,) upon which is poured ديس (S, A) of ripe dates, (A,) in order that they may become soft: and sometimes it occurs with س; for they often change ص into س when there is in the word ق or ط or غ or خ; as in صقار and صراط and صدغ and صاخ: (S:) or excellent fresh ripe dates, picked from the raceme, which are put into [earthen vessels of the kind called] بساتيق [pl. of بسوقة (in the TA erroneously written بساتين)], and upon which صقار is poured: they remain moist and good all the year. (AHn, L.) — And ماء مصقر † Water altered for the worse [in colour, as though صقار, i. e. ديس, had been mixed with it]. (M. [See also صقار and صقرة.]) — And طائر مصقر † A bird of the colour termed, صقرة, q. v. (TA.)

مصقر One who hunts with hawks. (A, TA.)

مصقر A day intensely hot: the two م in this word are augmentative. (TA.) — See also صق.

صق

1. صقعه (S, Mgh, O, K,) aor. ٤, (O, Mgh,

K,) inf. n. صقع, (O,) He struck him, or beat him: (K:) or he struck [or slapped] him with his expanded hand: (TA:) [like صقعه:] or, (S, Mgh, O, K,) as also صوقعه, (O, K,) he struck him (S, Mgh, O, K) upon his head, (O, K,) or upon his صوقعة, (S, O,) [i. e.] upon the top of his head: (Mgh:) this last is the primary signification: and hence, metaphorically, he struck him, or beat him, in an unrestricted sense: (Mgh, O, TA:) and he struck it, namely, a dry, or tough, and solid thing, with a similar thing; as, for instance, a stone with a stone, and the like: or, as some say, he struck it, namely, anything dry, or tough. (TA.) It is said in a trad., respecting Munkidh, صقع امة i. e. He was struck on the top of his head: (O:) or he had his head broken so that the wound reached the membrane over his brain. (TA.) — One says also, صقع به الارض, (O, K) He threw him down, or prostrated him, on the ground; (K;) [lit.] he smote the ground with him. (Ibn-'Abbád, O.) — And صقته صقته i. q. صقته الصاعقة, (S, O, K,) The thunderbolt smote him. (TA.) And صقع He was smitten by a thunderbolt; i. q. صقع; of the dial. of Temeem: (O:) and so صقع; (K, TA;) like صقع. (TA.) — And صقعه بكى He branded him, or marked him by cauterizing, upon his head, [or his صوقعة,] or his face. (O, K.) — And صقع الثريدة, aor. and inf. n. as above, He ate the ثريدة [or mess of crumbled bread with broth] from its صوقعة [or top, or upper part, or hollow made therein]. (TA. [See also Q. Q. 1.]) — صقع also signifies The raising of the voice: (O, TA:) and the uttering it by consecutive emissions. (TA.) You say, صقع بصوته He raised his voice. (TA.) And hence, (TA,) صقع said of a cock, (S, O, K,) aor. ٤, (O,) inf. n. صقع and صقاع (IDrd, O, K) and صقيع (K,) He [crowed, or] uttered a cry: (IDrd, S, O, K:) and so صقع. (S.) — And, accord. to IAgr, The being eloquent in speech, and lighting upon the [proper] meanings. (TA.) — صقع بخرطة, said of an ass, He emitted a sounding wind from the anus, in a moist and dispersed state. (Ibn-'Abbád, O, K.) — صقع البيت He attached to the tent the rope called صقاع [q. v.]. (Az, O, TA.) — And صقع, (S, O, K,) said of a man, (K,) He went away, (S, O, K, TA,) في كل اتواحي [in all directions]: (TA:) one says, ما أدري أين, صقع, (S, O, TA, [but in the second, لا is put in the place of ما,]) and بقع, (TA,) meaning I know not whither he went away: (O, TA:) and the verb is seldom used in this sense without the particle of negation. (TA.) Or it signifies, (K,) or signifies also, (O,) or so صقع, (S, TA,) like صقع, not صقع, (TA,) He deviated from the way, (S, O, K, TA,) and alighted, or descended and abode, alone, by himself: (TA:) or he deviated from the way of goodness and generosity. (IF, O, K, TA.) And صقع signifies The going astray; losing one's way; or becoming lost; and perishing;

or dying. (TA. [But I think that this is probably a mistranscription for صَقَعَ, inf. n. of صَقَعَ.])

You say also, *صَقَعَ فَلَانٌ نَحْوَكَا* Such a one repaired towards such a thing. (TA.) — And

صَقَعَ, nor. ٤, (A'Obeyd, S.) inf. n. *صَقَعَ*, The well collapsed; or broke down. (A'Obeyd, S, K.) = *صَقَعَتْ*, (TA.) inf. n. *صَقَعَ*, (O, K, TA.) said of horses, and of birds, &c., They became white (O, K, TA) in the [صَوْقَعَة, or] uppermost part of the head, (TA,) or in the middle of the head. (O, K.) — And [the inf. n.]

صَقَعَ, in relation to the head, signifies The being bald: or, as some say, the going away of the hair. (TA.) = *صَقَعَتِ الْأَرْضُ* The earth, or ground, became overspread with the *صَقِيع* [i. e. hoar-frost, or rime]; (S, O, Mgh, K;) as also

أَصْقَعَتْ; each with damm. (IDrd, K.)

2. *صَقَعَ لَهُ*, inf. n. *تَصْقِيعٌ*, He swore to him respecting a thing: (Ibn-'Abbād, O, K:) and so *لَهُ*, inf. n. *تَصْقِيعٌ*. (Ibn-'Abbād, O.)

4. *اصْغَعَ* He (a man, O, TA) entered upon [a time, or a tract, of] *صَقِيع* [i. e. hoar-frost, or rime]. (IDrd, O, K, TA.) = And *اصْغَعَ الصَّقِيعَ* *اصْغَعَ* *الصَّقِيعَ* (K, TA,) and *الشَّجَرَ*, (O, TA,) The *صَقِيع* [or hoar-frost] fell, or lighted, upon the earth, or ground, (K, TA,) and the trees. (O, TA.) And

أَصْقَعَتِ الْأَرْضُ: see 1, last sentence. And *أَصْقَعَتِ النَّاسَ* The men, or people, became overspread with the *صَقِيع*. (TA.)

Q. Q. 1. *صَوَّقَعَهُ*: see 1, first sentence. — *صَوَّقَعَتِ الثَّرِيدَةَ* He spread evenly the *ثَرِيدَة* [or mess of crumbled bread moistened with broth]. (TA.)

صَقَعَ A district, quarter, or tract, syn. *نَاحِيَة*, (S, O, Mgh, K,) of a country: (Mgh:) and a place, region, quarter, tract, or point, towards which a person, or thing, goes, tends, or is directed; syn. *جِهَة*: and a place of alighting, or of descending and stopping or sojourning or abiding or lodging or settling; or a place of abode or settlement; syn. *مَحَلَّة*: (Mgh:) pl. [of pauc.] *أَصْقَاعٌ*, (O, TA,) and pl. pl. *أَصَاقِعُ*: (TA:) and *صَقَعَ* is a dial. var. thereof. (IJ, TA; and K in art. *صَقَعَ*.)

One says, *مِنْ هَذِهِ مِنْ أَقْلٍ هَذَا الصَّقِعُ* i. e. *هَذِهِ النَّاحِيَة* [Such a one is of the people of this district, &c.]. (S, O.) And *فَوَيْ صَقَعَ بَنِي فَلَانٍ*

He is in the نَاحِيَة [or district, &c.], and the *مَحَلَّة* [or place of alighting, &c.], of the sons of such a one. (Mgh.) See also *مِصْقَعٌ*. — Also A part, or portion, of the surrounding and inferior sides of a well: pl. *أَصْقَاعٌ*: but the more approved word is with *س*. (TA.)

صَقَعَ inf. n. of *صَقَعَ*. (S, &c.) — Also An affection like *غَمٌّ*, [i. e.] that takes away the breath, (ربا بنفس, S, O, K, [in the CK, ربا بنفس]) by reason of the vehemence of the heat. (S, O, K.)

صَقَعَ [Smitten by a thunderbolt: (see its verb,

صَقَعَ)] or] smitten as by a thunderbolt from the enemy: so accord. to some: (O, TA:) 'Ows Ibn-Hajar says,

• *أَبَا دُيْجَةَ مَنْ لَحَى مُفَرِّدٍ*
• *صَقَعَ مِنَ الْأَعْدَاءِ فِي شَوَالٍ*

(S, O, TA, but in the TA *أَبَا*) [which may be rendered *O Abou-Dulcayjeh, who is for a solitary tribe, smitten as though by a thunderbolt from the enemies, in Showwāl* (which was, in the time of the poet, a cold month)]: or, accord. to IAqr, the meaning here is, in a state of retirement, remote from the enemies; (S, O;) for when the winter pressed severely upon the man, he used to retire to a distance, lest a guest should alight at his abode; the enemies being the strange guests; and by saying *في شَوَالٍ*, he means that the cold was in Showwāl: (O, TA:) or *صَقَعَ* means absent and remote, so that one knows not where he is: or that has gone away, and alighted alone, or by himself: (TA:) [pl. *صَقَعَى*:] see an ex. voce *دَعَى*. — *أَرْضٌ صَقِيعَةٌ*, (TA,) and *مُصْقَوَعَةٌ*, Earth, or ground, overspread with the *صَقِيع* [i. e. hoar-frost, or rime]: (S, Mgh, TA:) and in like manner, *شَجَرٌ صَقِيعٌ*, and *مُصْقَعٌ*, trees overspread with the *صَقِيع*. (TA.)

صَقَعَة Intenseness of cold; from *الصَّقِيع* [meaning "hoar-frost," or "rime"]. (TA.)

صَقَعَة A whiteness in the middle of the head of a horse and of a bird &c.; (S, O, K;) or in the middle of the head of a black sheep or goat, accord. to Abu-l-Wāzi'. (TA.)

صَقَعَانٌ Stupid, dull, or wanting in intelligence: but this is a vulgar word. (TA.)

صَقَعِي The first increase, or offspring, (تَبَاجِ), [of sheep, or goats,] when the sun smites (تَصْقَعُ) the heads of the lambs or kids: (Abou-Naṣr, O, K: [in the CK, البهيم is erroneously put for البهيم]) and some of the Arabs call it the *شَقِي*, and the *قَيْطِي*: then is the *صَقَرِي*, after the *صَقَعِي*: (Abou-Naṣr, TA:) it is also expl. as signifying such as is brought forth in the [period called] *صَقَرِيَة*: (TA: [but see *صَقَرِي*]:) and, (O, K,) accord. to AZ, (O,) the young camel that is brought forth in [the time of] the *صَقِيع* [i. e. hoar-frost, or rime]; which is of the best of the increase [of camels]. (O, K.)

صَقَاعٌ A piece of rag with which a woman protects her *خَمَار* [or muffler] from the oil [in her hair], (S, O, K, TA,) putting it on her head; (TA;) as also *صَوَّقَعَةٌ*: (K:) or this latter signifies a thing by which the head is protected, such as a turban and a *خَمَار* and a *رَدَاءٌ*. (TA.) — And The [woman's face-veil termed] *بُرْتَع* (S, O, K) is sometimes thus called. (S, O.) — And A thing with which a she-camel's nose is bound, (S, O, K, TA,) as expl. in art. *دَرَجَة* [voce *دَرَجَة*], (S,) when they desire her to affect her young one or the young one of another: or, accord. to A'Obeyd, a

piece of rag with which her eyes are bound; that with which her nose is bound, [or stopped, (see 1 in art. *ظَار*)] when she is made to affect a young one not her own, being termed *غِيَامَة*. (TA. [But see *دَرَجَة*].) — And A mark made with a hot iron upon the *قَذَال* [or back of the head] of a camel. (Ibn-'Abbād, O, K.) — And An iron thing that is in the place of [the kind of curb called] the *حَكَمَة* of the bit. (O, K.) — And A thing that is next to the head of the horse, beneath (دُون) the larger *بُرْتَع*. (TA.) — The *صَقَاع* of a tent (خَبَاء) is A rope that is extended from its top, and pulled tight, the two ends of which are tied to two pegs, or stakes, stuck into the ground, when the wind is violent and it is feared that the tent may be thrown down. (O, TA.)

صَقِيعٌ The *جَلِيد* [i. e. hoar-frost, or rime,] that nips, or blasts, (lit. burns, [see *أَحْرَقَ*]) the plants, or herbage; (Mgh;) what falls from the sky in the night, resembling snow. (S, O, K.) = Also A species of *زُبُور* [or hornet]: (O, K:) so says AlḤat, as having been heard by him from a man of Et-Tāif. (O.)

صَاقِعٌ [Deviating from the truth; as is indicated in the TA: and hence,] a liar: (TA:) one says, *صَهْ صَاقِعُ* i. e. Be silent, O liar. (Yoo, O, K.)

صَاقِعَة i. q. *صَاعِقَة* [i. e. A thunderbolt]: (Fr, S, O, K:) of the dial. of Temeem: pl. *صَوَاقِعُ*. (TA.) [See also *صَاعِقَة*.]

صَوَّقَعَة The place of the whiteness termed *صَقَعَة* in the head of a horse and of a bird &c.: (S:) or the middle of the head [in an absolute sense]: (O, K:) or the top, or uppermost part, [of the head, or] of the [cap called] *كُتْمَة*, and of the turban. (O, K, TA: all in art. *صَقَعَ*. [See 1 in that art., where this last meaning is assigned to *صَوَّقَعَة*.]) — And A turban [itself]: (O, K:) and any other thing that protects the head: (TA:) accord. to IDrd, a piece of rag which a woman puts upon her head as a protection. (O. See *صَقَاعٌ*, first sentence.) — A piece of rag which is tied upon the top of the [hind of women's camel-vehicle called] *فَوْدَج*, and which the wind blows about. (TA.) — The head [or top] of the [woman's face-veil called] *بُرْتَع*. (IAqr, TA in this art. and voce *شَبَامٌ* [q. v.].) — The hollow (وَقْعَة) [that is made in the upper part of a dish] of *ثَرِيد* [or crumbled bread moistened with broth]: (S, O, K, TA:) or the top, or upper part, of *ثَرِيد*. (TA.) — Also The place of a battle in which is much smiting. (IDrd, O, K.)

أَصْقَعُ, applied to a horse, and a bird, &c., Having a whiteness in the middle of the head: (S, O, K:) or a horse white in the top of his head: (Mgh:) fem. *صَقَعَاءُ*, (S, O, K,) applied to an eagle (عَقَاب), (S, O, TA,) and to a female ostrich [&c.]. (TA.) — *الْأَصْقَعُ* A certain bird, resembling the *عَصْفُور* [or sparrow], in the feathers and head of which is a whiteness, found near water; mentioned [in the K] in art. *سَع* [as with *س* in the place of *ص*]: (TA:) accord. to Kṭr, (O, TA,) 215 •

the bird called الصَّارِبَةُ [q. v.]: (O, K, TA:) you may form its pl. after the manner of subst. [i. e. saying أَصَافِعُ], because it is an epithet in which the quality of a subst. predominates; or after the manner of the epithet [i. e. saying صُفْعٌ]. (TA.) — Accord. to AHát, الصُّفْعَةُ signifies A [bird such as is termed] دُخْلَةٌ [q. v.], of a dingy colour, small, with a yellow head, short in the زِمْتَى [or tail] and the legs and the neck: (TA:) or, accord. to him, the صُّفْعَةُ with a yellowness is a دُخْلَةٌ of a dingy yellow colour, small, short in the زِمْتَى and the legs and the neck: and all دُخْلٌ are with the Arabs of the [birds termed] عَصَائِيرُ and حُمُرُ: but the صُّفْعَةُ with a blackness is a دُخْلَةٌ of a dingy reddish colour, black in the head, and short in the زِمْتَى and the neck. (O.) — الأَصْفَعُ also signifies The forelock of a horse: or the white forelock thereof. (TA.) — And الصُّفْعَةُ, The sun. (S, O, K.)

مَصْفَعٌ A place towards which one tends, repairs, or betakes himself. (TA.)

مُصَفِّعٌ: see صَفِّعَ, last sentence.

مُصَفِّعٌ خطيبٌ An eloquent speaker or orator or preacher: (S, O, K:) or one loud in voice: (K:) or one who is not impeded in his speech, and who does not reiterate in speech by reason of inability to say what he would, or is not unable to find words to express what he would say: (Kátadeh, O, K:) or one who is skilful, and penetrating, or effective, in his speech: (O:) or one who goes into every نَاحِيَةٍ, i. e. [meaning province,] of speech: (TA in this art. and in art. رَقْع:) [said to be] from الصُّفْعُ meaning "the raising of the voice;" (O, TA:) or from الصُّفْعُ [expl. above]; or, as some say, from صَفَعَهُ meaning "he struck him upon his صَوْتُهُ;" but this last derivation is far-fetched: (TA:) pl. مَصَافِعُ. (O, TA.)

أَرْضٌ مَصْفُوعَةٌ: see صَفِّعَ, last sentence.

صقل

1. صَقَلَهُ, (S, M, O, Mgh, K,) aor. 2, (M, Mgh,) inf. n. صَقَلَ (S, M, O, Mgh) and صَقَّلَ (S, O, Mgh,) or the latter is a simple subst., (M, K,) He polished it; (S, M, O, Mgh, K;) i. e. a thing, (M,) or a sword, (S, O, Mgh,) and the like: (Mgh:) and so سَقَلَهُ. (S.) — صَقَلَ النَّاقَةَ + He (a man, AA, O) made the she-camel lean, or light of flesh: (AA, O, K:) and in like manner it is said of journeying: (AA, O:) and in like manner also, the الفَرَسُ the horse: (Sh, TA:) or this means he tended the horse well, with the coverings for protection from cold, and with fodder, and took good care of him. (TA. [See صَقَّلَ, below.]) — صَقَلَهُ بِالْعَصَا + He struck him, or beat him, with the staff, or stick, (Z, O, K, TA,) and disciplined him. (Z, TA.) — And صَقَلَ بِهِ الْأَرْضَ + He flung him upon the ground (lit. smote the ground with him). (Aboo-Turáb, O, K.) — صَقَلَ, aor. 2, inf. n. صَقَلَ, It (a thing, such as iron, and copper,) was

smooth, solid, and impenetrable to water. (Mgh.) — And صَقَلَ, inf. n. صَقَلَ, He (a man) differed, or varied, in his gait, or manner of walking. (Ibn-'Abbád, O.)

صَقَلَ, (so in a copy of the M,) or صَقَّلَ (K,) [the former, if correct, perhaps a contraction, by poetic license, of صَقَلَ, for which it is not a mistranscription, as is shown by a verse cited as an ex. of it in the M,] Light, or active; applied to a beast (دَابَّة). (M, K.)

صَقَلَهُ The خَاصِرَةُ [or flank]; as also صَقَلَهُ: (S, M, O, K: [in the CK, erroneously, صَقَلَهُ:]) the former, in this sense, said by AA to be from صَقَلَ النَّاقَةَ: (TA:) seldom is the صَقَلَةُ of a horse long except his sides be short, which is a fault: (S, O:) and the صُقْلَانِ are the قُرْبَانِ [by which may be meant either the two flanks or the two portions between the groin and the armpit on each side] of a دَابَّة [i. e. horse or similar beast] &c. (M.) And The جَنْبِ [or side]. (M, K.) حُمُرُ زَحَافٍ الصُّفْلِ means Asses having smooth and fat bellies. (Ibn-'Abbád, TA in art. زحلف.) — And i. q. نَاحِيَةٍ [meaning A district, quarter, tract, &c.]: (O, TA:) so in the saying, أَنْتَ فِي صُقْلٍ خَالٍ [Thou art in a vacant district &c.]; like صَفِّعَ خَالٍ. (TA.) — See also صَقَلَ.

صَقَلَ Length of the flanks; in a horse: (S, O:) or depression (انْخِصَام) of the flank. (M.)

صَقَلَ A horse long in the flanks: (S, O:) or long in the flanks and short in the sides: (AO, TA: [see صَقَلَ:]) and (O) having little flesh, (O, K, TA,) whether long or short, (O, K,) or whether long in the flank or short. (TA.) — Also, applied to a man, (Ibn-'Abbád, O,) Differing, or varying, in his gait; or manner of walking. (Ibn-'Abbád, O, K.)

صَقَلَهُ: see صَقَلَ. — Also Leanness, or lankness in the belly, and slenderness. (TA.)

صَقَّلَ an inf. n. of صَقَلَهُ, (S, O, Mgh,) or a simple subst. (M, K.) [See 1, first sentence.] — صَقَّلَ الْفَرَسَ + The tending of the horse well, taking good care of him, supplying him with fodder and fattening him. (S, M, O, K.) One says, الْفَرَسُ فِي صَقَالِهِ [The horse is in his state of good tending and feeding]. (S, O.) [See also 1, second sentence.] — Also The belly. (K.)

صَقِيلٌ A thing, (M,) or a sword, (Mgh,) [and the like,] Polished; as also مَصْفُوقٌ. (M, Mgh, K.) — And A thing, such as iron, and copper, smooth, solid, and impenetrable to water. (Mgh.) — [Also, as a subst., implying the meaning of an epithet,] A sword. (S, TA.)

صَقَّلَ: see صَقَلَ.

صَقَّلَ Polishing: pl. صَقَلَةٌ. (S, M, Mgh, K.)

صَقَّلَ One who practises the art of polishing (S, M, O, Mgh, K) and sharpening (M, K) swords (S, M, O, Mgh, K) and the like: (Mgh:) [commonly called in the present day صَقَالٌ:] pl.

صَيَاقَةٌ (S, M, O, Mgh, K) and صَيَاقِيلٌ: (so in a copy of the M:) the 2 in the former pl. is affixed irregularly, as in مَلَانِكَةٌ and قَسَاعِمَةٌ. (M.)

مُصَقِّلٌ: see the next paragraph. — Also, applied to a speaker, an orator, or a preacher, i. q. مَصْنُوعٌ (M, K,) used by a poet in the sense of the latter word, i. e. as meaning Eloquent. (Th, M.)

مِصْقَلَةٌ (S, M, O, K, KL) and مِصْقَلٌ (KL) An instrument, (S, M, O, KL,) or a خَرَزَةٌ [which may here mean either a bead-shaped stone or a shell], (K,) with which one polishes (S, M, O, K, KL) a sword (S, O, KL, TA) and the like, (S, TA,) a knife, (KL,) a mirror, a garment, or piece of cloth, and paper. (TA.)

مَصْفُوقٌ: see صَقَلَ. — مَصْفُوقٌ الْكِبَا means + Milk overspread with a pellicle: (O, TA:) a rájiz says,

فَبَوِ إِذَا مَا أَفْتَأَفَ أَوْ تَبَيَّفَا
يُبْقَى الدَّوَابُّ إِذَا تَرَشَّفَا
عَنْ كُلِّ مَصْفُوقٍ الْكِبَا قَدْ صَفَا

[And he, when he thirsts, or experiences the hot south-west wind (الْبَيْفُ), leaves only the pellicles when he sucks in with his lips from every quantity of milk overspread with a pellicle, that has become clear]: accord. to As, it means the froth of milk: (TA:) I Aqr explained it accord. to its apparent signification, as used in a verse of 'Amr Ibn-El-Ahtam El-Minkaree, (O, TA,) i. e. as meaning a [glossy] red كِسَّة; [a sense not indicated by that verse, and clearly inconsistent with the ex. cited above,] and when told how As had explained it, replied that, when he had said it, he was ashamed to retract it. (TA.)

صك

1. صَكَّهُ, (S, O, Mgh, K,) aor. 2, (TA,) inf. n. صَكَ (Mgh, Mgh, TA,) He struck him, or it: (S, Mgh, O:) or he struck him, or it, vehemently, with a broad thing; or in a general sense, (K, TA,) with anything whatever: (TA:) or he slapped him with his hand, i. e. struck him with his expanded hand, (Mgh,) like لَطَمَهُ, (TA in art. لَطَطَ, &c.,) upon the back of his neck, and upon his face. (Mgh.) Hence, in the Kur [li. 29], فَصَكَّتْ وَجْهَهَا (S, TA) And she slapped her face with her hand; syn. لَطَمَتْهُ. (Jel.) And صَكَ الْبَايِزِي صَيْدَهُ The hawk, or falcon, struck his prey with his foot, and so cast it down. (Ham p. 799.) And [hence, app.,] one says, خُذْ هَذَا أَوَّلَ صَكَ, meaning [Take thou this on my first striking with it]: and so أَوَّلَ صَوْكٍ. (O, TA.) — Also He pushed him, or thrust him; (As, TA;) like دَكَّهُ and لَكَّهُ. (TA in art. دَك.) — And صَكَ الْبَابَ He shut, or closed the door: (S, O, Mgh, K:) or he locked the door. (Lth, O, K.) — And صَكَ, aor. and inf. n. as above, He wrote what is termed a صَك [expl. below]. (Mgh.) — صَكَّتْ, (S, O, K,) like مَلَّتْ (K,) third pers. صَكَكَ, (MA, in which it is mentioned

as said of an ass,) [and it is also implied in the TA that the third pers. is **صَكَكَ**, like **لَحَحَتْ** said of the eye, and some other instances, which are extr.,] a verb of the class of **تَعَبَ**, (Mgh,) inf. n. **صَكَكَ**, (S, Mgh, O, Msh, K, TA,) [in the CK **صَكِيكَ** is erroneously put for **صَكَكَ**, and it seems from what follows that **صَكَكَ** is also an inf. n. like **صَكَكَ**,] *Thou wast knock-kneed*: (S, O, Msh:) or *thou hadst a colliding (اضطراب) of the knees*, and [when used in relation to an ostrich or a horse or the like] *of the عَرُوفَانِ* [which evidently means here, as in many other instances, the *hocks*]: (K:) [for] the verb is used in relation to a man, (S, O, K, TA,) and to other than man: (TA: [and the same is implied in the S and O, as is shown voce **أَصَكَ**]) **صَكَكَ** [sometimes particularly] signifies the *colliding of the knees [or of the hocks] in running, so that it makes a mark, or scar, upon each of them*: (TA:) [and it is said that] this word, (Mgh,) or **صَكَ**, (TA, [perhaps a mistranscription for **صَكَكَ**]) signifies the *colliding of the عَرُوفَانِ*. (Mgh, TA.)

3. **صَاكَهُ** [*He struck him, or it; or struck him, or it, vehemently, with a broad thing, or with anything; or slapped him with his hand; being struck, &c., by him*]. (Ham p. 313.)

8. **اَصْطَلَّتَا** *They (two men, O, TA, and two bodies, TA) struck each other*. (O, TA.) One says, **تَصْطَلُّكَ رُكْبَتَاهُ** [*His two knees collide, or knock together*]. (S, O, Msh,*) And **اَصْطَلُّوا بِالسُّيُوفِ** *They struck one another with the swords*. (TA.)

صَكَّ inf. n. of **صَكَ**. (Mgh,* Msh, TA.) = Also a Pers. word (S, O) arabicized, (S, Mgh, O, TA,) *A certain writing, (S, O, K,*) called in Pers. جَاك, (O,) or چَك; (TA;) a debenture, or written acknowledgement of a debt (Mgh, Msh) of money or property, or of some other thing: (Mgh:) and a written statement of a commercial transaction, purchase or sale, transfer, bargain, contract, or the like: (Msh, TA:) i. q. سَجَل [in this last sense or in the senses next following]: (S and TA in art. سَجَل:) *a قَاضِي of a sealed, or signed and sealed, statement of a judicial decision; a judicial record; or the record of a judge, in which his sentence is written*: (KL:) and *a written order for the payment of subsistence-money, or of a stipend, salary, pension, or allowance; which some persons used to sell, but the selling of which is forbidden*: (Msh, TA:) pl. [of pauc.] **أَصْكَ** and [of mult.] **صَكَكَ** and **صُكُوكَ**. (S, O, Msh, K.) [Hence,] **لَيْلَةُ الصَّكِّ** *The night of the middle [of the month] of Sha-ban; because in it are written the صَكَكَ of the allowances of subsistence [of individuals]: also called لَيْلَةُ الْبَرَاءَةِ*. (O, TA.) [Hence also] **صَكَّ** *The traveller's pass, given him to prevent any one's offering opposition to him*. (A and Mgh in art. جَوَز.)*

صَكَّة *The vehemence of the midday-heat in summer*: (K:) or the most vehement heat of

midday in summer: (S:) and it is prefixed to **عَمِي**: (K:) one says, **لَقِيْتُهُ صَكَّةَ عَمِي**, (S, O,) a prov., meaning *I met him in the most vehement heat of midday in summer when the heat almost blinded by its vehemence*: (Lh, O, TA:) for **عَمِي** is said to be an abbreviated dim. of **أَعْمَى**: (S, O, TA:) and by it is said to be meant the gazelle, because he is dazzled and confounded in the midday-heats of summer, and knocks against the thing that is before him: some say, **صَكَّةَ حَمِي**, from **حَمِيَتِ الشَّمْسُ**: and some assert that **عَمِي** means the *heat, itself*: (O, TA:) or it is the name of a certain man [as will be found expl. in art. **عَمِي**, with variations of this saying]. (S, O, K, TA.)

صَكَكَ *The air [or atmosphere, between heaven and earth]; like سَكَكَ; (Ibn-'Abbād, O, K;) a dial. var. of the latter word. (Ibn-'Abbād, O.)*

صَكِيكَ *Weak*: (Iamb, Hr, K, TA:) of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**; [lit.] meaning one *who is struck much, or often, because deemed weak*. (TA.)

صَكَكَ [*A writer of the statements termed صَكَكَ*, pl. of **صَكَ**: or, accord. to Golius, as on the authority of Meyd, an attorney, who commits to writing the sentences of the judge].

أَصَكَ *Knock-kneed*: (S, O, Msh:) or *having a colliding (اضطراب) of the knees*, and [when used in relation to an ostrich or a horse or the like] *of the عَرُوفَانِ* [which evidently means here, as in many other instances, the *hocks*]; as also **مَصَكَ**; (K;) which latter [in this sense is rare, and is written in the CK **مَصَكَ**, but] is with kesr to the م: (TA:) thus applied to a man; (S, O, K, TA;) and to other than man; (TA;) [i. e.] applied also to a horse; (O;) and to an ostrich, because he is long in step, long-legged, and sometimes, or often, his **رُكْبَتَانِ** [here improperly used as meaning "hocks"] being near together, his legs strike each other: (S, O:) and a man is also said to be **أَصَكَ الرِّجْلَيْنِ**: (TA:) the fem. is **صَكَاءُ**: (Mgh, Msh:) and the pl. is **صُكَّ**. (TA.) — Also *One whose teeth, both the أُسْنَانُ and the أُضْرَاسُ, cleave close together*: like **أَلْتَصَّ**. (Az, TA.) — See also the next paragraph.

مَصَكَ *Strong*; (S, O, K;) applied to a man; and to other than man; (K;) [i. e.] applied to a camel, and to an ass, (S, O,) as in a verse cited in the last paragraph of art. سَبَر; (O;) and **أَصَكَ** signifies the same: (K:) the fem. of the former is with ة; (S, O, TA;) which is held by Sb to be rare; for epithets of the measures **مَفْعَلٌ** and **مَفْعَالٌ** seldom have ة affixed to denote the fem. (TA.) — One says also **رَأْسُ مَصَكَ لِلرُّؤُوسِ** [app. meaning *A head strong to butt, or knock, against other heads*]. (K in art. رَأْس.) — See also **أَصَكَ**. = Also *A lock*; syn. **مِغْلَقٌ**. (K.)

مُصَكَّ: see what follows.

مُصَكَّ and **مُصَكُّوكَ** are epithets applied to a camel, [app. as meaning *Fleshy*;] as though flesh were thrust (**صَكَ**, i. e. **شَكَ**) into him. (O.)

صكر

1. **صَكَمَهُ**, (S, K,) [aor. ٤,] inf. n. **صَكْرٌ**, (TA,) *He (a man, Fr, S) struck him, or it*. (Fr, S, K.) See also **صَوَاكُمُ**. — And *He (a man, Fr, As, S) pushed, thrust, or repelled, him, or it*. (Fr, As, S, K.) — And one says of a horse, **يَصْكُرُ**, (S,) or **صَكْرَ عَلَى لِحَامِهِ**, (K,) or **عَلَى فِاسِ اللَّجَامِ**, (TA,) *The horse champs, (S,) or champed, (K,) his bit, (S, K,) or the فِاسُ of the bit, (TA,) and stretches forth his head, (S,) or then stretched forth his head, as though desiring to contend for superiority [with his rider]*. (K.)

صَكَمَةً *A vehement shock, collision, impetus, push, or thrust*, (Lth, S, K, TA,) *with a stone or some other thing*. (Lth, TA.)

صَكْرٌ i. q. **أَخْفَافٌ** [which means *Camels' feet, and boots*; probably, here, the former: in the TK it is expl. as meaning the *hoofs* of camels: and it is there said that the sing. is **صَاكِمٌ**]. (K.)

صَوَاكِمُ *Calamities, misfortunes, or evil accidents*. (K.) The Arabs say, **صَكَمَتْهُ صَوَاكِمُ الدَّهْرِ**, [The calamities of fortune smote him; or may the calamities of fortune smite him]. (S.)

صل

1. **صَلَّ**, aor. **يَصِلُ**, inf. n. **صَلِيلٌ**, *It sounded; or made, produced, emitted, or sent forth, a sound*; (S, M, O, K;) as also **صَلَّصَ**, inf. n. **صَلْصَلَةٌ** and **مُصَلَّصٌ**, (M, K, [in the CK **صَلَّصَ** is erroneously put for **مُصَلَّصٌ**]) or **مُصَلَّصٌ** may be a n. of place; (M;) and **صَلْصَلَةٌ** [sometimes, or always, implies repetition, as will be shown by what follows, or], accord. to Lth, is more intensive, or more vehement, than **صَلِيلٌ**: (TA:) the former verb is said of iron [when struck with iron or the like, (see Ham p. 353, and what here follows,) meaning *it made a clashing, or a ringing, sound*], as also **صَلَّصَ**; (TA;) of a nail &c., (S, O,) of a nail when struck so that it is forced to enter into a thing, (M, K,) as in a verse of Lebeed cited in art. حَكَمَر, conj. 4; (S, M, O;) of helmets of iron (بَيْضُ) when struck with swords, meaning *they made a ringing sound*; (M, K;*) [see an ex. of the inf. n. voce رَغَد;] also of an empty jar when it is struck; (TA;) and of any dry clay, or baked pottery: (M:) also of a **لِجَامٍ** [i. e. bit], meaning *it made a prolonged sound*; (M, K;) and **صَلَّصَ**, (M, K,) inf. n. **صَلْصَلَةٌ**, (S,) said of the same, (S, M,* K,*) *it made repeated sounds*, (S, M, K,) and so **تَصَلَّصَ**, (M, K;) which last is also said of a woman's, or other, ornament, meaning *it made a [tinkling, or ringing,] sound*; (S, K;) and of clay mixed with sand when it has become dry [app. as meaning *it made a creaking sound when trodden upon*]; (S;) mention is also made, in a trad., of the **صَلْصَلَةُ** [i. e. ringing, or tinkling,] of a bell; (K;) and

[its verb] **صَلَّصَ** is said of anything dry [as meaning it made a sound, or noise, when struck, or put in motion]; (Lth, TA;) and also of thunder, meaning it made a clear sound. (M, K.) —

[Hence,] **صَلَّتِ الْإِبِلُ** (M, K.) aor. **تَصَلَّتْ** (M,) inf. n. **صَلِيلٌ**, *The camels made a [rumbling] sound*

to be heard on the occasion of drinking in consequence of their intestines' having become dry: (M, K:) [and in like manner **الْخَيْلُ** the horses:] one says, **جَاءَتِ الْخَيْلُ تَصِلُ عَطْشًا** *The horses came making a [rumbling] sound to be heard*

from their bellies in consequence of thirst: (S, O:) and **سَمِعْتُ لَجْوَهُ صَلِيلًا مِنَ الْعَطَشِ** [*I heard a rumbling sound of his belly in consequence of thirst*]. (T, TA.) And **صَلَّ السَّقَاءُ**, inf. n. **صَلِيلٌ**,

† The water-skin became dry, (M, TA,) not having any water in it, so that it was such as would make a kind of clattering or crackling noise

(يَتَقَقَّعُ) [when struck or shaken or beat]. (TA.) And **صَلِيلٌ** also signifies *The sounding of the*

entering of water into the earth, or ground. (M in art. صر.) = **صَلَّ**, (S, M, O, K,) aor. **يَصِلُ**,

(S, M, O,) inf. n. **صُلُولٌ**; (S, M, O, K;) and also, see. pers. **صَلَّتْ**, aor. **تَصَلَّتْ**; (O, TA;) and

أَصَلَ; (S, M, O, K;) or only the latter; (Zj, TA;) or it may be **الْصُلُولُ** is said, as it occurs in

a verse of El-Hofci-ah, and not **صَلَّ**; like **الْعَطَاءُ** from **أَعْطَى**, and **الْقُلُوعُ** from **أَقْلَعَتِ**

الْحُمَى; (IB, TA;) *It was, or became, stinking*; said of flesh-meat, (S, M, O, K,) whether cooked or

raw; (S, O;) said by some to be used only in relation to that which is raw; but **أَصَلَّتْ** occurs,

in a verse of Zuheyr, said of a **مُضْغَةٌ** [or bit of flesh-meat that is chewed], which indicates that it

is used in relation to that which is cooked and roasted; or, accord. to some, the verb here means

أَثْقَلَتْ [which has rendered heavy the eater]: (M:) and one says also **صَلَّتْ اللَّحَامُ** [*the*

flesh-meats were, or became stinking (in both of my copies of the **الْبَحَارُ** is erroneously put for

الْبَحَارُ, the reading in other copies of the S and in the O)]; the verb in this instance being with

teshdeed **لِلتَّكْرَرِ** [i. e. because of its relation to many subjects, or to a pl.]. (S, O.) In the Kur

[xxxii. 9], some read **صَلَّتْنَا فِي الْأَرْضِ** (M, O, TA,) [instead of the common reading, which

is **صَلَّنَا**, with **رَضَ**] and some read **صَلَّنَا** (O, TA,) which has two meanings: i. e. *When we*

shall have become stinking, in the earth, and altered in ourselves and in our forms? and when we shall

have become dried up? from **صَلَّةٌ** meaning “dry ground.” (TA.) — And **صَلَّ**, (M, K,) inf. n.

صُلُولٌ, (TA,) is also said of water, meaning *It became altered for the worse in taste and colour.*

(M, K.) = **صَلَّتْهُمُ الصَّائِلَةُ**, (S, M, O, K,) aor. **تَصَلَّتْهُمُ**, (S, O,) *† Calamity, or the calamity,*

befell them. (S, M, O, K, TA.) = **صَلَّ الشَّرَابُ**, (M, K,) aor. **يَصَلُّهُ**, (TA,) inf. n. **صَلَّ**, *He cleared the wine, or beverage.* (M, K.) — And **صَلَّتْنَا**

الْحَبِّ, (O,) or **صَلَّتْنَا الْحَبَّ الْمُخْتَلِطَ بِالشَّرَابِ** (K,) [We cleared the grain that was mixed with dust,

or earth, from the dust, or earth, by pouring water upon it; or] *we poured water upon the grain that was mixed with earth, or dust, so that each became separated from the other:* (O, K:) one says, **هَذِهِ صَلَاتُهُ** [app. meaning *This is its*

water with which it has been washed; like as one says referring to anything that has been washed,

هَذِهِ غَسَاتُهُ, and **مَوَاصَتُهُ**, meaning as above]. (K.) = **صَلَّتْ الْخُفَّ**: see the next paragraph.

2. **صَلَّتِ الْبَحَارُ**: see 1, latter half. = **صَلَّتْ**

الْخُفَّ; (so in my copies of the S;) or **صَلَّتْ** **الْخُفَّ**, (so accord. to the O and TA,) inf. n. **صَلَّ**, (TA;) [meaning, as is indicated by what immediately

precedes in the S and O, *He put a piece of skin such as is termed صَلَّةٌ to the boot, app., to its sole* (see **صَلَّةٌ**): or, as is indicated by what immediately precedes in the TA, *he put a lining*

(termed **صَلَانَةٌ**) *to the boot*: the verb without teshdeed (written in the O **صَلَّتْ**) I think to be a

mistranscription, notwithstanding the inf. n. assigned to it in the TA: general analogy is in

favour of its being with teshdeed; and it is said that] **تَصْلِيلٌ** signifies *The putting shin upon a*

thing. (KL.)

4: see 1, latter half, in two places. = **أَصَلَ الْمَاءَ** *It (oldness) altered the water for the worse in*

taste and colour. (M, K.)

R. Q. 1. **صَلَّصَ**: see 1, former half, in four places. — Also *He threatened, or menaced; and*

frightened, or terrified. (IDrd, O, K.) — And *He slew the chief man of the army.* (IDrd, O, K.) = And **صَلَّصَ الْكَلِمَةَ** *† He uttered the*

كَلِمَةُ [or sentence] *with a feigning, or making a show, of skilfulness.* (Z, O, TA.)

R. Q. 2. **تَصَلَّصَ**: see 1, former half. — It is also said of a pool of water left by a torrent, as

meaning *Its black mud became dry* [app. because such dry mud makes a crackling sound when

trodden upon]. (IDrd, O, K.)

صَلَّ: see **صَلَّةٌ**, latter part.

صُلَّ *Flesh-meat, &c., altered [for the worse].* (K.)

صَلَّ *A serpent:* (K:) or *a serpent against which charming is of no avail:* (S, O:) or *a serpent that kills at once when it bites:* (M:) or *a yellow serpent (K) in the case of which charming is of no avail:* (TA:) or *a yellow serpent that is found in the sand; when a man sees it, he ceases*

not to tremble until he dies: (Har p. 102:) pl. **أَصْلَالٌ**. (S, M, O, K.) One says, **صَفَا**, [lit. *Verily it is a deadly serpent of smooth stones;*

i. e., such as is found among smooth stones;] meaning, *an abominable serpent like the viper.*

(S, O.) And **إِنَّهُ لَصَلٌّ أَصْلَالٌ** [lit.] *† Verily he is a serpent of serpents;* thus one says of a man,

likening him to a serpent; (S, O;) meaning *cunning, or crafty, and abominable*, (S, M, O, K,) in contention, (M,) or in contention and in other

cases: (M, K:) like as one says **أَصْلَالٌ**, and

ضُرُّ أَضْرَارٍ. (TA in art. ضر.) — And *† A calamity, or misfortune;* as also **صَائِلَةٌ**. (M, K, TA.)

So the former in the saying, **مَنْ بِيْلَ بِيْلٍ** [*Such a one was tried with a calamity*]. (TA.)

— And *† A sharp sword:* pl. as above. (A, O, K, TA.) — And *† An equal, or a match.* (Z, K, TA.) One says, **هَذَا صَلُّ هَذَا** *† This is the equal,*

or match, of this. (Z, TA.) And **هُمَا صَلَّانٌ** *† They two are likes.* (Kr, M.) = See also **صَلَّةٌ**, latter part. = Also *A certain plant:* (S, O:) or *a species of trees.* (M, K.)

صَلَّةٌ [as an inf. n. of un.] *The sound of a nail and the like, when it is struck with force;* as also

صَلَّةٌ. (K.) And *The sound of the لَجَامُ [or bū].* (K.) = Also *Dry ground:* (S, M, O, K:) or

ground, or land, not rained upon, between two tracts of ground, or land, that are rained upon;

(M, K;) because, being dry, it makes a sound [when trodden upon]: (M:) or accord. to IDrd,

ground, or land, rained upon, between two tracts not rained upon: (O:) or simply *ground, or land,*

(M, K,) *whatever it be;* like **سَاهِرَةٌ**: (M:) pl. **صَلَلَانٌ**. (M, O, K.) — And *A sole:* (K:) [ISd says,]

خُفٌّ جَيِّدٌ الصَّلَّةِ means [*A boot good in respect of the sole;* which is thus called by the name of

the ground, not otherwise; in my opinion because of its dryness, and its making a sound on the

occasion of treading. (M. [See also another explanation of this phrase in what follows.]) — Also

Skin: one says **خُفٌّ جَيِّدٌ الصَّلَّةِ** [*A boot good in respect of the skin;* somewhat differently expl. above]: (S, O:) or *dry skin, before the tanning.*

(M, K.) And *Stinking skin in the tan.* (K.) — Also *An extensive rain:* (K:) and *a scattered,*

scanty rain: (M, K:) and so **صَلَّ** and **صَلَّ**: thus having two contr. meanings: (K:) pl. as

above: (M:) or **صَلَلَانٌ**, its pl., signifies *portions of scattered rains, falling by little and little.*

(S, O.) — And *† A portion, (K,) or a scattered portion, (M,) of herbage:* (M, K:) pl. as above:

(M:) or [the pl.] **صَلَلَانٌ** signifies *† herbage;* which is thus called by the name of the rain. (S, O.)

— And *Moist earth.* (O, K.) — See also **صَلَّةٌ**. = Also *The اِسْتِ [i. e. podex, or anus].* (TA.)

صَلَّةٌ, with damm, (K,) or **صَلَّةٌ**, (so in the O,) *Remains of water (O, K) in a watering-trough;*

thus expl. by Fr; (O;) and of other things, (K,) such as [the oils called] دُهْنٌ and زَيْتٌ. (TA.)

[See also **صَلُصَةٌ**.] — And *A fetid odour.* (K.) — And *The flabbiness of moist flesh-meat.* (K.)

صِلَّةٌ: see **صَلَّةٌ**, first sentence. — **هُوَ تَبَعٌ صِلَّةٌ**, or with **ضَ**, [i. e. **صِلَّةٌ**.] accord. to different relaters,

means *He is a very cunning man (دَاهِيَةٌ), one in whom is no good.* (TA.)

صَلَلٌ pl. of **صَلَّةٌ** [q. v.]. (S, M, O, K.) — Also *The leg of a boot;* (Ibn-'Abbád, O, K;) and so **صَلَانَةٌ**: (K:) or **†** the latter signifies the

lining of a boot: (M, K:) the pl. of the former is **أَصْلَلَةٌ**. (Ibn-'Abbád, O.)

صَلَّةٌ: see 1, last sentence but one.

صَلَاة: see صَلَات, in two places.

صَلَان Clay that makes a sound like as does new pottery; as also **مُصَلِّل**. (S, O.) — And **رَجُلٌ صَلَانٌ مِنَ الطَّنْبِ** [A man making a rumbling sound to be heard from his belly in consequence of being thirsty: see 1]. (TA.) — Also, (K,) i. e. like **شَدَاد** (TA,) or **صَلَان**, (so in a copy of the M,) Water altered for the worse in taste and colour. (M, K.)

صَلَان: see what next precedes.

صَلِيَان, of the measure **فَعْلَان** (S, O,) or, accord. to some, of the measure **فَعْلَان** (TA in art. **صلى**), A certain plant; (K;) a certain herb, or leguminous plant; (**بَقْلَةٌ**) (S, O;) a sort of plants (**شَجَرٌ** [which means thus as well as “trees” &c.]), said by **AlIn** to be of the [kind called] **طَرِيفَةٌ**, that grows upwards, the thickest portions whereof are the stems (**أَعْجَازٌ**) and the lower parts, of the size of the **حَلِي**, and the places of its growth are the plain, or soft, tracts, and the meadows (**رَبَاضٌ**): **AA**, he adds, says that it is of the [kind called] **جَنْبَةٌ**, because of its thickness and lastingness: (M:) **Az** says that it is of the best kind of herbage, or pasture, and has a [root such as is termed] **جَعْنَةٌ**, and thin leaves: (TA:) it is called **خَبْرَةُ الإِبِلِ** [the bread of the camels]: (TA in art. **صلى**:) the n. un. is with **ة**. (S, M, O, K.) It is said in a prov., (S, M, O,) of a man who hastens to swear an oath, (S, O,) or of one who boldly ventures to swear a false oath, (TA,) and has no impediment in his speech (S, O, TA) in doing so, (TA,) **جَدَّهَا جَدَّ الْعَيْرِ الصَّلِيَانَةِ** (S, M, O, TA) *He hastened to it as the ass hastens to the صَلِيَانَة*: (L in art. **جد**:) because the ass often plucks out the **صَلِيَانَة** by the root when he takes it for pasture. (S, O.)

صَل: see صَلَاة, in two places. — Also, [app. a part. n. used as a subst.,] Water that falls upon the ground, which then cracks, (O, K,) or, as in the L, which then dries (**فَتَيْسٌ فَتَجِفُ**) [correctly **فَتَيْسٌ فَتَجِفُ**, as referring to **الأَرْضُ**, or rather **وَتَجِفُ**], causing a sound to be heard. (TA.)

صَلَّة: see صَل.

صَلَصَل: see the next paragraph. — It is [also] said to signify *Stinking*; from **صَل** said of flesh-meat. (O.)

صَلَصَل: see صَلَاة. — Also A certain bird: (K:) a certain small bird: (M:) or (K) the [collared turtle-dove called] **فَاحِشَة** (IAqr, S, O, K;) the bird which the Persians (**العجم**) call by this latter name: (Lth, TA:) or a bird resembling the **فَاحِشَة**: **Az** says, it is what is called **مَوْشَحَة** [evidently a mistranscription for **مَوْشَحَة**, q. v.]: (TA:) pl. **صَلَاصِل**: (IAqr, TA:) and **صَلَصَلَة** signifies a pigeon, (IAqr, O, K, TA,) or a female pigeon. (IAqr, TA.) — Also The forelock of a horse; (S, M, O, K;) and so **صَلَصَل**: (K:) or a

whiteness in a horse's mane. (M, K.) — And Hair of the back of a horse, and of [the part of the breast called] the **لَبَّة**, that has become white in consequence of the falling-off of the hair. (K.) — And A [drinking-cup, or bowl, such as is called] **قَدَح**: (K:) or a small **قَدَح**; (As, O, K;) [i. e.] a **قَدَح** such as is called **غَمَر**. (AHn, M.) — And A shifful pastor. (IAqr, O, K.) — See also **صَلَصَلَة**.

صَلَصَلَة: see the next paragraph.

صَلَصَلَة: see مُصَلِّل. — Also A portion remaining of water (S, M, O, K) in a pool left by a torrent, (M, K,) and in a vessel, or in the [hind of small skin called] **إِدَاوَة**, and in the lower part of a pool left by a torrent, (S, O,) and likewise of [the kinds of oil called] **زَيْت** (S, M, O, K) and **دُهْن**; (M, K;) as also **صَلَصَلَة**, (Ibn-'Abbād, M, O, K,) and **صَلَصَل**: (M, K:) pl. **صَلَاصِل**. (S, M, O.) [See also **صَلَة**.] — And i. q. **وَقْرَة** (IAqr, O, K) and **جَمَّة** (AA, TA) [i. e. Hair collected together upon the head, or hanging down upon the ears, or extending beyond the lobe of the ear, &c.].

صَلَصَان A noisy ass; as also **صَلَصَل** and **صَلَاصِل** and **مُصَلِّل**: (M, K:) an ass strong in voice [or bray], vehement therein. (Abou-Ahmad El-Askeree, TA.) And A horse sharp and slender [or shrill] in voice [or neigh]. (M, TA.) And A wild ass sharp in voice; as also **صَال**: so says Abou-Ahmad El-Askeree: and thus is expl. the saying in a trad., **أَتَجِبُونَ أَنْ تُكْجِبُونَ مِثْلَ الْحَبِيرِ الصَّلَاةِ**, app. meaning [Would ye love to be like the asses] sound in bodies, vehement in voices, by reason of their strength and their briskness? (TA.) — Also Clay not made into pottery; (M, K;) so called because of its making a sound (**لِتَصَلَصِلَ**): (M:) or clay mixed with sand; (S, O, K;) which, when it becomes dry, makes a sound; and which, when baked, is **فَخَار**: (S, O:) or dry clay, that makes a sound by reason of its dryness: (Z, O, TA:) thus in the Kur lv. 13 [and xv. 26 and 28 and 33]: or, accord. to **Mujāhid**, i. q. **حَمًا مَسْنُونٌ** [which means black mud altered for the worse in odour]. (TA.) — And **صَلَاة** A land in which is no one. (O, TA.)

صَلَاصِل: see the next preceding paragraph.

صَلَّة A vessel in which wine, or beverage, is cleared: (M, K:) of the dial. of El-Yemen. (M.)

مُصَلِّل Copious, or abundant, rain. (IAqr, O, K.) — Also A generous, or noble, and honourable, chief, pure in respect of parentage; as also **مُصَلِّل**, with fet-ḥ: (K:) or one who is pure in respect of generosity, or nobility, and of parentage: (IAqr, O:) and **رَجُلٌ مُصَلِّلٌ** [thus in the O] a man who is a generous, or noble, chief, pure in respect of parentage, and honourable. (Ibn-'Abbād, O.) — And The **أُسْتَف** [or maker of boots]; who is also called by the vulgar [or the people of the towns and villages] **بُنَاك**. (IAqr, O, K.)

صَلَات: see صَلَات.

مُصَلِّل may be either an inf. n. of **صَلَصَل** or a n. of place. (M. [See 1, first sentence.]) — [Also an epithet, if not a mistake for **مُصَلِّل**:] see **مُصَلِّل**.

مُصَلِّل: see صَلَاة: — and see also **مُصَلِّل**.

صلب

1. **صَلَب**, [aor. **صَلَبَ**,] inf. n. **صَلَابَة** (S, M, A, Mṣb, K, &c.); and **صَلَب**, aor. **صَلَبَ**; (IKtt, A, K;) and **صَلَب**, inf. n. **تَصْلِيْب**: (K;) [but this last, accord. to the TA, is trans. only;] said of a thing, (S, Mṣb,) [and of a man,] *It [and he] was, or became, hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy*; syn. **اَشْتَدَّ**; (S, A, Mṣb, K;) contr. of **لَانَ**. (M, TA.) — [Hence,] **صَلَبَتِ الْأَرْضُ مِنْ أَقْوَامٍ** [The land has been hard by lying waste for years]; said of land that has not been sown for a long time. (A, TA.) — And **صَلَبَ عَلَى الْمَالِ**, inf. n. as above, + *He was, or became, tenacious, or avaricious, of property, or the property*. (M, L.) — [And **صَلَبَ الشَّرَابُ**, inf. n. as above, + *The wine became strong*. (**حَدَّ** **صَلَب** is expl. in the S and L, in art. **حد**, as meaning **صَلَابَتُهُ**.)] — **صَلَبَ الْعِظَامَ** (M, K,) aor. **صَلَبَ**, inf. n. **صَلَبَ**; (M;) and **اصْطَلَبَهَا** (M, K;) *He cooked, (M,) or collected and cooked, (TA,) the bones, (M, TA,) and extracted their grease, or oily matter, (M, K, TA,) to make use of it as a seasoning*: (TA:) or **اصْطَلَبَ** [alone] *he extracted the grease, or oily matter, of bones, (S,) or he collected bones, and extracted their grease, or oily matter, (Mṣb,) to make use of it as a seasoning*. (S, Mṣb.) — And in like manner one says of one who roasts, or broils, or fries, flesh-meat and makes its grease to flow: (M:) i. e. one says, **صَلَبَ اللَّحْمَ**, (M, K, TA,) and **اصْطَلَبَ** [alone], (M,) *He roasted, or broiled, or fried, the flesh-meat, (M, K, TA,) and made its grease to flow*. (M, TA.) — And, (K,) as **Sh** says, (TA,) **صَلَبَهُ**, aor. **صَلَبَ** and **صَلَبَ**, (K, TA,) inf. n. **صَلَبَ**, (TA,) *He, or it, burned him*: (K, TA:) and **صَلَبَتِ الشَّمْسُ** *The sun burned him* [app. causing his sweat to flow]. (TA.) — And **صَلَبَهُ**, (S, M, A, Mṣb, K,) aor. **صَلَبَ**, (M, Mṣb, K,) inf. n. **صَلَبَ**; (S, M, Mṣb;) and **صَلَبَهُ**, (M, K,) inf. n. **تَصْلِيْب**, (K,) or the verb with teshdud is said of a pl. number; (S, A;) [*He crucified him*;] *he put him to death in a certain well-known manner*; (M, L;) *he made him to be مَصْلُوبٌ; (K;) namely, one who had slain another; (Mṣb;) or a thief: (A:) from **صَلَبَ الْعِظَامَ**; because the oily matter, and the ichor mixed with blood, of the person so put to death flows. (M.) — [Hence] **الصَّلْبُ** in prayer means *The placing the hands upon the flanks, in standing, and separating the arms from the body*: a posture forbidden by the Prophet because resembling that of a man when he is crucified (**إِذَا صَلَبَ**), the arms of the man in this case being extended upon the timber. (TA.) — [Hence also,] **صَلَبَ الدَّوُو**, (M, K,) and **صَلَبَهَا**, (M,) *He put upon the دَوُو* [or leathern*

bucket] what are called صَلْبِيَان (M, L, K,) which are two pieces of wood placed cross-wise [to keep it from collapsing], like what are called the عُرْقُونَان (M, L.) = صَلَبَتْ عَلَيْهِ حَيَاةُ (S, M, A, Msh, K,) aor. =, (S,) His fever was continual, (S, A, Msh, K,) and vehemence: (S, A, K:) or was of the kind termed صَالِب [q. v.]. (M, TA.)

2. صَلَبَهُ (inf. n. تَصْلِبُ, TA,) He, or it, rendered it, or him, hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy. (S, M, K, TA.) El-Ashlāh says,

• مِنْ سَرَاةِ الْبَحَانِ صَلَبَهَا الْعُ
• خُشَّ وَرَعَى الْجَمَى وَطُولَ الْحَيَالِ

(S, TA) i. e. [Than the back of the excellent she-camel] which the provender of cities, such as [the trefoil called] قَتَّ and date-stones, and the pasture of El-Himā, meaning Himā Darceych, the place of pasture of the camels of the kings, and the being long without conceiving, (TA,) have rendered hard, or firm, or strong. (S, TA.) — [Hence]

one says, صَلَبَ النَّبِيذُ بِحَبِّ الدَّادِي [He made the beverage termed نَبِيذ to become strong by means of the grain called الدَّادِي]. (Mgh in

art. دَوْد.) = صَلَبَ الرُّطْبُ (AA, S, K,) inf. n. تَصْلِبُ (AA, TA,) The ripe dates became dry:

(AA, S, K:) and صَلَبَتِ الثَّمَرَةُ the date became dry. (M, L.) — [Hence, perhaps, صَلَب is said in the K to be syn. with صَلَب:] see 1, first sentence. — See also 1, latter half, in two places. —

صَلَب said of a monk, (M,) or صَلَبُوا (K, TA) said of monks, (TA,) He, (M,) or they, (K, TA,) made, or took, (M, K, TA,) for himself, (M,) or for themselves, (K, TA,) a صَلَب [or cross], (M, K, TA,) in his church, (M,) or in their churches. (TA.) —

التَّصْلِبُ also signifies [The making the sign of the cross. And] The figuring of a cross [or crosses] upon a garment; (T, Mgh, TA;) and hence, the figure thereof; the inf. n. being thus used as a subst. properly so termed; (Mgh;) as

in a trad. where it is said of the Prophet, قُصِبَ قَطْعَ مَوْضِعِ التَّصْلِبِ مِنْهُ [He cut off the place of the figuring of the cross, or crosses, from it]. (T, Mgh, TA.) And صَلَبَ بَيْنَ

عَيْنَيْهِ occurs in a trad., meaning He made a mark like the cross between his eyes by a blow. (TA.) — Also A particular mode of wearing, or disposing, the [muffler called] خِمَار (M, K,) for a woman. (K.) One says of a woman, صَلَبَتْ خِمَارَهَا [She disposed her muffler cross-wise]. (TA.)

And a man's praying فِي تَصْلِبِ الْعِمَامَةِ [with the turban disposed cross-wise] is disapproved: he should wind it so that one part [or fold] thereof is above [not across] another. (TA.)

4. اَصْلَبَتْ (AA, K,) inf. n. اَصْلَابُ (AA, TA,) She (a camel) stood stretching forth her neck towards the sky, in order to yield her utmost flow of milk to her young one. (AA, K, TA.)

5. تَصَلَّبَ † He acted, or behaved, with forced hardness, firmness, strength, vigour, hardness, courage, vehemence, severity, strictness, or rigour;

he exerted his strength, force, or energy; strained, or strained himself, or tasked himself severely; syn. تَشَدَّدَ (A, TA;) which means جَهَدَ نَفْسَهُ (L in art. شَد) [for that]: (A:) said of a man. (TA.)

8: see 1, former half, in three places.

صَلَبُ Hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy; syn. شَدِيدٌ (S, A, Msh, K;) contr. of لَيِّنٌ (M, TA;) as also صَلَبٌ and صَلَبٌ (S, M, A, K) and صَلَبٌ (M:) pl. of the first or second, [accord. to analogy of the latter, and also of the last,] صَلَابٌ (M, A.) — [Hence,] صَلَبٌ and صَلَبٌ (K,) or مَكَانٌ صَلَبٌ and صَلَبٌ (M,) A rugged, stony place:

(M, K:) or صَلَبٌ signifies a rugged, extending place, of the earth or ground; and صَلَبٌ, a hard part of the earth or ground: (S:) or this last, a tract of rugged depressed land stretching along between two hills: (Sh, TA:) or the acclivities of hills; and its pl. is اَصْلَابٌ (TA:) or اَصْلَابٌ signifies hard, extending, [tracts of] ground: (Aq, TA:) or hard and elevated [tracts of] ground: (IAq, TA:) and مَكَانٌ صَلَبٌ, a rugged, hard place: (Msh:) the pl. (of صَلَبٌ, S) is صَلَابَةٌ (S, M, K.) One says of land that

has not been sown for a long time, إِنِّهَا اَصْلَابٌ † [Verily it has been hard by lying waste for years]. (A, TA.) — [Hence also,] in respect of the places of biting; meaning he is strong, or resisting, or indomitable, of spirit;

thus صَلَبُ النِّعْجَرِ is expl. in the S and K in art. عَجَم: and صَلَبُ الْعُودِ † [which means the same]. (A, TA.) And صَلَبُ الْعَصَا and صَلَبٌ, applied to a tender of camels; [lit. Hard, &c., in respect of the staff;] meaning † hard, severe, or rigorous, in his treatment of the camels: Er-Rū'ce says,

• صَلَبٌ † الْعَصَا بِأَيْدِي الْعُرُقِ تَرَى لَهُ
• عَلَيْهِمَا إِذَا مَا أَجْدَبَ النَّاسُ إِصْبَعًا

[Hard, &c., having the veins of his limbs appearing: thou wilt see him to have a finger pointing at them, i. e. his camels, because of their good condition, when the people are afflicted with drought]. (M, TA.) But in the S, in art. صَبَع, we find ضَعِيفٌ in this verse instead of صَلَبٌ.

And [in like manner] هُوَ صَلَبٌ فِي دِينِهِ and صَلَبٌ † [He is hard, firm, or strong, in his religion]. (A, TA.) — And جَرَنِي صَلَبٌ (Lth, TA) or صَلَبٌ (M, L, TA) † A hard, or vehement, running. (Lth, M, L, TA.) — And صَلَبٌ † A vehement neighing. (Lth, TA.) And صَلَبٌ † A vehement sound or cry or voice. (M, L, TA.) — Also, (S, M, A, Msh, K,) and صَلَبٌ (Msh, TA) and صَلَبٌ (S, M, A, K) and صَلَبٌ (IAth, L, K,) which last is rarely used, (IAth, TA,) and is said to occur only in one instance, in poetry, but another instance of it in poetry is cited, (TA.) The back-bone; i. e. the bone extend-

ing from the كَاهِل [or base of the neck] to the

عُجْب [or rump bone]; (M, A, K;) the bone upon which the neck is set, extending to the root of the tail [in a beast], and in a man to the عَصَص [or os coccygis]: (Zj in his "Khalk el-Insān:") or a portion of the back: (S:) and any portion of the back containing vertebrae: (S, Msh, TA:) [and particularly the lumbar portion; the loins:] and the back [absolutely]; as is said in an explanation of a verse of 'Adee Ibn-Zeyd cited in what follows: (M, TA:) pl. [of mult.] صَلَابَةٌ and [of pauc.] اَصْلَابٌ and اَصْلَابٌ (M, K,) each of which

two is used in poetry in a sing. sense, as though every part of the صَلَب were regarded as a صَلَب in itself, and صَلَابَةٌ (M, TA,) of which last ISd says, [hut this I do not find in the M,] I do not think it to be of established authority, unless it be a contraction of صَلَابَةٌ. (TA.) Lh mentions, as a

phrase of the Arabs, هَؤُلَاءِ أَبْنَاءُ صَلْبَتِهِمْ [These are the sons of their loins: because the sperma of the man is held to proceed from the صَلَب of the man, as is said in the Ksh &c. in lxxxvi. 7]. (M. [See also a similar phrase in the Kur iv. 27.]) —

[Hence صَلَبٌ is used as signifying The middle of a page, as distinguished from the هَامِش (or margin): and in like manner, of other things.] — [Hence, likewise,] صَلَبٌ signifies also حَسَب [meaning † Rank or quality, &c.]: (AA, S, M, K:) and power, or strength. (M, K.) A poet says, (M,) namely, 'Adee Ibn-Zeyd, (S, TA,)

• إَجَلْ أَنْ آلَهُ قَدْ فَضَّلْتُمْ
• فَوْقَ مَا أُخْبِيَ بِصَلْبٍ وَإِزَارَ

† [Because God hath made you to have excellence above what I can relate, in rank or quality, or in power, and abstinence from unlawful things]: (S, M, TA:) AA says that صَلَبٌ here signifies حَسَب; (S:) and إِزَارٌ here signifies عَفَاف: (S, M, TA:) but some expl. صَلَبٌ here by both حَسَب and قُوَّة: and some relate the latter hemistich otherwise, i. e.

• فَوْقَ مَنْ أَحْكَا صَلْبًا بِإِزَارَ
• meaning above such as binds the back with an izār. (M, TA.) And it is said in a trad., إِنَّ

الْمُغَالِبَ صَلَبَ اللَّهِ مَغْلُوبٌ [Verily he who strives to overcome] the power of God [is overcome]. (TA.) — Also Coitus (جَمَاع): because the sperma [of the man] issues from the part so called. (TA.)

صَلَبٌ, and its pl. اَصْلَابٌ: see صَلَبٌ, former half, in six places: — and see also صَلَبٌ, in two places.

صَلَبٌ A certain bird, (O, K,) resembling the صُفْر [or hawk], but which does not prey, and which is vehement, or loud, in its cry. (O.)

صَلَبٌ: see صَلَبٌ, near the middle.

صَلَبٌ: see صَلَبٌ, former half, in five places. — [Hence,] مَاءٌ صَلَبٌ † Water upon which cattle grow fat and strong and hard. (A, TA.) — And

عَرَبِيٌّ صَلَبٌ † An Arabian of pure race: (A, Mgh, TA:) and اِمْرَأَةٌ صَلَبِيَّةٌ † A woman of noble, or generous, origin. (A, TA.) — Also Grease, or oily matter, (S, M, A, Msh, K,) of bones; (S,

S, M, A, Msh, K,) of bones; (S,

of bones; (S,

of bones; (S,

of bones; (S,

of bones; (S,

of bones; (S,

of bones; (S,

M, * Mṣb;) and so **صَلَب**; (M, K;) which latter signifies also *ichor*, or *watery humour*, mixed with blood, that flows from the dead: (M:) pl. [of the former accord. to analogy, and perhaps of the latter also,] **صَلَب**. (K.) Hence, in a trad., the phrase **أَصْحَابُ الصَّلَبِ** [in the CK **الصَّلَبِ**] *Those who collect bones*, (K, TA,) when the flesh has been stripped off from them, and cook them with water, (TA,) and extract their grease, or oily matter, and use it as a seasoning. (K, TA.) — Also [A cross;] a certain thing pertaining to the Christians, (Lth, S, M, Mṣb, K,) which they take as an object to which to direct the face in prayer: (Lth, TA:) pl. [of mult.] **صَلَابِن** (S, M, A, Mṣb) and **صَلَب** (Lth, S, M) and [of pauc.] **أَصْلَب**. (Mṣb.) — [And The figure of a cross upon a garment &c.: see **مُصَلَّب**.] — And A certain brand, or mark made with a hot iron, upon camels; (M, K;) which, as Aboob-'Alee says in the "Tedhikireh," is sometimes large and sometimes small, and may be upon the cheeks, and the neck, and the thighs: (M, TA:) or, as some say, it is upon the temple; and as some say, upon the neck; being two lines, one upon [or across] the other. (TA.) — And i. q. **عَلَم** [as meaning A banner, or standard; properly, in the form of a cross]: (O, K:) En-Nābighah Edh-Dhubayānce is said to have thus called the **عَلَم** because there was upon it a **صَلَب** [i. e. a cross]; for he was a Christian. (O.) — [And hence, as Freytag says, (referring to the "Historia Halebi" and "Loeman. Fabul." p. 15. 8,) † An army of ten thousand soldiers.] — And **الصَّلَب** is the name of The four stars behind **النَّسْرُ الطَّائِرُ** [which is the asterism consisting of the three principal stars of Aquila; whence it seems to be the four principal stars of Delphinus]: inconsiderately said by J to be behind **النَّسْرُ الوَاقِعُ** [which is α Lyræ]. (L, K, and so in the margin of some copies of the S.) [And Freytag says, (referring to Ideler Unters. p. 35,) that **الصَّلَب** is the name of † Stars in the head of *Draco*.] — **صَلِيَان** of a leathern bucket: see 1, last sentence but one. — See also **مُصَلَّب**.

صَلَابَة inf. n. of **صَلَب**. (S, M, A, &c.) — [Using it as a subst. properly so called,] one says, **مَشَى فِي صَلَابَةِ مِنَ الْأَرْضِ** [He walked, or went along, upon hard ground]. (A, TA.)

صَلِيَّةُ الرَّجُلِ *He who was, or those who were, in the loins (صَلَب) of the father [or ancestor] of the man*: hence the family of the Prophet, who are forbidden to receive of the poor-rate, are termed **صَلِيَّةُ بَنِي هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ**. (Mgh.)

صَلَب: see **صَلَب**, former half, in two places. — Also A hard stone, the hardest of stones. (TA.) — And Whetstones; (S, M, K, TA;) as also **صَلْبَة** (TA) and **صَلْبِي** (M, K, TA) and **صَلْبِيَّة** (S, M, K, TA:) [or a whetstone:] or [a thing] like a whetstone. (A.) — See also **صَلْبِي**.

Bk. I.

صَلْبَة: see the next preceding paragraph.

صَلْبِي: see **صَلَب**. — Also A spear-head sharpened; (S, TA;) and so **مُصَلَّب**, (S,) or **صَلَب**: (TA: [but this last is perhaps a mistranscription for **مُصَلَّب**]) or a thing polished and sharpened with whetstones: (K:) and **مُصَلَّب** signifies a spear sharpened with the **صَلْبِي**, (M, TA,) or a spear-head sharpened upon the **صَلَب**, which is like the whetstone. (A.)

صَلْبِيَّة: see **صَلَب**.

صَلْبُوب The **مِزْمَار** [or musical reed, or pipe]: (O, K:) or, as some say, the **قَصَبَة** [or tube] that is in the head of the **مِزْمَار** [app. meaning its mouth-piece]. (O.)

صَالِب A hut fever; contr. of **نَافِض** [which means "attended with shivering, or trembling"]: (S:) or a fever not such as is termed **نَافِض**: (M:) or a fever attended with vehement heat, and not attended with cold: (TA:) or a fever attended with tremour (A, K, TA) and quivering of the skin: (TA:) or a continual fever: (Mṣb:) or a fever attended with **صُدَاع** [or headache]: (Ham p. 345:) it is said by Ibn-Buzurj to be from the **صُدَاع**: (L, TA:) it is masc. and fem.: one says, **أَخَذَتْهُ الْحُمَى بِصَالِبٍ** [which may be rendered *Fever with burning heat, &c., seized him*] and **أَخَذَتْهُ حُمَى صَالِبٍ** [virtually meaning the same]; the former of which is the more chaste: and one seldom or never makes one of the two nouns to govern the other in the gen. case: (M, TA:) or, accord. to Fr, they said **حُمَى صَالِبٍ** and **حُمَى صَالِي** أَثَدٌ. (MF, TA.) **صَالِبٌ حُمَى** and **صَالِبٌ مِنْ نَافِضٍ** [My burning fever, or continual fever, &c., is more severe than thy fever attended with shivering] is a prov., (Meyd, TA,) applied to two things, or events, of which one is more severe than the other. (Meyd.) — See also **صَلَب**, in the middle of the paragraph.

صَوَلِبٌ and **صَوَلِبٌ** (Lth, O, K, TA,) in some of the lexicons **صَوَلِبٌ**, (TA,) *Seed that is scattered* (Lth, O, K, TA) upon the earth, (Lth, O, TA,) and upon which the earth is then turned with the plough: (Lth, O, K, TA:) Az thinks it to be not Arabic. (TA.)

صَوَلِبٌ: } see the next preceding paragraph.
صَوَلِبٌ: }

مُصَلَّب A garment, or piece of cloth, figured with the resemblance of the **صَلَب** [or cross]: (S, M, TA:) or figured with a **صَلَب**: (A, Mṣb:) or figured with the resemblances of **صَلَابِن** [or crosses]. (TA.) [See 2.] — And A camel marked with the brand called the **صَلَب**; (M, A, TA;) as also **مُصَلَّب**: fem. of the latter with **ة**, applied to a she-camel; (M, TA;) as of the former also, applied to camels. (TA.) — And An Abyssinian (**حَبَشِي**) marked with the figure of

the **صَلَب** [or cross] upon his face. (A, TA.) — See also **صَلْبِي**, in two places.

رُطْبٌ مُصَلَّبٌ, (S, K,) and **تَمْرَةٌ مُصَلَّبَةٌ**, (M,) [Ripe dates, and a date,] becoming, or having become, dry. (S, M, K.) When date-honey (**دُبْس**) has been poured on such dates, that they may become soft, they are termed **مُصَقَّر**. (S.) — **مُصَقَّرٌ مُطَرٌّ مُصَلَّبٌ** Vehement, injurious rain. (L, TA.)

مُصَلَّبٌ (M, A, Mṣb, K) and **صَلِبٌ** (M, A, K) [Crucified;] put to death in a certain well-known manner: (M:) applied to a slayer of another, (Mṣb,) or to a thief. (A.) [See 1, latter half.] — See also **مُصَلَّبٌ عَلَيْهِ**. — **مُصَلَّبٌ** Affected by a continual and vehement fever; (S, TA;) or by a fever such as is termed **صَالِب**. (TA.)

صَلَت

1. **صَلَت**, aor. **صَلَّ**, inf. n. **صَلَوْتُهُ**, said of the **جَبِين** [or side of the forehead], *It was such as is termed صَلَت* [i. e. conspicuous, or clear, or fair; &c.]: (S, K:) or he (a man) was such as is termed صَلَت in respect of the **جَبِين**, (S, * K, * TA,) or of the face, or of the cheek. (TA.) [Accord. to the S and K, the verb is app. said of the **جَبِين**: accord. to the TA, of a man.] — **صَلَّته**, (S,) aor. **صَلَّ**, (TK,) inf. n. **صَلَّتْ**, (K,) *He urged him to run, by striking him with his foot, or leg; or struck him with his feet or legs, to urge him*; namely, a horse; syn. **رَكَّضَهُ**. (S, K, *.) — And *He poured it forth*; namely, what was in the cup, or bowl. (S.) — **بَمَرْقٍ يَصْلِتُ**, **جَاءَ بَلْبَنٍ يَصْلِتُ**, and **بَمَرْقٍ يَصْلِتُ**, *He brought milk, and broth, having much water*, (T, S, M,) with little oily, or greasy matter. (T, S.)

3. **مُصَالَتُهُ** signifies The taking to oneself a verse of another poet without altering anything in it. (Har p. 267. [But this I believe to be post-classical.])

4. **اَصْلَت سَيْفَهُ** *He drew his sword from the scabbard*. (S, M, A.)

7. **اِنْصَلَتْ** *He advanced with a penetrative energy, and outstripped*; syn. **مَضَى**, and **سَبَقَ**; (K;) or so **اِنْصَلَتْ فِي سَبِيهِ** [i. e., in his pace]: (S:) he outstripped; syn. **تَجَرَّدَ**: and he was quick, or he hastened, in his pace, or going. (TA.) One says of the eagle (**العُقاب**), **اِنْصَلَّتْ مُنْقَضَةً** [It was swift in making a stoop]. (A.) [This meaning is there indicated by the context.] — **اِنْصَلَتْ يَغْدُو** *He hastened in some measure, running*: and so **اِنْكَدَرَ يَغْدُو**. (A'Obeid, TA.) — **اِنْصَلَتْ السَّحَابَةُ** † *The cloud was going to rain*. (TA, from a trad.)

صَلَّت, applied to the **جَبِين** [or side of the forehead], *Conspicuous, or clear, or fair*; syn. **وَاضِعٌ** (S, A, K:) open, or uncovered, and even: (M, K:) or smooth: (TA:) anything bare; and open, or uncovered: (IAqr, TA:) wide, even, and beautiful, or comely. (ISH, TA.) One says **رَجُلٌ صَلَّتْ الْجَبِينُ** *A man conspicuous, or clear,*

or fair, in respect of the **جبين**: (M, TA:) or smooth and shining: (A:) or wide, white, conspicuous, or clear, or fair: (Khālid Ibn-Jembeh, TA:) or even: (A'Obeyd, TA:) or hard. (IAqr, TA.) And **رَجُلٌ صَلَّتْ وَجْهَهُ وَالْخَدَّ** A man conspicuous, or clear, or fair, in respect of the face and of the cheek. (TA.) And **فُلَانٌ يَكُونُ الْأَسْوَدَ صَلَاتًا** [Such a one makes the black to be white, or fair]. (TA.) — Also, and **مُصَلَّتٌ**, (M, K,) and **إِصْلِيَّتٌ**, applied to a sword, (S, M, A, K,) Sharp: (S:) or polished, and sharp, or penetrating: (K:) or unsheathed, and sharp, or penetrating: (M:) or such as penetrates into that which is smitten with it: (A:) but some say that a sword is not termed **صَلَّتٌ** unless long: (TA:) or **إِصْلِيَّتٌ** may have the same meaning as **مُصَلَّتٌ**, i. e. unsheathed: (S:) accord. to AA, **صَلَّتٌ** applied to a sword and to a knife and to a needle means *having no sheath*. (TA.) And one says, **ضَرَبَهُ بِالسَّيْفِ صَلَاتًا** (S, M, A) and **صَلَّتًا** (S, M) *He smote him with sword unsheathed*. (S, M, A.) — **صَلَّتٌ** applied to a man, as also **مُصَلَّتٌ** and **إِصْلِيَّتٌ** (S, M, K) and **مُصَلَّتٌ** and **مُصَلَّتٌ** (S, K,) pl. [of the last] **مُصَلَّتَاتٌ**, (S,) *Hard, firm, strong, or hardy*, (M,) *sharp, or penetrating*, (S, M, K,) in affairs, (S,) or in needful affairs, (M, K,) *light in clothing*: (M:) and [in like manner] **مُصَلَّتَانِ** signifies *sharp, or penetrating, and quick* (**مُصَلَّتٌ**), in his affair. (Ham p. 536.) — See also **صَلَّتَانِ** below. — And see **صَلَّتٌ**. — **أَبُو الصَّلْتِ** is a surname of *The جداء* [or kite]. (TA in art. **جداء**.)

صَلَّتٌ (S, M, K) and **صَلَّتٌ** (M, K) A large knife: (S, M, K:) or an unsheathed knife: (M:) pl. **أَصْلَاتٌ**. (S, M.) — For the former, see also **صَلَّتٌ**.

صَلَّتٌ A thief, or robber: (K:) formed by transposition from **لَصَّتْ**. (TA.)

صَلَّتَانِ, applied to a man, and to an ass, *Strong, and hard, firm, or hardy*: pl. **صَلَّتَانِ**: (M:) or, applied to a man, as expl. above voce **صَلَّتٌ**, q. v.: (Ham p. 536:) and, applied to an ass, *strong*: (S: [in some copies of which, for **مِنْ** **الْجَمَارِ**, meaning **مِنْ الْخَمْرِ**, we find **الْجَمَارِ**, whence an error in the Lexicon of Golius:] and, applied to a horse, *brisk, lively, or sprightly, and sharp of spirit*: (S, K;) and so applied to a man; like **فَلَتَانِ**: (T and TA in art. **فلت**:) and, accord. to Aq, applied to an ass, *smooth, having short hair*: (TA:) or sometimes it means *having no hair upon him*; and so **صَلَّتٌ**. (Ham p. 536.) — [And accord. to ISd, it seems to be an inf. n., of which the verb is not mentioned; for he says that] it signifies also *The act of leaping, springing, or bounding*. (M.)

صَلَّتٌ: see **صَلَّتٌ**.

إِصْلِيَّتٌ: see **صَلَّتٌ**, in two places.

مُصَلَّتٌ: }
مُصَلَّتٌ: } see **صَلَّتٌ**.

مُصَلَّتٌ: see **صَلَّتٌ**. — **مُصَلَّتُ الْعَنْقِ** [app. applied to an ass] *Having the neck stretching out, and smooth, or with short, or little, hair upon it*. (Aq, TA.)

مُصَلَّتٌ: see **صَلَّتٌ**, in two places. — Also, applied to anything, *Quick, or swift*. (M, TA.) — Applied to a river, or rivulet, *† Vehement in its manner of running*. (A, TA.)

صلح

1. **صَلَحَ**, (S, Mgh, Msh, &c.) aor. **صَلَحَ**, (S, MA, Mgh, Msh,) the well-known form, though omitted in the K, (TA,) and **صَلَحَ**, (MA, K, Msh,) [said by some to be] the more elaste, because agreeable with analogy, (TA,) [but the former is the more common,] inf. n. **صُلُوحٌ** (S, MA, Mgh, Msh, K, [in the CK **الصُلُوح** is erroneously put for **الصُلُوح**]) and **مُصَلِّحَةٌ** (S, MA, Mgh, Msh, K,*) and **صَلَحَ**, (MA;) and **صَلَحَ**, aor. **صَلَحَ**, (S, MA, Mgh, Msh, K,) mentioned by Fr, on the authority of his companions, (S, TA,) but said by IDrd to be not well established, (TA,) inf. n. **صَلَاحٌ** and **صَلَاحَةٌ**, (MA,) or **صَلَاحِيَّةٌ**: (TA;) said of a thing, (S, Mgh, Msh,) and of a man, (TA,) *It, and he, was, or became, good, incorrupt, right, just, righteous, virtuous, or honest; it was, or became, in a good, incorrupt, sound, right, or proper, state, or in a state of order; he, or it, thrived; contr. of فسد [i. e. فسد and فسد]*; (MA; [and S and A and Mgh and K by implication; see **صَلَحَ** below;]) in Pers. **نيك شدن**: (MA;) [and **صَلَحَ** signifies the same, for] **صَلَحَ** and **إِسْتَصْلَحَ** both signify in Pers. **نيك شدن**. (KL.) One says, **صَلَحَتْ حَالُ فُلَانٍ** [The state, or condition, of such a one became good, right, or proper]. (A, TA.) — [Hence,] **هَذَا أُدِيرُ يَصْلُحُ لِلتَّغْلِ** [This is leather that is suitable for the sandal]. (A.) And **هَذَا الشَّيْءُ يَصْلُحُ لَكَ** [This thing is suitable to thee; or fit, or meet, for thee]. (S, K, TA.) And **فُلَانٌ لَا يَصْلُحُ لِصَفِيَّتِكَ** [Such a one is not fit for being thy companion]. (A.)

3. **صَالَحَ**, (A, Msh, K,) inf. n. **صَلَاحٌ** (S, Msh, K) and **مُصَالِحَةٌ**, (S, K,) the former of which is made fem. in a verse of Bishr Ibn-Abee-Hāzim, (TA,) [He made peace, or became at peace or reconciled, with him; or he reconciled himself with him: for] **مُصَالِحَةٌ** is the contr. of **مُخَالِصَةٌ**. (Mgh.) And **صَالَحَ عَلَى كَذَا** *He made peace, or reconciliation, [or a compromise,] with him on the condition of such a thing*. (MA.) And **صَالَحَ عَلَى بَعْضِ مَا لَهُ** [He compounded with him for part of what was owed to him; he made a compromise with him on the condition of receiving part of what was due to him]; said of a creditor and debtor. (Mgh in art. **ضغط**.) And **صَالَحْتُ بَيْنَ الْقَوْمِ**, inf. n. **مُصَالِحَةٌ**, *I made peace, or a reconciliation, between the people, or party; syn. لَوِّمْتُ*. (Msh in art. **لامر**. [See also 4.]

4. **إِصْلَحَ**, (A, Mgh, Msh, K,) inf. n. **صَلَاحٌ**, (S, A,) and quasi-inf. n. **صَلَاحٌ**, (L in art. **لقع**.)

said of a man, (A, Msh,) and of God, (TA,) [and of a thing,] *He, and it, made, or rendered, it, or him, good, incorrupt, right, just, righteous, virtuous, or honest; constituted it, disposed it, arranged it, or qualified it, well, rightly, or properly; rectified, corrected, redressed, or reformed, it; put it into a good, incorrupt, sound, right, or proper, state; or restored it to such a state; put it to rights, or in a state of order; set it right, set it in order, ordered it, managed it well, cultured it; adjusted, dressed, or trimmed, it; prepared it properly for use; repaired, mended, amended, or improved, it; made it, or him, to thrive; contr. of أَفْسَدَ*. (S, K. [And so by implication in the Mgh &c.]) One says, **أَصْلَحْتُ الْقَدْرَ بِالتَّابِلِ** [I made good, qualified properly, or seasoned, (the contents of) the cooking-pot with the seeds that are used in cooking]. (Msh in art. **تبل**.) And **أَصْلَحْتُ السَّيِّئَ بِالرَّيْبِ** [I seasoned the skin with rob, or inspissated juice]. (S in art. **رب**.) And **أَصْلَحْتُ بَيْنَ الْقَوْمِ** [in which **أَصْلَحْتُ** is understood, so that the meaning is *I rectified, or reformed, or amended, the circumstances subsisting between the people, or party; or I made peace, or I effected a rectification of affairs, an agreement, a harmony, a reconciliation, an accommodation, or an adjustment; [or I adjusted the affair;] between the people, or party*. (Msh.) And **سَعَى فِي إِصْلَاحِ ذَاتِ الْبَيْنِ** [He laboured in rectifying, or improving, the bad, or the good, state of circumstances, or the disunion or union, subsisting between people]. (A.) One says also, **أَصْلَحَ إِلَى الدَّابَّةِ**, (TA,) and **أَصْلَحَ الدَّابَّةَ**, (T, A, Mgh, TA,) the latter because **أَصْلَحَ** implies the meaning of **أَحْسَنَ**, (Mgh,) *† He acted well to the beast*, (T, A, TA,) and *put it into a good, or right, or proper, state, or took care of it, or paid frequent attention to it*. (A, TA.) And **أَصْلَحَ إِلَيْهِ** *† He acted well to him, did good to him, or benefited him*. (K, TA.) And **أَصْلَحَ** [alone] *† He did that which was good, right, or just*. (Msh.)

6. **إِصْلَحَا** and **تَصَالَحَا**: see 8, in four places.

7. **أَصْلَحَهُ** [quasi-pass. of **أَصْلَحَ**; thus signifying *It became rectified, &c.*: see **تَشَعَّبَ**. (K in art. **شعب**.)

8. **أَصْلَحَا**, (S, A, K,) and **تَصَالَحَا**, (S, K,) and **إِصْلَحَا**, (S, K,) [the last a var. of **تَصَالَحَا**,] all signify the same, (TA,) and **أَصْلَحُوا**, (Mgh,) [They two, (i. e. two persons or two parties,) and] *the people, or party, made peace, or became at peace or reconciled, [each with the other, and] one with another*: (Msh.) **إِصْطِلَاحٌ** is the contr. of **تَخَاصُّمٌ** and **تَصَانُغٌ** is the contr. of **تَخَاصُّمٌ**. (Mgh.) — And **أَصْلَحُوا عَلَى أَمْرٍ** *They (a particular class of persons) agreed together, or among themselves, respecting a particular thing*. (El-Khafajee, MF.) — [Hence,] **إِصْطِلَاحٌ** signifies also *The agreement of a people to name a thing by any name turned from the primary application*. (KT.) — And [as an inf. n. used in the sense of

a pass. part. n., for مُصْلَحٌ عَلَيْهِ,] *Conventional* [or *technical*] language: and a *conventional* [or *technical*] term: opposed to [تَوْفِيقٌ and] تَوْفِيقٌ. (Mz 1st نوع.)

10. استصلح is the contr. of استفسد (S, L, K:) [i. e. it signifies *He regarded, or esteemed, a thing good, incorrupt, right, just, or the like; as expl. in the TK; and in like manner, a man. — He wished, or desired, a thing to be good, incorrupt, right, just, &c.; as in the TK; and in like manner, a man. — And He sought to render good, incorrupt, &c. — And hence, He treated in such a manner as to render well affected, or obedient.*] = Also *He sought to do good or to act well* [إِنِّي فُلَانٌ to such a one]. (KL.) — And *He sought peace, or concord.* (KL.) — And *It happened well.* (KL.) — See also 1.

صَلَحَ a subst. from مُصْلَحَةٌ, (S, Mgh, KT,) syn. with the latter; (Mgh;) masc. and fem.; (S, K;) *Peace, reconciliation, or agreement*, (Mgh, Mgh, K, KT, TA,) after contention: and in the law it means *a compact to give over, or relinquish, contention.* (KT.) One says, وَقَعَ بَيْنَهُمَا صَلَاحٌ (A, TA) *Peace, or reconciliation, took place between them two.* (TA.) [And أُخِذَ صَلَاحًا *It (a fortress or the like) was taken peacefully, or by surrender.*] — Also *That in respect of which there has been made a peaceful compact: or which has been taken in the way of peace.* (Mgh.) — And *A party at peace with others.* (TA.) You say, هُمْ رُتْنَا صَلَاحٌ *They are [a party] at peace with us.* (A, TA.) And you say also قَوْمٌ صَلَاحٌ *A people, or party, who are at peace: the latter word in this case being app. ar inf. n. used as an epithet.* (TA.) [See also صَلَاحٌ.]

صَلَحَ: see صَلَاحٌ.

صَلَحَ an inf. n. of صَلَحَ (MA, Mgh, Mgh) and of صَلَحَ: (MA:) [used as a simple subst., it signifies *Goodness, incorruptness, rightness or rectitude, justness, righteousness, virtue, honesty; &c.: see 1:*] contr. of فَسَادٌ; (S, A, Mgh, K;) as also صَلُوحٌ; (K, TA: [الصلوح in the CK being a mistake for الصلوح:]) accord. to some, it is not used as an attribute of a prophet nor of an apostle, but only of a person inferior to these: accord. to others, however, this restriction is wrong. (MF.) — Also quasi-inf. n. of 4. (L in art. لَقَعَ.) — And [hence,] *A thing that is good, and right.* (Mgh.) See also مُصْلَحَةٌ. — صَلَاحٌ, like قَطَامٌ, is a name of Mekkeh; (S, A, K;) either from الصَّلَحُ or from الصَّلَاح; (TA;) and sometimes it is perfectly decl. [pronounced صَلَاحٌ]. (S, K.)

صَلُوحٌ: see صَلَحَ, and صَلَاحٌ: — and see also صَلَاحٌ.

صَلَحَ: see what next follows.

صَالِحٌ (MA, L, Mgh, K,) from صَلَحَ; (MA;) and صَلُوحٌ (IAfr, L, K,) from صَلَحَ; (MA;)

and صَلَحَ; (K;) applied to a thing, (Mgh,) and to a man, (MA,) *Good, incorrupt, right, just, righteous, virtuous, or honest; &c.; [see 1; contr. of فَسَادٌ:]* (MA, L, K:) pl. صَلَحَاءُ [accord. to general analogy of صَلَحَ, and app. applied only to rational beings, like صَالِحُونَ,] and صَلُوحٌ [q. v.; this being said by some to be a pl. of صَلَحَ; and by others, to be originally an inf. n.; like as is said of شَهْوَةٌ]. (L.) One says رَجُلٌ صَالِحٌ فِي نَفْسِهِ [A man good, incorrupt, &c., in himself], مِنْ قَوْمٍ صَلَحَاءَ [of a people good, incorrupt, &c.]. (L.) And هُوَ عَلَى حَالَةٍ صَالِحَةٍ [He is in a good, right, or proper, state or condition]. (TA.) — [Hence,] صَلَحٌ signifies also † *Suitable, fit, or meet: so in the saying, هُوَ صَالِحٌ لِلْوَلَايَةِ* [He is fit for the office of prefect, or the like]. (Mgh.) — And † *Much, copious, or frequent: one says مَطَرٌ صَالِحٌ* † *A copious rain.* (Yaqkoob, L, TA.) And hence the saying of IJ, أَبْدَلْتُ النَّارَ، مِنْ الْوَاوِ إِذْ دَلَّ صَالِحًا، meaning † [ت] is substituted for [و] frequently. (TA.) — The ل in صَلَحٌ is [often] omitted in writing [though not in pronunciation] when it is used as a proper name [so that the name is written صَلَح, or more properly صَلَحٌ]. (Durrat el-Ghowwās in De Sacy's Anthol. Gram. Ar. p. 66 of the Arabic text.)

صَالِحَةٌ [a subst. from صَلَحَ, made so by the affix 3; *A good deed or action; an act of beneficence; a benefit.* One says, لَا تُعَدُّ صَالِحَاتُهُ [His good deeds, or beneficent actions, are not to be numbered]. (A, TA.) And أَتَنَبَّيَ صَالِحَةٌ مِنْ فُلَانٍ [A benefit came to me from such a one]. (TA.)

إِصْطِلَاحٌ [for مُصْطَلَحٌ عَلَيْهِ: see 8, last sentence].

إِصْطِلَاحِي *Conventional* [or *technical*] language: opposed to [تَوْفِيقِي and] تَوْفِيقِي. (Mz 1st نوع.)

مُصْلِحٌ [act. part. n. of 4, q. v.] One says, رَجُلٌ مُصْلِحٌ فِي أُمُورِهِ وَأَعْمَالِهِ [A man who does well, rightly, justly, or properly, in his affairs and his actions]. (L.)

مُصْلَحَةٌ *A cause, a means, or an occasion, of good; a thing, an affair, or a business, conducive to good, or that is for good; [and hence it may often be rendered simply an affair, when the context shows it to mean what is conducive to good or done for a good purpose;] contr. of مُفْسَدَةٌ; (S and Mgh and K in art. فَسَدَ) a good, right, or virtuous, affair; (KL;) a thing that is good and right; syn. صَلَاحٌ [q. v.]: pl. مَصَالِحٌ. (S, A, Mgh, K.) One says, تَفَكَّرَ فِي مَصَالِحِ النَّاسِ [He considered the things that were for the good of the people]. (A, TA.) And هُمْ مِنْ أَهْلِ الْمَصَالِحِ [They are of the people who occupy themselves in the things conducive to evil, not the things conducive to good]. (A, TA.) And فِي الْأَمْرِ مُصْلَحَةٌ *In the affair is that which**

is good: (Mgh:) [or a cause of good.] And رَأَى الْإِمَامُ الْمُصْلَحَةَ فِي كَذَا *The Imam saw what was good and right [or what was conducive to good] in such a thing.* (TA.) — It is also an inf. n. of صَلَحَ. (MA.)

مُتَصَلِّحٌ *A place, of a garment [&c.], that is to be repaired, or mended; syn. مُتَرَدِّمٌ.* (T in art. رَدِمَ.)

صلح

1. صَلَحَ سَمْعُهُ, [and app. صَلَحَ alone,] aor. ʿ, (L,) inf. n. صَلَحَ; (S, A, L;) as also صَلَحَ; (IAfr, L;) [the former of the dial. of El-Koofeh, and the latter of that of El-Basrah; (see أَصْلَحَ);] *He was, or became, deaf, so as not to hear at all.* (S, A, L.) صَلَحَا كَصَلَحِ النَّعَامِ [Mayest thou, or may he, suffer a deafness like the deafness of the ostrich] is a form of imprecation uttered against a man; for all ostriches are [said to be] totally deaf. (L, TA.) — صَلَحَتْ جِلْدُهَا is said of a serpent (حَيَّةٌ) [meaning *It cast off its slough: like صَلَحَتْ*]. (TA.) — And صَلَحَهُ, namely, a camel, is said of the mange, or scab, meaning [It excoriated him; like صَلَحَهُ; or] it extended over the whole of his body. (TA.)

6. تَصَالَحَ عَلَيْهِ *He feigned himself totally deaf to us; (K, TA;) as also تَصَالَحَ, with ج.* (TA.)

9. اصْلَحَ, inf. n. اصْلِحَاغَ, *He (a man, TA) lay upon his side.* (K, TA.)

وَاهِيَةٌ صَلُوحٌ *A destructive calamity.* (K.)

أَنُودَ سَالِحٍ q. v., [q. v.], *A certain species of serpents, that casts off its slough.* (AHāt, L.) — And جَرَبٌ صَلَحٍ q. v. [i. e. *Excoriating mange or scab*]: (K, TA:) it is such as occurs in the hinder part of the camel, and one doubts not its extending over the whole of his body. (TA.)

أَصْلَحَ (S, K, &c.,) so accord. to all the people of El-Koofeh, but the people of El-Basrah and the Arabs of that region say أَصْلَحَ, (IAfr, TA,) *Deaf: (Fr, A'Obeyd, TA:) or deaf so as not to hear at all: (S, K, TA:) or very deaf: (Mgh:) or أَصْرُ أَصْلَحَ has this last meaning.* (IAfr, TA.) Fr said, (S,) كَانَ الْكُمَيْتُ أَصْرُ أَصْلَحَ, meaning *El-Kumeyt was deaf so as not to hear at all.* (S, A.) — Also *A camel affected with mange, or scab: [or having mange, or scab, by which he is excoriated: like أَصْلَحَ:] fem. صَلَحَاءُ: and pl. صَلَحَى.* (K.) — And *Affected with [the malignant species of leprosy termed] بَرَصٌ.* (TA.)

صلد

1. صَلَدَ and صَلَدَةٌ, [inf. ns. of which the verb is صَلَدَ,] used in relation to a stone [&c.], signify *The being hard and smooth.* (M.) [And صَلَدٌ has a similar meaning.] You say, صَلَدَتِ الْأَرْضُ, and أَصْلَدَتْ, *The land was, or became, hard:*

(K:) or *so that it produced no plants, or herbage*: (TA:) and *صَلَدَ الْمَكَانَ*, and *أَصْلَدَ* (M, TA,) *the place was, or became, hard*: (TA:) or *produced no plants, or herbage*. (M.) And *صَلَدَ عَلَيْهِ الْجَبَلُ*, aor. 2, inf. n. *صَلَدَ*; and *صَلَدَ*, [aor. 4,] inf. n. *صَلَادَة* and *صَلُودَة* and *صَلُودَ*; *The mountain, or rock, baffled him, namely, a well-digger, [by its hardness,] and resisted his efforts*. (M.) — [Hence,] *صَلَدَ الرَّثَدُ* (M, K, and so in some copies of the S,) aor. 2, inf. n. *صَلَدَ*; (M;) or *صَلَدَ*, with *kscr* to the *ل*, aor. 2, inf. n. *صَلُودَ*; (AZ, S;) *The زَنْد [or piece of stick, or wood, for producing fire] gave a sound without emitting fire*; (S, M, K;) and *صَلَدَ* signifies [the same, or] *it emitted no fire*. (Ham p. 407.) — And [hence,] *صَلَدَتْ زَنَادُهُ* [lit. "His pieces of stick, or wood, for producing fire, gave a sound without emitting fire"] means *He was, or became, niggardly, tenacious, penurious, or avaricious*: (AA, I, TA:) and *صَلَدَ*, alone, aor. 2, (M, A, K,) inf. n. *صَلَادَة*; (M, A;) and *صَلَدَ*, (M, A,) aor. 2, (M,) or 4, (A,) inf. n. *صَلَدَ*, (M,) or *صَلُودَ*; (A;) and *صَلَدَ*, inf. n. *صَلِيدَ*; (K;) signify the same: (M, K:) or *he was, or became, very niggardly &c.* (A.) — And *صَلَدَتْ صَلَعَتُهُ*, or *صَلَعَتُهُ*, (accord. to different copies of the K, in the TA the former,) *The bald place on the front of his head shone, or glistened*. (K, TA.) *صَلَدَ* is also used in the same sense, in a trad., in relation to milk flowing forth. (TA.) — And one says, *جَاءَ بِمِلْكٍ يَصْلِدُ*, and *يَلْبَنُ يَصْلِدُ*, meaning *He brought broth, and milk, containing little oily, or greasy, matter, and much water*: for *يَصْلِدُ*. (T in art. صلت.) — *صَلَدَتْ أُنْيَابُهُ* *His canine teeth caused a grating sound to be heard*. (K, TA.) — *صَلَدَ بِيَدَيْهِ* *He clapped with his hands*. (M.) — *صَلَدَتْ الدَّابَّةُ*, aor. 2, (K,) inf. n. *صَلَدَ*, (TA,) *The beast beat the ground with its fore feet in its running*. (K.) — *صَلَدَ*, (M,) or *صَلَدَ فِي الْجَبَلِ*, (K,) aor. 2, inf. n. *صَلَدَ*, said of a mountain-goat, (M,) *He ascended the mountain*. (M, K.) — *نَصْلَدَ*, [or probably *نَصْلِدَ*], said of a wild cow or wild ox (*بَقَرَة وَحْشِيَة*), in a verse ascribed to a Hudhalee, [but not found by SM in the Deewān of the Hudhalees,] is expl. as meaning *She, or he, stands erect*. (TA.) — *صَلَدَ السَّائِلُ* *He gave nothing to the asker, or beggar*. (L.)

2: see the preceding paragraph.

4. *اصْلَدَ*: see 1, in three places. — Also *He* (a man) *failed to produce fire with his زَنْد [or piece of stick, or wood, used for that purpose]*. (S, A.) — And *اصْلَدَ زَنْدَهُ* *He made his زَنْد to give a sound without emitting fire*. (M, TA.) And *He* (God) *caused his زَنْد to emit no fire*. (A.) And *سَأَلَ فَأَصْلَدَ* *He asked, or begged, of him, and found him niggardly*: thus related on the authority of IAg; but by rule it should be *فَأَصْلَدَهُ*. (M.)

صَلَدَ *Hard and smooth*; (S, M, A, K;) as also *صَلَدَ* (K) and *صَلُودَ* (M) and *صَلِيدَ* (A) and *أَصْلَدَ*; (M;) applied to a stone; (S, M, A;) and

and so the first applied to land or ground (*أَرْضَ*); (S;) and to a solid hoof, as also *صَلِيدَمَرًا* and *صَلَادَمَرًا*, which last is of the measure *فُعَالِمَر* accord. to Kh, but *فُعَالِل* accord. to others; (M;) and to a side of the forehead, (S, M,) or thus applied meaning *smooth and tough*; (L;) and to a head, as also *صَلَادِمَرًا*, (M,) or thus applied meaning *upon which no hair grows*: (A:) and *صَلُودُودَ*, (M, K,) which is of an extr. form, (M,) has the first of the significations above, (K,) or signifies [simply] *hard*: (M:) the pl. of *صَلَدَ* (M, L) and of *صَلُودَ* (M) is *أَصْلَادَ*. (M, L.) — Also applied to a place, (*مَكَانَ*, M,) and *صَلَدَة* applied to land, (*أَرْضَ*, A,) *That produces no plants, or herbage*. (M, A.) And *أَصْلَادُ الْجَبِينِ* *The part of the side of the forehead upon which is no hair: likened to smooth stone*. (A Heyth.) — [Hence,] *حَجَرٌ صَلَدَ* and *صَلُودٌ* *A stone that will not emit fire*: (L, TA:) and *زَنْدٌ صَلُودٌ* (M, A) and *صَلَادٌ* and *صَلَادٌ* and *مِصْلَادٌ* (M) [and *مِصْلِدٌ*] *A piece of stick, or wood, for producing fire that gives a sound, (M,) not emitting fire*: (M, A:) and *غُودٌ صَلَادٌ* *Wood, or a stick, from which fire cannot be produced*. (T, L, K.) — And *فَرَسٌ صَلَدٌ* (K) and *صَلُودٌ* (S, M, A, K) *A horse that does not sweat*: (S, A, K:) such a horse is discommended: (K:) or *slow to sweat*: or *having little seminal fluid*: and *slow in impregnating*. (M.) — And *رَجُلٌ صَلَدٌ* (M) and *صَلُودٌ* (M, A) and *أَصْلَدٌ* (S, M, A, K) *A niggardly, tenacious, penurious, or avaricious, man*: (S, M, K:) or *a man very niggardly &c.* (A.) — And *نَاقَة صَلْدَة* *A hardy, strong, enduring she-camel*. (K.) And *خَيْلٌ صَلَادٌ* *Hard, hardy, or strong, horses*. (A.) [And *صَلْدَمَرًا*, also, signifies *Robust, or strong*. (Freytag, from Jerceer.)]

صَلَدَ: see *صَلَدَ*, first sentence.

صَلْدَة and *صَلْدَاءَة* *Rugged and hard ground*, (ISK, K,) *that produces no plants, or herbage*. (ISK.)

صَلِيدَمَر: see *صَلَدَ*, first sentence.

صَلْدَمَر: see *صَلَدَ*, last sentence.

صَلُودَ: see *صَلَدَ*, in six places. — Also, applied to a well, *Such that its mountain, or rock, baffles the digger [by its hardness], and resists his efforts*. (M.) — *A she-camel having little, or no, milk*; as also *مِصْلَادٌ*: (S, A, K:) and the latter, [which in the former case is written in some copies of the K with *ة*,] *that has brought forth and has no milk*. (K.) [But this is said in the TA to be a repetition.] — *A woman in whom is little, or no, good: or hard, having no compassion in her heart*. (M.) — *A cooking-pot (قَدْرٌ) slow to boil*. (S, M, A, K.) — *A beast (دَابَّةٌ) that beats the ground with its fore feet in its running*. (TA.) — *One who ascends a mountain by reason of fear*; (K, TA;) as also *مِصْلَادٌ*: (TA:) [or] *a mountain-goat that ascends the mountain*. (M.) — And *Alone, apart from others, or separate*; (A, L, K;) as also *صَلِيدَ*. (K.)

صَلِيدَ: see *صَلَدَ*, first sentence: — and *صَلُودَ*, last sentence. — Also *A shining, gleaming, or glistening*. (K.)

صَلَادَ: see *صَلَدَ*, in two places; and *مِصْلِدَ*.

صَلَادِمَر: see *صَلَدَ*, first sentence, in two places.

صَلُودُودَ: see *صَلَدَ*, first sentence.

صَالِدَ: see *صَلَدَ*. — *أُنْيَابٌ صَالِدَة* *Canine teeth causing a grating sound to be heard*; (K, TA;) as also *صَوَالِدٌ*, (K, TA,) which is the pl. (TA.)

أَصْلَدَ: see *صَلَدَ*, first sentence: — and see the same also near the end of the paragraph.

نَيْسَ: see *صَلَدَ*. — [Hence,] one says, *لَيْسَ بِمِصْلِدِ الْقَنْجِ* [lit. *He is not one whose wood gives only a sound when one endeavours to produce fire from it; meaning he is not one who ungenerously refuses when asked*]; an expression of praise; (TA in art. كسر;) and [in like manner] *لَيْسَ بِصَلَادِ الْقَنْجِ*. (TA in art. هش.) — Also *Milk milked into a greasy vessel, and therefore without froth*. (K.)

مِصْلَادَ: see *صَلَدَ*: — and *صَلُودَ*, in two places.

صلط

2. *صَلَطَهُ اللَّهُ عَلَيْهِ*, inf. n. *تَصْلِيطٌ*, a dial. var. of *سَلَطَهُ*, q. v. (Ibn-'Abbād, K.)

صلع

1. *صَلَعَ*, aor. 2, (Msb, K,) inf. n. *صَلَعٌ*, (S, O, Msb, K, TA,) *He* (a man, S, O, K) *was, or became, bald in the fore part of the head*: (S, O, Msb, K: but in the Msb it is said in this sense of the head:) or *in the fore part of the head to the hinder part thereof*: and likewise *in the middle of the head*. (TA.) [See also *جَلَعٌ* and *جَنَحٌ*.] Accord. to Ibn-Seenā, the baldness termed *صَلَعٌ* does not happen to women, because of the abundance of their moisture; nor to eunuchs, because their constitutions are nearly like those of women. (Msb.) — [Hence,] *صَلَعَتِ الْعَرُوطَةُ* [a species of mimosa] *dropped the heads of its branches: and had them eaten by the camels*. (TA.) — See also 7. — *صَلَعَ رَأْسَهُ* [perhaps a mistranscription for *صَلَعَ*], and primarily signifying *He made his head bald in the fore part*: *He shaved his head*. (Z, TA.) — *صَلَعٌ* said of such as is termed *عَذِيْبُوطٌ*, [but the verb in this sense is probably *صَلَعَ*, (see this latter,)] *He voided his ordure (أَحْدَثَ) on the occasion of جماع*. (TA.)

2. *صَلَعَ*: see above, last sentence but one. — *صَلَعَتِ الْحَيَّةُ* *The serpent came forth from concealment (بَرَزَتْ) without any earth, or dust, upon it*. (Ibn-'Abbād, O, K, TA.) [But in the O, the verb in this and the following senses is carelessly written without the sheddeh.] — *صَلَعٌ*, inf. n. *أَعْدَرٌ*, (said of a man, IAg, TA,) i. q. *أَعْدَرٌ*

[meaning *He voided his ordure*: see **تَصْلَع** as a subst., below; and what here follows]. (IAar, K, TA.) And **صَلَعُ فَلَانٍ**, (inf. n. as above, TA,) *Such a one put his hand evenly expanded* (K, TA) *on the ground* (TA) *and voided his ordure or his ordure in a thin state* (**سَلَع**): (K, TA:) thus expl. by Lth. (TA.) See also 1, last sentence.

5. **تَصَلَعَتِ السَّمَاءُ** † *The sky became bared by the disruption of its clouds.* (TA.)—See also what next follows.

7. **انصَلَعَتِ الشَّمْسُ** † *The sun rose, or began to rise*: syn. **بَرَزَتْ**: or *culminated*: or *came forth from the clouds*, (O, K, TA,) *appearing in the time of intense heat, with nothing intervening and concealing it*; (TA;) and so **تَصَلَعَتْ**, (O, K, TA,) and **صَلَعَتْ** [or more probably **صَلَعَتْ**]. (TA.)

[8. **اصطَلَع**, accord. to Reiske, as stated by Freytag, signifies *He, or it, was defiled, or polluted*; “*conspurcatus fuit*.” but he names no authority.]

صَلَع *Baldness in the fore part of the head*: (S, O, Mgh, K:) or *in the fore part of the head to the hinder part thereof*: and likewise *in the middle of the head*. (TA.) [See **صَلَع**, of which it is the inf. n.: and see also **جَلَع**.]—Also a dial. var. of **صَلَع**, q. v. (TA.)—One says also, **لَا قِيمَنَ صَلَعَكَ** meaning [*I will assuredly straighten thy [natural] crookedness*; like **صَلَعَكَ** (TA in art. **صَلَع**, from the T and M.)

صَلَعَةٌ: } see what next follows.
صَلَعَةٌ: }

صَلَعَةٌ *A place of baldness such as is termed صَلَع*; (S, O, Mgh, K;) as also **صَلَعَةٌ**; (S, O, K;) and **صَلَعَةٌ** is said to be a contraction of the first, (O, Mgh,) by Lth, (O,) but it is disallowed by the thoroughly learned. (Mghb.)

صَلَاغ, (O, K,) accord. to Ibn-'Abbād, with **kesr**, (O,) like **كَتَاب**, (K,) in the L [written] with **ḍamm**, (TA,) *The heat of the sun*. (O, K.)

صَلِيع: see **أَصْلَع**.—[Hence,] † *A mountain having upon it no plants, or herbage*. (O, K, TA.)

صَلِيعَةٌ: see **أَصْلَع**, in six places.

صَلَع: see **صَلَاغ**.—Accord. to As, (S, O, TA,) † *A place that produces no plants, or herbage*; (S, O, K, TA;) whether it be a mountain or land; (TA;) from **صَلَع** in relation to the head; (S, O, TA;) and **صَلَع** is also syn. with **صَلَع** in the sense expl. above. (TA.) And [the n. un.] **صَلَعَةٌ** signifies *A smooth rock*. (TA.)

صَلَاغ, (S, O, K,) or **صَلَع**, (K,) or the latter also, which is app. a contraction of the former, (S, O,) † *Broad*, (S, O, K, TA,) *hard*, (K, TA,) *smooth*, (TA,) *rock*: (S, O, K, TA:) n. un. (of the former, S, O, [and of the latter also,]) with **ḥ**. (S, O, K.)

صَوْنَع: see the next paragraph.

أَصْلَع, applied to a man, (S, O, Mgh,) *Bald in the fore part of the head*; (S, Mgh, O, Mgh, K;) denoting more than **أَجْلَح**: (Mgh:) or *bald in the fore part of the head to the hinder part thereof*: (TA:) and likewise, (TA,) or accord. to As, (O,) *bald in the middle of the head*: (O, TA:) and applied also to a head, (Mgh, TA,) meaning *bald in the fore part*: (Mgh:) and **صَلِيع** signifies the same, applied to a head, (Mgh, TA,) and to a man: (Mgh:) fem. **صَلِيعَةٌ**; (K;) but some disapprove this, and say that the fem. epithet is **زَعْرَاءَ**, and **قَرَعَاءَ**: (TA:) the pl. is **صَلَع** (O, Mgh, K) and **صَلَعَان**: (O, K:) † **أَصْلِيع** is the dim. of the masc., [and **صَلِيعَةٌ** is that of the fem.,] meaning as expl. above. (TA.)—[Hence,] the fem., applied to a tree such as is termed **عَرْقُطَةٌ**, [a species of mimosa,] † *That has dropped the heads of its branches*: (S, TA:) and *that has had its branches eaten by the camels*. (TA.)—And, applied to a tract of sand, **رَمْلَةٌ**, (S, O, K,) and to a land, **أَرْضٌ**, (K,) † *In which are no trees*: (S, O, TA:) and (TA) *in which is no herbage*. (O, K, TA.) It also occurs, alone, as meaning † *A desert (صَحْرَاءَ) that produces nothing*; like the head termed **أَصْلَع**. (TA.) And **صَلِيعَةٌ**, applied to a land, † *That produces no plants, or herbage*. (TA.)—And the masc., applied to a mountain, † *Open to view, smooth, and glistening*. (TA.)—And, applied to a spear-head, † *Glistening and smooth*: (O, TA:) or *polished*; (K;) and so **صَوْنَع**. (O, K.)—[Hence also,] † **الأَصْلِيع** signifies † *The penis*. (O, K, TA.) And **الأَصْلَع** is said to signify † *The head of the penis*. (TA.)—And **الأَصْلِيع**, (S, O, K, TA,) or **الأَصْلَع**, (TA,) † *A certain serpent, slender in the neck*, (S, O, K, TA,) or, accord. to Az, *wide in the neck, round in the head*, (TA,) *its head being like a hazelnut*: (S, O, K, TA:) thought by Az to be so called as being likened to the penis. (TA.)—**أَصْلَع** applied to an affair, or event, (**أَمْرٌ**) means † *Hard, distressing, or calamitous*; (TA;) and so applied to a day; as also **أَجْلَح**: (A and TA in art. **جَلَح**;) or, applied to a day, † *intensely hot*. (Ibn-'Abbād, Z, O, TA.)—Also, the fem., [used as a subst.,] † *Any notorious affair or event; or any such affair that is dubious, of great magnitude or moment, to accomplish which, or to perform which, one finds not the way*: (O, K, TA:) and † *a calamity, or misfortune*, (S, O, K, TA,) [or] *such as is hard to be borne*; [as though it were smooth and slippery;] because there is no escape from it: (TA:) and [in like manner] **صَلِيعَةٌ** (O, K, TA) and **صَلَعَاءَ**, and **صَلَعَاءَ** and **صَلِيعَاءَ**, (TA,) *an evil, abominable, or unseemly, action or saying, such as is apparent, manifest, or unconcealed*: (O, K, TA:) or *a calamity, or misfortune, hard to be borne*: (K, TA:) and hence the saying of 'A'ishah to Mo'āwiyeh, (O, K, TA,) when she reproached him for his having asserted the relationship to him of Ziyād, and he replied that the witnesses gave testimony, (O, K, TA, [see Abulfedæ

Annales, i. 360,]) **مَا شَهِدَتِ الشُّهُودُ وَلَكِنْ رَكِبَتْ الصَّلِيعَاءَ** [*The witnesses did not bear witness* (in the CK, erroneously, **شَهِدَتِ الشُّهُودُ**,) but thou committedst that which was an evil, abominable, or unseemly, action, &c.]. (O, K, TA.)—**صَلِيعَاءَ** is also said to signify † *The act of glorying, or boasting*; syn. **فَخْرٌ**. (TA.)

أَصْلِيع, dim. of **أَصْلَع**: (TA:) see the latter, in three places.

تَصْلِيع inf. n. of 2 [q. v.]. (K, TA.)—And a subst., like **تَمْتِيت** and **تَنْبِيت**, signifying *Ordure, or dung*; or *such as is thin*; syn. **سَلَاخ**: (TA:) thus expl. by Lth. (O.)

صَلَع

1. **صَلَعَتِ الْبَقَرَةُ**, and **النَّشَاءُ**, (S, O, K,) aor. **صَلَعَتْ**, (S, O, K,) i. q. **صَلَعَتْ**, (S, O, K,) i. c. *The bovine animal, and the sheep or goat, shed the tooth [next] behind that called the سَدِيس*: (S and K in art. **سَلَع**;) or *bred its [tooth called the] نَاب*: (K in that art. [in which see more]:) or **صَلَعٌ** said of any cloven-hoofed animal, aor. and inf. n. as above, signifies *he entered the sixth year*: or, as some say, *the fifth*: this is the utmost of the ages thereof [that have verbs and epithets to denote them]: (Mghb:) **صَلَوُغ** (Mgh, Mghb) in these animals (Mghb) or in sheep or goats and animals of the bovine kind (Mgh) is like **بُرُون** in camels. (Mgh, Mghb.)

صَلَع: see **صَلَعَةٌ**.—Also *A red [hill or mountain, such as is termed] فَصْبَةٌ* [q. v.]. (O, K.)

صَلَعَةٌ *A large ship or boat*. (Lth, O, K.)

صَلَعَةٌ [a n. un. of which **صَلَع** is the coll. gen. n., as is indicated in the O and TA,] applied to a she-camel i. q. **رَبَاعِيَّةٌ** [i. e. *In her seventh year*], and *fat*: or i. q. **سَدِيسٌ** [i. e. *in the eighth year*]. (AA, O, K.)

صَالِغٌ part. n. of 1 [q. v.], (S, O, Mgh, K,) an epithet applied to the male and the female of all cloven-hoofed animals, (Mghb,) or to an animal of the bovine kind and to the sheep or goat, (S, O, K,) i. q. **سَالِغٌ**, (IDrd, O, TA,) which latter is said by Sb to be the original, the **ص** being substituted for the **س** because of the **غ**: (TA:) or, applied to a sheep or goat (Ibn-'Abbād, O, K) and to a bovine animal, (K,) it is like **قَارِغٌ** [q. v.] applied to a horse: (Ibn-'Abbād, O, K:) or *in the fifth year*, (As, IF, O, K,) as applied to a sheep: (As, IF, O:) or *in the sixth year*, (AZ, O, K,) as applied to a sheep or goat: (AZ, O:) or a sheep or goat advanced in age: (IDrd, O:) [see more in art. **سَلَع**:] the pl. is **صَلِغٌ** (IAar, S, O, K) and **صَوَالِغٌ**, (IAar, O, K,) both of which are applied to **كِبَاشٌ**, (K,) [or rather] the former pl. is thus applied by Ru-bh, who by **كِبَاشٌ** in this instance means “*herocs*,” or “*brave men*.” (S, O.)

صَلَف

1. **صَلَفَ السَّحَابُ**, [aor. **صَلَفَ**,] inf. n. **صَلَفٌ**, *The*

clouds had in them no water: (M:) or **صَلَفَتِ** *the cloud had little water.* (A, TA. [It is implied in the TA that this is tropical; but I doubt its being so.]) See also its part. n., **صَلَفٌ**. — **صَلَفٌ** said of a man's **خَرْث** [or seed-produce], *It did not increase, or multiply, or become plentiful or abundant.* (TA.) — **صَلَفٌ** as a quality of **طَعَام** [or wheat] signifies *Its having little increase* (**نَزَلَ**, S, or **نَزَلَ**, L, or **نَهْأَ** and **بَرَكَهَ**, K) and *little goodness.* (L, TA: said in the latter to be tropical.) — [Hence, app., or from the verb as used in the sense expl. in the next sentence below,] **مَنْ يَبِغِ**, **فِي الدِّينِ يَصْلَفُ**, (S, M, Meyd, &c.,) a prov., (S, Meyd, O, K,) relating to the holding fast to religion, (S,) or used in urging to the mixing in social intercourse with the holding fast to religion, (O, K,) or, accord. to IAth, a trad., (TA,) i. e., accord. to Aq, *He who exceeds the right bounds in religion (Meyd) will not be in favour with men, or beloved by them; (S, Meyd;) or will have little increase therein: (M:) or he who finds fault with men in respect of religion, (O, K,) and regards it as an excellence [that he possesses] above them, will have little goodness in their estimation, and (O) will not be in favour with them, or beloved by them: (O, K:) or the meaning is, he who seeks worldly good by means of religion, his share of the former will be little: (Meyd:) or he who seeks, in respect of religion, more than he has had revealed to him, his share will be little.* (IAth.) — **صَلَفَتْ**, (S, M, O,) aor. ʿ, (S, O,) inf. n. **صَلَفَ**, said of a woman, means *She was not in favour with, or was not beloved by, (S, M, O, K,) her husband, (S, O, K,) or him by whom she was supported; (M;) and was hated by him.* (S, O.) — **صَلَفَ**, (O, K,) in a man and in a woman, (O,) signifies also *The saying that which one's companion dislikes, or hates.* (O, K.) — And, (O, K,) likewise in a man and in a woman, (O,) † *The commending, or praising, oneself for, or the boasting of, or glorying in, that which one does not possess: (O, K:) or, (K,) as Kh asserts, (S, O,) the overpassing the due limits in الظَّرْفُ [here meaning elegance of mind, manners, address, speech, person, attire, and the like], (S, M, O, K,) and in excellence in knowledge or courage or other qualities, (TA,) and arrogating to oneself more than is due, through pride: (S, O, K:) but some say that this is post-classical: (M, TA:) [see an ex. voce **أَفَفَ**, in art. **أَوْفَ**; mentioned here in the TA as occurring in a trad.:] one says, of a man, **صَلَفَ**, (M, MA,) inf. n. **صَلَفَ**, (M,) meaning † *He commended, or praised, himself [&c.]; (MA;) and † تصَلَفَ*, (S, MA, O,) meaning the same; (MA;) or this latter means **تَكَلَّفَ الصَّلَفَ**, (K, TA,) i. e. [he affected the overpassing of the due limits in الظَّرْفُ (meaning as expl. above); or he took upon himself as a task] the arrogating to himself more than was due, through pride: (TA:) [you say, **تَصَلَفَ بِمَا لَيْسَ مِنْدُهُ**, † *He commended, or praised, himself for, or he boasted of, or gloried in, that which he did not possess:*] the epithet from the former verb is **صَلَفٌ**, (AZ, S, M, O, K,) applied to a man, (AZ, S, M, O,) and **صَلَفَةٌ** applied to a woman; (M;) and the pl. of*

صَلَفٌ is **صَلَافِي** (AZ, M, K) and **صَلَفَانٌ** and **صَلَفُونَ** (AZ, O, K:) it is said to be from **صَلَفَ** applied to a vessel, accord. to IAqar as meaning "that takes little water;" but rather, as others say, as meaning "thick and heavy:" the vulgar misapply it [app. by using it in the sense assigned to it by IAqar]. (TA.) — See also the next paragraph.

4. **أَصْلَفَ** i. q. **قَلَّ خَيْرُهُ** [His good things became few; or his wealth, or his goodness or beneficence, became little]: (IAqar, O, K:) and (TA) so **تَصَلَفَ**. (M, TA.) — And *His soul, or spirit, became heavy; (IAqar, O, K;) and he became oppressed as though by the nightmare.* (TK.) — And *He became one whose wife was not in favour with him, or not beloved by him.* (M.) — **أَصْلَفَهَا** *He hated her, namely, his wife; (M;) as also † صَلَفَهَا*, (so in a copy of the M,) or **صَلَفَهَا**, aor. ʿ; (so in the L and TA;) the latter mentioned by IAmb: (L, TA:) or **أَصْلَفَهُ** *he hated him, namely, another man.* (Ibn-'Abbād, O, K.) — And **أَصْلَفَ نِسَاءَهُ** *He divorced his wives: and he made their share of his favours to be small.* (A, TA.) — And one says to a woman, **أَصْلَفَ اللَّهُ رَفْعَكَ**, meaning *May God make thee [or thy فرج or the like] to be hated by thy husband.* (Esh-Sheybānee, S, O, K.) — **أَصْلَفَ الْقَوْمَ**, (thus in the O, on the authority of Ibn-'Abbād, [like **أَحْزَنَ**, and its contr. **أَسْهَلَ**, &c.,]) or **تَصَلَفَ**, (thus in the K, [but the former is preferable on the ground of analogy, and the latter I think a mistake,]) *The people, or party, became in the [kind of tract termed] صَلَفًا.* (O, K.)

5. **تَصَلَفَ**: see 4, first sentence. — And see 1, latter part. — Also *He behaved in a loving, or an affectionate, and a blandishing, or coaxing, manner.* (O, K.) — And, said of a camel, *He loathed, or turned away with disgust from, the [pasturage termed] خَلَّةٌ, and inclined to the حَبَضَ.* (O, K.) — See also 4, last sentence.

الصَّلَفُ *The branches of the heart of the palm-trees that are next below the قَلْبَةُ*: [in the CK, **خَوَافِي** is erroneously put for **قَلْبُ النَّخْلَةِ**; and the same mistake was originally made in my MS. copy of the K:] n. un. with ʿ. (IAqar, O, K, TA. [See **خَافِيَةٌ**, last sentence.]

صَلَفٌ, applied to clouds (**سَحَابٌ**, S, M, O, K), *Containing no water: (M:) or having little water and much thunder.* (S, O, K. [Said in the TA to be tropical; but I doubt its being so.]) It is said in a prov., **رَبُّ صَلَفٍ تَحْتَ الرَّاعِدَةِ**, (S, and so in some copies of the K,) or **رَبُّ صَلَفٍ**, (M, O, and so in some copies of the K, [with an inf. n. in the place of an epithet,]) i. e. *Many a cloud is there, [or many clouds are there, lacking rain, or] having much thunder with little rain, [beneath that which thunders:]* (A'Obeid, O:) applied to the wealthy niggard: (A'Obeid, O, K:) or to him who threatens, and does not perform what he threatens: (S, O, K:) or to him who commends himself much, (M, O, K,) and is loquacious, (M, O,) but is destitute of good. (M,

O, K.) — And *A vessel that takes little water: (IAqar, S, M, O, K:) a small vessel: one that leaks; that will not hold water.* (IAqar, TA. [This, also, is said in the TA to be tropical.]) And *A heavy (K, TA) and thick (TA) vessel.* (K, TA.) — Also *High ground (قَفٌّ), or a hard plain, that produces no plants or herbage: (TA:) and so the fem., with ʿ, applied to land (أَرْض).* (M, TA.) — Wheat (**طَعَامٌ**) *having little increase* (**الرَّيْحُ** and **قَلِيلُ التَّزَلُّ**): (M:) or *tasteless: (M, O, K:) and † صَلِفٌ* signifies the same, in the former sense or in the latter. (M.) — And [A man] *heavy in soul, or spirit; syn. ثَقِيلُ الرُّوحِ.* (TA. [See 4, second sentence, which shows that **مُصَلَفٌ** has this meaning: but the epithet thus expl. in the TA is there said to be like **كُفٌّ**.]) — And **صَلَفَةٌ** signifies *A woman not in favour with, or not beloved by, (S, M, O, K,) her husband, (S, O, K,) or him by whom she is supported; (M;) and hated by him: (S, O:) pl. صَلَفَاتٌ*, (S, M, O, K,) which is extr. [in respect of analogy], (M,) and **صَلَفَاتٌ**. (O, K.) — See also 1, near the end.

أَصْلَفَ and **صَلَفًا**, and each with ʿ: see **أَصْلَفَ**, in five places.

صَلِفٌ *The side (عَرَضٌ [in one of my copies of the S عَرَضٌ, and in the other copy عَرَق,]) of the neck; the two being called صَلِفَانِ*; (S, O, K;) [i. e.] **الصَّلِفَانِ** signifies *the two sides of the neck (جَانِبَا الْعُنُقِ)*: or this signifies *what are between the لَبَتِ [or part beneath the earring] and the قَصْرَةُ [or base of the neck, on the two sides]: (M:) or the two heads of the vertebra that is next to the head, in the two sides of the neck.* (AZ, O, K, TA.) In this last explanation, in the copies of the K, **رَأْسًا** is put for **رَأْسًا**. (TA. [And in some copies of the K, **بِشَقِيهَا** is there erroneously put for **بِشَقِيهَا**, which, as is said in the TA, refers to the neck.]) **أَخَذَ بِصَلِفَيْهِ** and **بِصَلِفَيْتِهِ** mean, accord. to Aq, *He took hold of the back of his neck: (O, TA:) and one says also, † أَخَذَهُ بِصَلِفَيْتِهِ*, meaning *He took him, or it, altogether.* (TA. [But I think it not improbable that **بِصَلِفَيْتِهِ** in these two instances may be a mistranscription for **بِصَلِفَيْهِ**.]) — **الصَّلِفَانِ** signifies also *Two staves, or pieces of wood, which are placed across [horizontally] upon the [camel's saddle called] غَبِيطٌ, by means of which the مَحَامِلُ [pl. of مَخْبِلٌ, q. v.] are bound.* (S, O, K.) And (TA) **الصَّلِفَانِ** signifies *The two [similar] pieces of wood that are bound upon the upper part of the [saddle called] إِكَاظٌ.* (M, TA.) — See also **صَلِفٌ**, latter half.

صَلِفَةٌ: see **صَلِفٌ**, in three places.

صَلَفٌ and **صَلَفَةٌ** *A loquacious man.* (M, TA.)

أَصْلَفَ *Hard*, applied to a place; and so [the fem.] **أَصْلَفًا** applied to land (أَرْض): (S, O:) or both signify *hard ground* (M, K) *containing*

stones; (M;) or *hard and rugged ground*; (Aq, O;) and the pl. is صَلَاب, (M, O, K,*) [in the last, erroneously, صَلَابِي, and in the O, correctly, الصَّلَابِي, being made determinate,] thus pluralized in the same manner as صَحْرَاء because the quality of a subst. is predominant therein, (M,) and [for the same reason] أَصَالَف also; (O, K;) [the former pl. of صَلَفَة, and the latter of أَصْلَف:] or صَلَفَة (Ibn-'Abbād, O, K) and صَلَفَة, [each, app., with tenween, the latter because of the measure فَعْلَة, and each because receiving the affix ة, for it is added,] and likewise صَلَفَة (K) and صَلَفَة, (Ibn-'Abbād, O, K,) *rugged, hard ground*: (K:) or a *smooth rock, or a hard, smooth, bare rock, even with the ground*. (Ibn-'Abbād, O, K.)

مُصْلَف A man whose wife is not in favour with him or not beloved by him. (IAqr, M, O, K.)

صلى

1. صَلَّى, (S, M, O, Mgb, K,) aor. ٢, (Mgb,) inf. n. صَلَّى, (Aq, S, M, TA,) *He called out, cried out, or shouted, vehemently; or made a vehement sound*; (Aq, S, M, O, Mgb, K;) as also أَصْلَق: (S, M, O, K;) *he raised his voice on the occasion of a calamity, and of a death*: (TA:) and *he wailed*; (M, TA;) and so the latter verb: (M:) A'Obeyd mentions it as with س [in the place of ص]. (TA.) — Also, (S, O, TA,) inf. n. as above, (TA,) said of the tush of a camel; (S, O, TA;) and so أَصْلَق; (S, M, O;) *It made a sound by its being grated against another*. (S, M, O, TA.) — And صَلَقَتِ الْخَيْلُ, (M, O, TA,) aor. ٢, or, accord. to Lth, ٢, inf. n. as above, (O,) *The horsemen dashed amid others (فِيهِمْ) in making a sudden attack or incursion*. (M, O, TA.) — صَلَّى نَابَهُ, inf. n. صَلَّى, *He (a camel) grated his tush against another so as to make them produce a sound*: and أَصْلَق, said of a stallion [camel], *he made his tushes to produce a grating sound*: (M, TA:) and بَنَاهُ أَصْلَق, likewise said of a stallion [camel], *he made a grating sound with his tush*. (S, Mgb, TA.) — صَلَقَهُ بِالْعَصَا, (AZ, S, M, O, K,) aor. ٢, inf. n. صَلَّى, (M,) *He struck him with the staff, or stick*, (AZ, S, M, O, K,) namely, another man, (K,) upon any part of his body. (M.) And صَلَّى is also said to signify *The striking with stone-cutter's picks, or pickaxes*. (O.) See also صَلَاة. — صَلَقَتْهُ الشَّمْسُ *The sun smote him with its heat*. (O, K.) — صَلَّى بَنَى فَلَانٍ (aor. ٢, TA) *He attacked the sons of such a one with an abominable onslaught*. (IDrd, O, K.) — صَلَقَهُ يَلَسَانِهِ, aor. ٢, inf. n. صَلَّى, † *He reviled him*; syn. شَتَمَهُ. (M.) Fr says that صَلَقُوْكُمْ is allowable in the sense of سَلَقُوْكُمْ in the Kur xxxiii. 19: (S* and TA in this art.) but it is not allowable in the reading [of the Kur]. (TA in art. سَلَق, q. v.) — صَلَّى جَارِيَتَهُ *He spread his girl, or young woman*, (K, TA,) upon her back, (TA,) and compressed her. (K, TA.) — صَلَقْتُ الشَّاةَ *I roasted the sheep, or goat, upon its sides*. (TA.) — صَلَّى بِسَهْوِهِ *He*

was rendered unfortunate by his arrow [in the game called الْمَيْسَر]. (Ibn-'Abbād, O.)

4: see 1, former half, in four places.

5. صَلَقَتِ الْمَرْءَةَ *The woman, being taken with the pains of parturition, screamed, or cried out vehemently*: (S, O, K;) or *threw herself upon her sides, one time thus and another time thus*. (Lth, O.) And صَلَقَتِ الشَّاةَ, (Lth, O,) or الدَّابَّةَ, (K,) *The she-camel, (Lth, O,) or the beast, (K,) rolled over, back for belly, by reason of distress*: and in like manner the verb is used of any one suffering pain. (Lth, O, K.) And صَلَقَ عَلَى فِرَاشِهِ, occurring in a trad., means *He writhed about upon his sides on his bed*, (O, TA,) and *rolled over*. (TA.) And صَلَقَ الْخَوْثُ فِي الْمَاءِ *The fish went and came in the water*. (O.)

8: see 1, in the middle of the paragraph.

صَلَقَ, (Aq, S, M,) an inf. n., (TA, [see 1, first sentence,]) and صَلَّى and صَلَقَ, (M, TA,) *A vehement crying or shouting* (Aq, S, M, TA) or *sounding*: (Aq, S;) and *a wailing*. (M, TA.) — And the first, [thus written in a copy of the JK and in a copy of the M, but perhaps correctly صَلَّى, q. v.,] *A round plain*: (JK:) or a *depressed, soft, round plain*: (M:) pl. أَصَالِقَ (JK, M) and صَلَقَان. (M.)

صَلَقَ: see صَلَقَ, first sentence. — Also *An even plain*; (S, O, K;) like سَلَقَ [q. v.]: (S, O:) pl. أَصَالِقَ, and pl. pl. أَصَالِقَ, (O, K, TA,) in one copy of the K أَصَالِقَ. (TA.) See also صَلَقَ, latter sentence.

صَلَقَ: see صَلَقَ. — Also *An onslaught, or a shock in battle*. (M, TA.) — صَلَقَتِ الْإِبِلُ *The tushes of camels, that make a sound by their being grated, one against another*. (S, O, TA.)

صَلِقٌ *Smooth*. (O, K.)

صَلَاةٌ *Water that has long preserved a still, or motionless, state*, أَطَالَ صَيَامًا, JK, Ibn-'Abbād, O, K,* in which last صَيَامًا is omitted,) *in the place*, (JK, Ibn-'Abbād, O,) or *in a place*, (K,) i. e. *in one place*, (TA,) and *which the beasts have beaten [with their feet]*, صَلَقَهَا الدَّوَابُّ, [which, accord. to MF, should be صَلَقَهُ الدَّوَابُّ, referring to the word مَاءَ, but accord. to the TA it may refer to صَلَاة,] wherefore it is [said to be] مَصْلُوقَةٌ. (JK, Ibn-'Abbād, O, K, TA.) In such water the ablution termed الوُضُوء should not be performed. (TK.)

صَلِيقَةٌ *Flesh-meat* (Jm, O, K) *thoroughly cooked*, (Jm, TA,) or *spread to dry*, (مَشْرُوقِي, O,) or *roasted*, (مَشْرُوقِي, K,) and *thoroughly cooked*: (O, K;) or a *piece of roasted flesh-meat*: (M:) pl. صَلَاقِي: (Jm, M, O, K;) accord. to AA, صَلَاقِي, with س, signifies “roasted lambs,” from سَلَقْتُ الشَّاةَ “I roasted the sheep or goat.” (TA. See also صَلِيقَةٌ.) — And *A thin cake of bread*: (M, TA:) accord. to some, (O,) [the pl.] صَلَاقِي signifies *thin bread*: (JK, S, O:) but some say

that it is صَرَائِقُ, with ر, that has this meaning. (TA.)

صَلَنْقِي [said in the copies of the K to be like عَلَنْدِي, but correctly عَلَنْدِي,] and صَلَنْقَاءُ *Loquacious*: (O, K:) the ن is augmentative. (O.)

صَلِيقَاءُ *A species of bird*. (M, TA.)

صَلَّاقٌ, applied to a speaker, an orator, or a preacher, (JK, IDrd, O, K,) is like سَلَّاقٌ, (JK,) [i. e.] *Eloquent*; as also مِصْلَقٌ [like مِصْلَقٌ], (IDrd, O, K) and مِصْلَقٌ [like مِصْلَقٌ]. (O, K.) — And ضَرْبٌ صَلَّاقٌ and مِصْلَقٌ *A vehement striking or beating*. (M, TA.)

مِصْلَقٌ: see the next preceding paragraph.

مِصْلَقٌ: see صَلَّاقٌ, in two places.

مَصَالِقٌ [a pl. of which the sing., if it have one, is not specified,] *Large, or bulky, stones*. (Ibn-'Abbād, O, K.) — And *Light, or active, camels*. (Ibn-'Abbād, O, K.)

مَصْلُوقٌ: see its fem., with ة, voice صَلَاة.

صلم

1. صَلَمَ, aor. ٢, [in one of my copies of the S ٢,] inf. n. صَلَمَ, (S, M, Mgb, K,) *He cut off*, (K,) or *he cut off so as to extirpate*, (S, M, Mgb,) a thing, (M, K,*) or an ear, (S, M, Mgb, K,) and a nose; (M, K;) as also صَلَمَ, (M, K,*) inf. n. صَلَمَ; (K;) [but] the latter verb is with tesheed to denote muchness [of the action], or multiplicity [of the objects]: (TA:) and أَصْلَمَ [likewise] signifies *he cut off so as to extirpate* (S, Mgb, K) a nose. (Mgb.) — And صَلَمَ, aor. ٢, inf. n. صَلَمَ, *He had his ear extirpated [by amputation]*. (Mgb.)

2: see the preceding paragraph.

8: see 1. — [Hence,] أَصْلَمَ الْقَوْمُ *The people, or party, were destroyed [or cut off]* (M, TA) utterly. (TA.)

صَلَمَةٌ i. q. مَغْفَرَةٌ. (K.) [See the latter word, which is variously explained.]

صَلَمَةٌ [written by Golius and Freytag صَلَمٌ] *Strong men*: (K, TA:) as though pl. of صَالِمٌ. (TA.) — See also صَلَمٌ.

صَلَامَةٌ (S, K) and صَلَامَةٌ and صَلَامَةٌ, (K,) the last on the authority of IAqr, (TA,) [all three written in a copy of the M with tesheed to the ل,] *A party, or distinct body, of men*: (S, M, K:) pl. صَلَامَات, signifying *companies, and parties, or distinct bodies*: (S:) or, as some say, صَلَامَةٌ, with damm, means *a party, or company, equals in age and courage and liberality or bounty*. (TA.)

صَلَامٌ and صَلَامٌ *The kernel of the stone of the نَبَق [or fruit of the lote-tree]*; (M, K;) which is also called أَلْبُوبٌ; and *is eaten*: mentioned by Az. (TA.)

صَلَمَ A difficult, severe, or distressing, event; (M, K;) such as *extirpates*: you say **صَلَمَ**: and such is termed **صَلَمَةٌ**. (M.) And you say also **وَقَعَتْ صَلَمَةٌ** i. e. [An onslaught] that *extirpates*. (K.) — And A calamity; (S, M, K;) because it [often] *extirpates*; and so **صَلَمَةٌ**. (TA.) — And An abominable severing from friendly, or loving, communion or intercourse. (TA.) — And A sword. (S, K.) = Also i. q. **وَجَبَةٌ**: like **صَرَمٌ** [q. v.]: (M, K;) both mentioned by Yaḥkoob. (M.)

صَلَمِيَّةٌ: see the next preceding paragraph.

أَصْلَمَ A man (S) having his ears (S, Mgh) or ear (Mgh) *extirpated* [by amputation]: (S, Mgh, Mghb;) or a slave whose ear has been cut off; as also **مُصْلَمٌ**: (M;) or a man who is by nature as though his ears had been cut off; and so **مُصْلَمٌ** **الْأُذُنَيْنِ** (K;) or this last is applied to a man as meaning whose ears have been *extirpated* by amputation; and to an ostrich as meaning that is naturally as though his ears had been *extirpated*; (S;) or [small and short in the ears; i. e.] because of the smallness and shortness of his ears; (M;) and it is said that when it is applied to a man, [or rather when a man is likened to an ostrich thus termed,] it means his being contemptible, or despised. (TA.) **أُذُنٌ صَلَمَاءُ** means An ear that cleaves to its lobe, or lobule. (M.) And **الْأَصْلَمُ** is an appellation applied to *The flea*. (K.)

مُصْلَمٌ: see the next preceding paragraph, in two places.

صلب

اِمْتَدَّتْ عَلَى جَيْتِهَا i. q. **اَصْلَبَتْ** **الْاَشْيَاءُ** 4. [The things extended in their proper direction]. (K.) [In the O, **اِشْتَدَّتْ** is put in the place of **اِمْتَدَّتْ**. Compare **اِسْلَبَتْ**.]

صَلَبٌ A tall man; (Aḡ, IJ, O, K;) and so **يَلَبُّ** [q. v.]; (IJ, TA;) as also **مُصْلَبٌ** or **مُصْلَبٌ**. (K accord. to different copies.) — And A strong camel; (K;) and so **صَلَبِيٌّ**, (El-Umawee, S, K,) in which the final letter is [not a sign of the fem. gender but] to render the word quasi-coordinate to the quadriliteral-radical class; (S;) fem. **صَلَبِيَّةٌ** (TA) and **صَلَبِيَّةٌ** (S, K;) pl. **صَلَابٍ**. (AA, O, TA.) — And A large, or great, house or tent. (Lth, O, K.) — And A hard stone; as also **صَلَابٌ**. (AA, TA.)

صَلَبِيٌّ, and its fem. :

صَلَابٍ :

مُصْلَبٌ or **مُصْلَبٌ** :

see the next preceding paragraph.

صلو

1. **صَلَوْتُهٖ** (K,) or **صَلَوْتُ الظَّهْرَ** (M,) I struck, or beat, that part, [of him, or] of the back, which is called **صَلَا**: (M;) or I hit that part (M, K) with a thing, or with an arrow or some other thing: on the authority of Lh, who says that it is

of the dial. of Hudheyl: and one says also **صَلَيْتُهُ**; which is extr. [with respect to derivation], unless it be an instance of interchangeableness [of و and ي]. (M.) = **صَلَيْتُ** and **صَلَّتْ**, said of a mare, or she-camel: see 4.

2. **صَلَّى** (S, M, K,) quasi-inf. n. **صَلَاةٌ** or **صَلُوةٌ**, for which one should not say **تَصَلَّى** (S, K,) or the latter is allowable as agreeable with rule and as occurring in old poetry, (MF, TA,) He prayed, supplicated, or petitioned: (S, M, K;) and [particularly] he performed the divinely-appointed act [of prayer commonly] termed **صَلَاةٌ** or **صَلُوةٌ**. (S.) Hence, in the *Kur* [ix. 104], (TA,) **وَصَلِّ عَلَيْهِمْ** **وَصَلِّ عَلَى** **صَلَّى** (Mgh, TA.) means He prayed for such a one, and praised him. (TA.) And hence the verse of El-Aḡshā cited in art. **رَسَمَ**, conj. 8. (S, Mgh, TA.) It is said in a trad., **مَنْ دَعَى إِلَى رَيْبَةٍ فَلْيَجِبْ**, [i. e. Whoso is invited to a banquet, or a marriage-feast, let him comply, or, if not, let him pray for the inviter]. (M.) And the saying, in a verse of El-Aḡshā, **عَلَيْكَ مِثْلُ الَّذِي صَلَّيْتُ**, means Keep thou to the like of thy prayer; i. e. he enjoined her to repeat the prayer for him: or, as some relate it, **عَلَيْكَ مِثْلُ الَّذِي صَلَّيْتُ**, meaning upon thee be the like of that for which thou hast prayed: (M;) these words he addressed to his daughter, on the occasion of her saying, "O my Lord, ward off from my father diseases and pain." (Mgh.) The saying **عَبِيدُ فَلَانٍ يُصَلُّونَ** [The slaves of such a one perform the divinely-appointed act of prayer] means that they have attained to the age of virility. (Mgh.) — **صَلَّى عَلَيْهِ**, said of an angel, means He prayed for, or begged, forgiveness, or pardon, for him: and thus the verb sometimes means when said of other than an angel; as in the trad. of Sowdch, in which it is said, **إِذَا مِتْنَا صَلَّى لَنَا عُثْمَانُ بْنُ مَطْعُونٍ** [When we die, 'Othmān Ibn-Maḡk'oon will pray for forgiveness for us]; he having then died. (TA.) — [And, said of a man, He blessed him, meaning he invoked God's blessing upon him; namely, the Prophet; or he said, **اللَّهُمَّ صَلِّ عَلَيْهِ** (expl. by what here follows) accord. to the rendering of **صَلَّيْتُ عَلَى النَّبِيِّ**, i. e. عَلَى النَّبِيِّ, by Bḡ and others in the *Kur* xxxiii. 56.] One says, **صَلَّيْتُ عَلَى النَّبِيِّ** [I blessed the Prophet; &c.]. (S.) — And, said of God, He blessed him, meaning He conferred blessing upon him: and He had mercy on him: and He magnified him, or conferred honour upon him: hence the saying, **اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى**, meaning O God, bless the family of Abū-ʿOwfa: or have mercy on &c.: but in the saying [in the *Kur* xxxiii. 56], **إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ**, the verb does not import two meanings; for it has there only one meaning, which is "magnification" [i. e. these words mean Verily God and his angels magnify the Prophet; or rather I would render them, bless the Prophet, as this rendering implies magnification and also a meaning of the quasi-inf. n. given in the M and K, which is "eulogy," or "commendation," bestowed by God upon his apostle, while it imports God's

"conferring of blessing" and the angels' "invoking thereof"]: (Mgh, TA:) [it is said that] **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** means O God, magnify Moḥammad in the present world by exalting his renown and manifesting his invitation [to El-Islām] and rendering permanent his law, and in the world to come by accepting his intercession for his people and multiplying his reward: and it is disputed whether or not this form of prayer may be used for any but the Prophet [Moḥammad]: El-Khaṭṭābee says that it may not, though he himself used it for others. (TA.) **صَلَّى اللَّهُ عَلَيْهِ** is a phrase commonly used by the Muslims after the mention of their prophet: see art. **سَلِمَ**. See also **صَلَاةٌ** below.] = **صَلَّى** said of a horse, (S, K,) inf. n. **تَصَلَّى**, (TA,) He followed next after the foremost [in a race, at the goal]. (S, K.) Hence the saying [in a trad. of 'Alce], **سَبَقَ رَسُولُ اللَّهِ وَصَلَّى أَبُو بَكْرٍ وَتَلَّتْ عُمَرُ** [expl. in art. **سَبَقَ**]. (Mgh.) — And **صَلَّى الْحِمَارُ أَتْنَهُ** (Sgh, K,) inf. n. **تَصَلَّى**, (Sgh, TA,) The [wild] ass drove together his she-asses, and made them to take the way [that he would follow]. (Sgh, K, TA.)

4. **أَصَلَّتْ**, (T, S, K, TA,) and **صَلَيْتُ**, (Fr, K, TA,) and **صَلَّتْ**, (Zj, TA,) said of a mare, **صَلَاةً**, (S,) or the part on either side of her tail, **صَلَامًا**, (K,) [see **صَلَا**, below,] became relaxed, she being near to bringing forth: (S, K;) or, said of a she-camel, her young one fell into the part of her called **صَلَا**, and she was near to bringing forth. (T, TA.)

صَلَا The middle of the back of a human being and of any quadruped: (M, K;) and, (K,) or as some say, (M,) [app. in a beast,] the part that slopes down from the hips, or haunches: or the space intervening between the **جَاعِرَةٌ** [app. meaning the hinder projection of the haunch or rump of a beast] and the tail: (M, K;) or the part on the right and left of the tail; (S, M, K;) the two together being called [the] **صَلَوَانِ**, (S, K,) which is similarly expl. by Zj in relation to a she-camel; app. properly meaning the two parts bordering upon the tail-bone: (TA;) or the place in which is set the tail of the horse; dual as above: (Mghb;) or the bone upon which are the two buttocks: (Mgh: [there thus expl. in relation to a man:]) or the bone in which is the place of setting of the tail-bone; thus expl. by IDrd: or the **صَلَوَانِ** are the two bones projecting from the two sides of the rump: or, accord. to some of the lexicologists, two veins (**عِرْقَانِ**) in the place of the **رِدْفِ** [i. e. in the rump]: (Ham p. 46:) the pl. is **صَلَوَاتٌ**, (M, K,) an instance of a pl. formed by the addition of **ا** and **ت** from a masc. sing., (M,) and **أَصْلَاةٌ**. (M, K.) — [Hence,] one says, **جِئْتُ فِي أَصْلَابِهِمْ**, meaning I came at their rears. (TA.)

صَلَاةٌ, or **صَلُوةٌ**, [accord. to El-Harcece, to be written with **ا** when prefixed to a pronoun, and also in the dual number, (see Do Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed,

even in the best MSS., nor have I in the similar case of *خَبْرَةٌ*, (to which it is also applied,) in the best copies of the *Kur-án*,] is said to be [originally *صَلْوَةٌ*] of the measure *فَعْلَةٌ*, (Mgh, MF, TA,) or, accord. to some, *صَلْوَةٌ*, of the measure *فَعْلَةٌ*: (MF, TA:) it is a quasi-inf. n. of *صَلَّى* [q. v.]: (S, K:) and [used as a simple subst.] it signifies *Prayer, supplication, or petition*: (S, M, Mgh, K:) this is said to be its primary signification: and *مُصَلِّي* is said to have the same meaning. (Mgh, TA.) — Then applied to signify *A certain well-known mode, or manner, [of religious service,] because comprising prayer*; (Mgh;) [the divinely-appointed act of prayer;] *one of the divinely-appointed صَلَوَات*; (S;) *a certain religious service in which are رُكُوع [or lowering of the head so that the palms of the hands reach the knees] and سُجُود [or prostration of oneself in a particular manner expl. voce سَجَدَ]: (M, K:) and مُصَلِّي is said to have the same meaning. (TA.) [The performance of this act is fully described in my work on the Modern Egyptians.] It is said to be, in this sense, a proper term of the law, not indicated by the language of the Arabs [before El-Islám] except as importing prayer, which is its primary signification: what Esh-Shiháb says respecting it necessarily implies its being a proper term of the law known to the Arabs [before El-Islám]: in the Mz it is said to be one of the words of El-Islám: but all of these sayings require consideration. (MF, TA, [Much more, which I omit as being unprofitable, is added on this point in the TA, partly from the Mgh; as well as several different opinions respecting the derivation of the word as used in this sense, which are fanciful or absurd.]) The saying of the Prophet, لَا صَلْوَةَ إِلَّا فِي الْمَسْجِدِ means *There is no صَلْوَةٌ [or divinely-appointed act of prayer] that is excellent or complete [to the neighbour of the mosque unless in the mosque]. (M.)* And his saying, to Usáme, اَمَامَكَ الصَّلَاةُ means *The time of the صَلْوَةٌ [or divinely-appointed prayer], or the place thereof, [is before thee,] alluding to that of sunset. (Mgh.)* And he used the term *الصَّلَاةُ* as meaning *سُورَةُ الْفَاتِحَةِ*, i. e. *The Opening Chapter of the Kur-án*, because it is a form of prayer, or] because the recital thereof is excellent, or satisfactory. (Mgh.) In the *Kur* xxii. 41, (I'Ab, S, M, Ksh, Bd,) [the pl.] *صَلَوَات* means *Places of worship of the Jews*: (I'Ab, S, M, Ksh, Bd, K:) said to be (Ksh, Bd) originally *صَلَوَات*, a Hebrew word, (Ksh, Bd, K,) arabicized: (Ksh, Bd:) this is the common reading of the word, and the most valid: other readings are *صَلَوَات* and *صَلَوَات* and *صَلَوَات*; and beside these, some others which are perverted forms. (TA.) — Also *Prayer for forgiveness or pardon. (M, Mgh, K.)* — [And *A blessing, as meaning an invocation of God's blessing upon any one. See 2.*] — And i. q. *بَرَكَة* [as meaning *A blessing, such as is bestowed by God*]: (Mgh:) and *mercy (S, M, Mgh, Mgh, K) of God (S, M) on his apostle: (M:) and magnification; and this is [said to be] specially denoted by its verb when the Prophet is the object: (Mgh:) and God's eulogy, or commendation, bestowed upon his apostle. (M, K.)**

إِتْنَانِ الْمَرَاةِ فِي الصَّلَاةِ [from *صَلَا*] also means *دُبْرَاهَا*. (TA in art. *صوم*.)

مُصَلِّة part. n. of أَصَلَّتْ [q. v.] said of a she-camel [or of a mare]. (T, TA.)

مُصَلِّي A place of the صَلَاة [as meaning the performance of the divinely-appointed act of prayer]; (Mgh, Mgh, K;) or of any prayer or supplication: (Mgh:) [and particularly] a place of the performance of the divinely-appointed prayer on the occasion of the [festival termed] عِيد: (MA:) [and also such a place at a burial-ground: the place for this purpose is particularly termed مُصَلَّى الْأَمْوَات: see De Sacy's *Chrest. Arabe*, sec. ed., i. 192.] — And A carpet upon which one performs the divinely-appointed act of prayer. (MA.) — See also صَلَاة, former half, in two places.

مُصَلِّ Any one praying [in any manner: and particularly performing the divinely-appointed act of prayer]. (TA.) — And المُصَلِّي signifies, as applied to a horse, *The one that follows next after the foremost [at the goal]* (S, M, Mgh, Mgh) in a race: (Mgh, Mgh:) because his head is next to the part called صَلَا, (Lh, S, M, Mgh,) or next to the صَلَوَان, (Mgh,) of the foremost. (Lh, S, M, Mgh, Mgh.)

صلى

1. صَلَاة, (S, M, Mgh, K,) aor. يَصْلِيهِ, (S, Mgh, K,) inf. n. صَلَّى, (S, M, K,) *He roasted, broiled, or fried, it, namely, flesh-meat, (S, M, Mgh, K,) &c.; (S;) and عَلَى النَّارِ and عَلَى صَلَاةِ فِي النَّارِ signify the same; and also he burned it. (TA.)* And (so in the M, but in the K “or”) صَلَاة (M, K) (M) *He threw it into the fire to be burned; as also صَلَاة; and صَلَاة, (M, K,) inf. n. تَصْلِيَةٌ; (TA;) namely, flesh-meat. (M, K.)* [But see the next sentence.] And فِي النَّارِ and صَلَاةِ النَّارِ and عَلَى النَّارِ and صَلَّى and صَلَّى inf. n. صَلَّى, (M, K,) and صَلَاةِ النَّارِ and صَلَاةِ النَّارِ; (M;) and صَلَاةِ النَّارِ and صَلَاةِ النَّارِ; *He made him to enter into the fire, and to remain, stay, dwell, or abide, therein: (M, K:) and صَلَّى فِي النَّارِ [Such as one was made to enter into the fire, &c.]: (M:) [or] you say, صَلَّى النَّارِ, meaning I made the man to enter fire and to be burned: and أَصْلَيْتُهُ, with l, when you mean I threw him, or cast him, into the fire, as though intending burning [him]; as also صَلَّيْتُهُ, inf. n. تَصْلِيَةٌ. (S.) — And صَلَّيْتُ فَلَانًا, (T, TA,) or فَلَانًا, (S, TA,) I laboured in a case, or an affair, desiring to calumniate, or slander, such a one therein, and to cause him to fall into destruction: (T, S, TA:) or صَلَّيْتُ لَهُ and صَلَّيْتُ لَهُ both signify I calumniated, or slandered, him, and caused him to fall into destruction, (M, TA,) in consequence thereof: (M:) or, accord. to the K, صَلَّى فَلَانًا, of which the inf. n. is صَلَّى, signifies he soothed, coaxed, wheedled, or cajoled, such a one: or deceived, deluded, beguiled, circumvented, or outwitted, him: which meanings are not in any of the three lexicons above mentioned: accord. to*

the A, صَلَّيْتُ فَلَانًا [probably a mistranscription for *فَلَانًا*] means I framed a stratagem, or plot, to cause such a one to fall; there said to be tropical. (TA.) — صَلَّى يَدَهُ بِالنَّارِ [said in the TA to be a mistake]: see 2. — صَلَّى النَّارَ, (S, M, Mgh, K,) and النَّارِ, (M, Mgh, K,) aor. يَصْلِي, (S, Mgh, K,) inf. n. صَلَّى, (Mgh,) or صَلَّى, (S, K, [صَلَّى in the CK being a mistranscription for صَلَّى,]) or both, (M,) and صَلَّى and صَلَّى, (M, K,) and accord. to the K, صَلَّى, but this is a mistake for صَلَّى, (TA,) *He was, or became, burned [by the fire]: (S;) or he endured, or suffered, the heat of the fire; as also النَّارِ صَلَّى: (M, K:) or he felt the heat of the fire: (Mgh:) and one says صَلَّى صَلَّى and صَلَّى صَلَّى [in this last sense or in the sense next preceding]: (Ham p. 792:) and صَلَّى النَّارِ he entered into the fire: (TA in art. *بَلِه*: see an ex. voce *بَلِه*;) or, accord. to Er-Rághib, صَلَّى النَّارِ means he was tried (بَلِيَ) by fire, or by the fire; and so بَكَذَا + [by such a thing, as though by fire]. (TA.) [In the *Kur*, in which are many exs. of it, (iv. 11, xiv. 34, xvii. 19, &c.,) it is always trans. by itself, without ب.] And صَلَّى بِالْأَمْرِ, (S, M,) and صَلَّى بِالْحَرْبِ, (S;) and صَلَّى بِالْأَمْرِ, (M;) *He endured, or suffered, the heat, and severity, or vehemence, of the affair, or case, and of the war, or fight: (S, M:)* Abou-Zubeyd says,*

فَقَدْ تَصَلَّيْتُ حَرَّ حَرْبِهِمْ •
كَمَا تَصَلَّى الْمَقْرُورُ مِنْ قَرَسِ •

[And I have suffered the heat and vehemence of their war, like as he who is affected with cold suffers in consequence of coldest and most abundant hoar-frost]. (M.) — [It is said that] صَلَّى الرَّجُلُ signifies also لَزِمَ [i. e. *The man kept to, or clave to, a thing*]; and so اصطلى: whence Zj holds صَلَاة [expl. in art. *صلو*] to be derived; because it is a keeping, or cleaving, to that which God has appointed: and hence also, [it is said,] صَلَّى مَنْ يَلْزَمُ, i. e. *يلزم* [app. *يلزم*, meaning *He who is made to keep, or cleave, to the fire; nearly agreeing with النَّارِ صَلَّى as expl. above from the M and K.*] (TA.) — And صَلَّى الظَّهْرَ means *I struck, or beat, that part of the back which is called صَلَا: or I hit that part: but this is extr.; for by rule it should be صَلَوَتُهُ, like as Hudheyl say. (M. [See 1 in art. *صلو*])*

2: see 1, second sentence; and third sentence in three places; and last sentence but one. — One says also, صَلَّى يَدَهُ بِالنَّارِ, (M, TA,) accord. to the K, صَلَّى, [without teshdced,] but this is wrong, as is shown by a verse cited in the M, (TA,) *He warmed his hand with the fire. (M, K, TA.)* [And it is said in the TA that صَلَا means أَدْنَاهُ: but I think that the right reading is صَلَّى ظَهْرَهُ بِالنِّمْرِ, i. e. *He warmed his*

back with the woollen garment called نَبْرَة. — And صَلَّيْتُ الْعَصَا بِالنَّارِ I made the staff supple, and straightened it, by means of fire: (S:) or تَصْلِيَةً (M, K,) inf. n. صَلَّى النَّارَ (K;) and تَصْلَاهَا; he parched and darkened the staff upon the fire; syn. تَوَحَّاهَا: (M, K:) or صَلَّى الْعَصَا he straightened the staff by turning it round over the fire: (T in art. دَوَّرَ: see an ex. in a verse cited in that art., conj. 10:) and صَلَّيْتُ الْقَنَاقَةَ I straightened the spear-shaft by means of fire: (A, TA:) and صَلَّيْتُ الْعُودَ بِالنَّارِ I rendered supple the stick, or branch, by means of fire. (Msb.)

4: see 1, second sentence; and third sentence in two places.

5: see the next paragraph, in two places: — see also 1, latter half, in five places: — and see 2, last sentence.

8. بِالنَّارِ اصْطَلَى He warmed himself (M, K) [by means of the fire]: (M:) one says, اصْطَلَيْتُ and بِالنَّارِ تَصَلَّيْتُ [app. meaning I warmed myself by means of the fire]: (S:) or اصْطَلَى النَّارَ and بِالنَّارِ mean he became warm by means of the fire: and تَصَلَّى بِالنَّارِ he became burnt by the fire. (MA.) Hence, in the Kur [xxvii. 7 and xxviii. 20], لَعَلَّكُمْ تَصْطَلُونَ [May-be ye will warm yourselves]: (TA:) in relation to which it is said that the time was winter, and therefore الاصْطَلَاءُ was needed. (M, TA.) — It is also said of the chameleon, as meaning He repaired to the sun. (M and L in art. شَقَدَ: see an ex. in a verse cited voce شَقَدَانُ.) — And one says of a courageous man, with whom one cannot cope, يَصْطَلِي بِنَارِهِ [lit. One cannot warm himself by means of his fire; meaning † one cannot approach him when he is inflamed with rage, especially in fight, or battle]. (S.) The phrase may be also used satirically, as meaning † One will not seek his hospitality. (Meyd. [See Freytag's Arab. Prov. ii. 588.]) — See also 1, latter half, in two places.

صَلَّى: see صَلَاةٌ.

صَلَاةٌ: see صَلَاةٌ.

صَلَاةٌ Roasted, broiled, or fried, flesh-meat. (S, M, K.) — And, as also صَلَّى (S, M, K,) the former with kear and the latter with fet-h, (S,) Fuel; (S, M, K;) syn. وَقُودٌ (M, K, TA; [in the CK, erroneously, وَقُودٌ]) i. e. مَا تُوقَدُ: (TA;) you say صَلَاةٌ النَّارِ and صَلَّى النَّارِ: (S:) or both signify fire: (M, Mgh, K;) or صَلَاةٌ signifies the heat of fire. (Msb.) One says, هُوَ أَحْسَنُ مِنَ الصَّلَاةِ فِي الشِّتَاءِ [It, or he, is better than fire in winter]. (TA.)

مَصْلَى: see مَصْلَى.

صَلَاةٌ: see what next follows.

صَلَاةٌ and صَلَاةٌ (S, M, Mgh, K,) the latter with a because صَلَاةٌ is used as the pl., [or rather coll. gen. n.,] but not by those who say صَلَاةٌ (Sb, M,) [for] the pl. [of this] is صَلَّى and صَلَّى.

(K) and صَلَايَاتُ (MA,) i. q. فَيَر [i. e. A stone such as fills the hand; or of the size of that with which one bruises and breaks walnuts and the like]: (S:) or a thing with which perfume is bruised, brayed, or pounded: (M, K:) or a stone upon which one bruises, or powders, (MA, Mgh,) perfume or some other thing; (Mgh;) that with which [not upon which] one does so being called مَدُونٌ. (MA.) Imra-el-Kays [in a verse of his Mo'allakah, (see EM p. 45,) as some relate it,] uses the phrase صَلَاةٌ حَنْظَلٍ, because colocynths, when they have become dry, are split therewith. (S. [But there are two other readings, صَرَاةٌ and صَرَاةٌ.]) — Also, (K,) as being likened thereto, (TA,) † The forehead. (K.) — And the former word, A rough, rugged, سَرِيحَةٌ [or long strip] of [high ground such as is termed] قَفٌّ. (Ish, Az, TA.)

صَلَّيَانُ: see art. صِل.

[is expl. by Freytag as meaning Heated or warmed ("calefactus"), and burnt: and the pl. is said by him to be صَلَّى: but he names no authority: if this be correct, it must be a possessive epithet from صَلَّى.]

صَالِيَةٌ A support for the cooking-pot, such as is termed أَثِيَّةٌ. (MA.)

مَصْلَى Roasted, broiled, or fried; as also صَلَّى. (Ham pp. 13-14. [Both of these words are there without any syll. signs.]) It is said in a trad., أَتَى بِشَاةٍ مَصْلِيَةٍ i. e. A roasted sheep, or goat, was brought. (S, TA.) — And صِيْحَانِيَّةٌ means [A date of the sort called صِيْحَانِي] dried in the sun. (A, TA.)

أَرْضٌ مَصْلَاةٌ A land abounding with the plant called صِلَّيَانُ. (K.)

مَصْلَاةٌ A snare that is set up for birds &c.: (S, M:) pl. مَصَالٍ. (S, M.) It is said in a trad., مَصَالِي وَخُوحَا (S) or إِنَّ لِلشَّيْطَانِ خُوحَا وَمَصَالِي i. e. [Verily to the Devil belong snares and traps] with which he catches men. (M.)

مَصْطَلَى The limbs of a man, or his arms and legs and face and every prominent part, which become cold at the time of death, and which are warmed at the fire: (AHeyth, L in art. بَرَدَ:) or the face and extremities. (Z, TA.) One says, بَرَدَ الْمَوْتُ عَلَى مَصْطَلَاهُ. (AHeyth, L in art. بَرَدَ: see 1 in that art.)

صمر

1. صَمَرٌ (S, M, Msb, K,) and صَمِيرٌ, which is extr., (M, K,) [first pers. of each صَمِيْتُ,] aor. يَصْمُرُ (M, Msb, K,) inf. n. صَمَرٌ (S, M, Msb, K,) and صَمَرٌ (M, K;) and أَصْمَرُ (S, M, Msb, K;) He was, or became, deaf; (M, Msb, K;) [or] he had a stoppage of the ear, and a heaviness of hearing. (M, K.) And صَمَّتِ الْأُذُنُ, aor. as

above, inf. n. صَمَرٌ, The ear was, or became, deaf. (Msb.) — [And He was, or became, as though he heard not.] One says, صَمَرْتُ عَنْهُ † [He was as though he heard not him, or it; he was deaf to him, or it]; (M;) and أَصْمَرْتُ عَنْهُ [meaning the same]. (S, M.) — [Hence صَمَرٌ signifies also † He or it, uttered, or made, no sound or noise; like him who, not hearing, returns no reply to a call or question; † was dumb, or mute.] One says, صَمَّتْ حَصَاةٌ بِدَمٍ † [A pebble made no sound in falling upon the ground by reason of blood]; i. e. the blood was so copious that if one threw a pebble into it no sound would be heard in consequence thereof, (As, S, M, Meyd, K, TA,) because it would not fall upon the ground: (As, S, Meyd:) the saying is a prov. (Meyd.) And hence the saying of Imra-el-Kays, صَمِيَّ أَثْنَةُ الْجَبَلِ (S, K,) in the following verse:

• بَدَلْتُ مِنْ وَائِلٍ وَكِنْدَةَ عَدُ
• وَأَنْ وَفَّيَهَا صَمِيَّ أَثْنَةَ الْجَبَلِ

† [I have been given in exchange, for W'ail and Kindeh, Adwan and Fahm: make no sound, O pebble: app. meaning that he would shed much blood]: (S, TA: but this verse is omitted in one of my two copies of the S:) or the meaning is, O echo; (S, M, Meyd, K;) so they assert: (AHeyth, TA:) or O calamity; the saying being a prov.; (Meyd, TA;) applied to the case of a severe calamity; as though meaning be dumb, O calamity; said by As to be applied in relation to an event deemed excessively foul or evil: (TA:) or O serpent; (Meyd, TA;) which is said to be the primary meaning: (Meyd:) or O rock. (AHeyth, K, TA. [See also the second of the sentences here following.]) One says also, صَمَرُ صَدَاهُ † [His echo became dumb, or may his echo become dumb;] meaning he perished, or may he perish. (S, K, TA.) And صَمِيَّ صَمَامٍ [in the CK erroneously written صَمِيَّ] meaning † Increase, O calamity: (S, K, TA:) or it is applied to a man who brings to pass a calamity, and means be dumb, O calamity: (TA:) or صَمَامٌ means calamity, and war; but primarily, the serpent; and this saying, like صَمِيَّ أَثْنَةَ الْجَبَلِ, is a prov. said when two parties refuse to make peace, and persist in opposition; meaning answer not the charmer, O serpent, but continue as thou art wont to be. (Meyd.) — صَمَرٌ in relation to stones, (Lth, TA,) or stone, (M,) [app. as an inf. n.,] signifies The being hard [and solid (see أَصْمَرُ)]; or [as a simple subst.] hardness [and solidity]: (Lth, M, TA:) and in relation to a spear-shaft, the being compact; or compactness. (M.) One says, صَمَرُ الْحَجَرِ, inf. n. صَمَرٌ, The stone was hard [and solid]. (MA.) And صَمَّتِ الْفِتْنَةُ, meaning [The trial, or civil war, &c.,] was, or became, hard, vehement, or severe. (Msb.) — صَمَرُ الْقَارُورَةِ (S, K,) or صَمَرُ رَأْسِ الْقَارُورَةِ (M,) aor. صَمَرْتُ, (PS, [in a copy of the M, contr. to a general rule in the case of a trans. verb of this class, and app. a mistranscription,]) inf. n. صَمَرٌ (M,) He stopped the flask or bottle [app. with a صَمَام]: (S, K:)

or he stopped the head of the flask or bottle, and bound it; as also **أَصَمَّهُ**: (K:) or **أَصَرَ الْفَاوْرَةَ** signifies he put a **صِمَام** to the flask or bottle. (S, K.) — And **صَمَّ الْجُرْحَ**, aor. **صَمَّ**, inf. n. **صَمٌّ**, He bound the wound, and put upon it a bandage with medicament. (M.) — And **صَمَّهُ**, (S, M, K,) inf. n. **صَمٌّ**, (M,) He struck him, (S, K,) or it, i. e. his head, (M,) with a staff, or stick, (S, M,) and with a stone, (S, M, K,) and with the like thereof. (M.) And **صَمَّ**, with **دَamm**, He was struck vehemently. (IAar, TA.)

2. **صَمَّرَ**, said of a sword, (S, M, K, TA,) accord. to the K, signifies *It struck the joint, and cut, or severed, it*: or i. q. **طَبَّقَ**: but this is at variance with what is said by J and other leading authorities; which is as follows: (TA:) it penetrated into the bone, and cut, or severed, it; but when it strikes the joint, and cuts, or severs, it, one says **طَبَّقَ**; a poet says, describing a sword,

• **يُصَمِّرُ أَحْيَانًا وَحِيَاً يَطْبِقُ** •

[It penetrates into the bone, &c., sometimes, and at one time it strikes the joint, &c.]: (S, TA:) or it passed into the bones: (M:) and **صَمَّصَرَّ**, said of a sword, signifies the same: (M, TA:) or **تَصَمِيرٌ** signifies a sword's penetrating into that which is struck with it without its causing any sound to be heard; from **الصَّمِيرُ** in the ear. (Ham p. 326.) — And hence **تَصَمِيرٌ** signifies also † A man's keeping constantly, or perseveringly, to the thing that he purposes, until he attains [it]. (Ham ubi suprâ.) One says, **صَمَّرَ عَلَى كَذَا** † He kept constantly, or perseveringly, to his opinion in respect of such a thing, after his desiring to do it. (IDrd, TA.) — And **صَمَّرَ**, (S, M, K, TA,) inf. n. **تَصَمِيرٌ**, (M, K,) † He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness, (S, M, M, K, TA,) in an affair, (M, M, K, TA,) and in journeying, (S, K, TA,) in this case said of a horse, (Z, TA,) and in other things; (S;) as also **صَمَّصَرَّ**. (K.) — And † He bit, and infixed his canine teeth, (S, K, TA,) and did not let go what he bit: (S, TA:) or **صَمَّرَ فِي عَضَّتِهِ** he infixed his teeth [or canine teeth] in his bite. (A, TA.) — And **صَمَّرَ** **الْفَرَسَ** † He (a man) enabled the horse to take of the fodder to such a degree that fat and repletion stuffed him. (K, TA.) — And **صَمَّرَ** **صَاحِبَهُ الْحَدِيثَ** † He made his companion to retain the narrative, or story, in his memory. (K, TA.) — See also the next paragraph.

4. **أَصَمَّ**, intrans.: see 1, first and fourth sentences. — **أَصَمَّهُ** He, (God, S, M, K,) or it, (a disease, M,) rendered him deaf; (S, M, K, TA;) [or] caused him to have a stoppage of the ear, and a heaviness of hearing. (M, K.) — [Hence,] **أَصَمَّنِي الْكَلَامُ** † He, or it, diverted me from hearing the speech; as though he, or it, rendered me deaf. (TA.) — [Hence,] **أَصَمَّهُ** signifies also † He, or it, caused him to be as though he heard not. — And hence, † He, or it, caused him, or it, to utter, or make, no sound or noise; like him who, not hearing, returns no reply to a

call, or question; to be dumb, or mute.] One says, **أَصَرَ اللَّهُ صَدَاهُ** † **أَصَرَ اللَّهُ صَدَاهُ** [May God make his echo to return no sound;] meaning may God destroy him: (TA:) a prov., said in imprecating death upon a man; the **صَدَى** being that which returns the like of his voice, or cry, from the mountains &c.; and when a man dies, the **صَدَى** hears not from him anything that it should answer him, so that it is as though it were deaf. (Meyd.) [In the vulgar language, **صَمَّرَ** likewise signifies † He silenced him, reduced him to silence, or closed his mouth: so says De Sacy, in his *Chrest. Arabe*, sec. ed., iii. 379.] — And **أَصَمَّهُ** [in the CK **أَصَمَّهُ**] also signifies *He found him to be deaf* [i. e. deaf]. (S, M, K.) One says, **أَصَمَّهُ فَأَصَمَّهُ** [He called him, or called to him, and found him to be deaf]. (TA.) And **أَصَرَ دُعَاؤُهُ** His call found persons deaf to it, (Th, M, K,) who would not hear his censure. (K.) — See also 1, near the end.

6. **أَصَمَّ** He feigned himself to be deaf [i. e. deaf]. (S.) [It is intrans. and trans.] You say, **أَصَمَّ** **أَهْدَ** and **تَصَمَّمَ** He feigned to him that he was deaf. (M.) And **تَصَمَّمَ عَنِ الْحَدِيثِ** (M, K) and **تَصَمَّمَ** (M) He feigned (M, K) to his companion (M) that he was deaf to the narrative, or story. (M, K.) **تَصَمَّمَ** means **تَصَمَّمَ** [or **عَنَّهُ**], i. e. I made a show of being deaf [to it], and feigned myself inattentive [to it]. (Ham p. 169.)

R. Q. 1. **صَمَّصَرَّ**: see 2, in two places. — **صَمَّصَرَّتِ الصَّيِّةُ** (TK,) inf. n. **صَمَّصَرَّةٌ**, (K, TK,) The female hedge-hog uttered its cry. (K, TK.)

الصَّمِيرُ a name for † Calamity, or misfortune; (S, TA;) as also **الصَّيِّةُ**, (TA,) and so **صَمَامٌ**, like **قَطَامٌ**, in a phrase mentioned in the first paragraph, q. v. (S, K.) [See also this last word below.] — And † The lion; (S, M, K;) as also **الصَّيِّةُ**, (M, M, K,) thus called because of his courage, [i. e. from the latter word as signifying “courageous,” but accord. to the M, K the reverse is the case,] (M,) and so **الصَّمِيرُ** and **الصَّمَامُ**: (K:) the pl. of **صَمَامٌ** is **صَمَامَاتٌ**. (TA.)

صَمَامٌ Courageous; (S, M, M, K;) applied to a man; (S, M;) one who renders deaf him whom he smites. (Er-Râghib, TA.) — See also the next preceding paragraph, in three places. — Also A male serpent: (S, K:) pl. **صَمَامَاتٌ**. (S.) — And A female hedge-hog. (K.) — See also **صَمَامٌ**.

صَمَّرَ inf. n. of the intrans. verb **صَمَّرَ** [q. v.]. (S, M, M, K.) — See also **صَمَّصَرَّ**, in four places.

صَمَامٌ [an imperative verbal noun, like **تَوَالٍ** &c.]. One says, **صَمَامٌ صَمَامٌ**, meaning *Feign ye deafness, in silence*. (S, K.) Also meaning *Charge ye upon the enemy*. (AHeyth, TA.) — Also † Hard, or severe, calamity or misfortune; and so **الصَّمَامُ**; (K, TA;) [as though] closed up [or obdurate, or deaf to deprecation]: (TA:) or **الصَّمَامُ** signifies [simply] calamity, or misfortune: (S;) and **صَمَامٌ دَاهِيَةٌ** signifies a calamity, or

misfortune, [as though] closed up, and hard. (M.) See also **الصَّمِيرُ**, above.

صِمَامٌ The **سَدَادُ** [or stopper], (S, M, K,) [i. e.] the thing that is put into the mouth, (M, K,) of a flask, or bottle: (S, M, M, K,) and its **سَدَادُ** [app. meaning the piece of skin that is tied over the head]: (M:) or accord. to some it signifies the **عَفَاصُ** [which has the latter meaning]: (M, K:) or it signifies the thing that is put into the head of the flask, or bottle; and **عَفَاصُ** signifies the “thing [or piece of skin] that is tied upon it:” (M:) and **صِمَامَةٌ** signifies the same as **صِمَامٌ**, (IAar, K,) as also **صِمَّةٌ**. (K.) — Also The **مَوْضِعُ صِمَامٍ**: (Mghl, TA:) so in a trad., in which it is said that **الْوُطْءُ** should be in one **صِمَامٌ**: but, as some relate it, the word is there with **مِنْ** [i. e. **صِمَامٍ**]. (TA.)

صَمِيرٌ The bone that is the [main] stay, or support, of the limb or member or the like; (M, K, and Ham p. 302;) as the **صَمِيرُ** [or principal bone] of the shank (M and Ham) of a beast, (M,) and that of the head; (M and Ham;) opposed to **وَشِيطٌ**, because the latter is smaller than the former: (M:) and the thing that is the [main] stay, or support, of another thing. (Ham p. 359.) — [Hence,] The heart: so in a saying of a poet cited voce **شَفَى**. (Ham p. 678.) — And hence, also, (TA,) † The prime, principal, or most essential, part; (M, K, TA;) the choice, best, or most excellent, part; of a thing (S, M, M, K, TA) of any kind. (M.) One says, **هُوَ فِي صَمِيرِ قَوْمِهِ** † He is of the choice, best, or most excellent, of his people or party; of the main stock thereof; or of those that constitute the members, exclusive of such as are followers, or incorporated confederates, thereof: (S, TA:) contr. of **شَطْلَى** (S in art. **شَطْلَى**) [and of **شَقْ**, q. v.]. — And † The greatest intenseness or vehemence or violence, or the most intense or vehement or violent degree, of heat, and of cold: (S, K, TA:) or simply the intenseness or vehemence or violence thereof. (M.) — And † The middle [or core] of the heart. (M, K.) — And The shell (lit. the dry, or hard, exterior covering) of the egg. (K.) — Also an epithet, applied to a man, (M, K,) and to a woman, and to two persons, (M,) and to a pl. number, (M, K,) † Pure, unmixed, or genuine, in respect of race, lineage, or parentage. (M, K, TA.)

صِمَامَةٌ: see **صِمَامٌ**.

صَمَانٌ Hard ground, (M,) [i. e.] any such ground, (K,) containing stones, by the side of sands; as also **صَمَانَةٌ**: (M, K:) or the latter is a n. un.; and the former signifies hard ground: (Ham p. 285:) or rugged ground, (S, M,) falling short of what is called **جَبَلٌ**: (M:) it is so called because of its hardness. (TA.)

صَمَانَةٌ: see the next preceding paragraph.

صَمَّصَرَّ Very niggardly or tenacious: (K:) or niggardly, or tenacious, in the utmost degree.

(IAqr, TA.) — See also the next paragraph. — [And see **صَبْرٌ**.]

صَبْرٌ, (S, M, K,) applied to a man, (S, M,) *Thick*: (A'Obeid, S:) or *short and thick*: (M, K:) or it signifies, (S,) or signifies also, (K,) *bold, or daring; that acts, or proceeds, with penetrative energy, or with sharpness, vigorousness, and effectiveness*: (S, K:) and applied to a man and to a horse, (M, K,) and to a mare, (M,) [in like manner,] i. q. **صَبْرٌ** [and **صَبْرَةٌ** (in the CK **صَبْرٌ** is erroneously put for **صَبْرَةٌ**) i. e. *that acts, or proceeds, with penetrative energy, or with sharpness, vigorousness, and effectiveness*], (M, K,) as also **صَبْرٌ**, (K, TA,) or **صَبْرٌ**, (so in a copy of the M,) and **صَبْرٌ**, and **صَبْرَةٌ**, and **صَبْرٌ**, and **صَبْرٌ**, (M, K, the last omitted in the TA,) and **صَبْرَةٌ**: (K:) or *strong, robust, or hardy*: or *compact in make*: (M, in relation to all of these epithets:) or **صَبْرٌ**, applied to a man, has the former of these two meanings: or the latter of them; as also **صَبْرٌ**, and **صَبْرٌ**: and, accord. to AO, **صَبْرٌ** applied to a horse, and **صَبْرَةٌ** to a mare, signify *strong, firm, compact in make*. (TA.) — See also **صَبْرَةٌ**.

صَبْرٌ: see the next preceding paragraph, in two places: — and see also **الصَّبْرُ**.

صَبْرَةٌ inf. n. of R. Q. 1 [q. v.] — See also the paragraph here following.

صَبْرَةٌ *A company, or collection*, (M, K,) of men; like **زَمْرَةٌ**; neither of which words is formed by substitution from the other: (M, TA: [in the TA in art. **زمر**, this is said of **زَمْرَةٌ** and **صَبْرَةٌ**]:) pl. [or rather coll. gen. n.] **صَبْرٌ**. (M, K.) — Also *The middle of a people or party*; and so **صَبْرَةٌ**. (K.) — And *A rugged [hill such as is termed]* **أَكْبَةٌ**, of which the stones are almost erect. (En-Nadr, TA.)

صَبْرٌ, (S, K,) or **صَبْرٌ**, (M,) and **صَبْرَةٌ**, (S, M, K,) [in the CK, erroneously, **صَبْرَةٌ**], *A sword, (K,) or a sharp sword*, (S, M,) *that will not bend*. (S, M, K.) **الصَّبْرُ**, (S, K,) or **الصَّبْرَةُ**, (M,) was the name of *The sword of 'Amr Ibn-Ma'adee-Karib*. (S, M, K.) And some of the Arabs make **صَبْرَةٌ**, thus without tenween, imperfectly decl., to be the name of *A particular sword*. (IB, TA.) — See also **صَبْرٌ**.

صَبْرَةٌ: see the next preceding paragraph, in three places: — and see also **الصَّبْرُ**.

صَبْرٌ: see **صَبْرٌ**: — and see also **الصَّبْرُ**.

صَبْرَةٌ: see **صَبْرٌ**.

أَصْرٌ applied to any animal, (Mgh,) *Deaf*; (S, M, Mgh, Mgb, K,) [or] *having a stoppage of the ear, and a heaviness of hearing*; (M, K:) fem. **أَصْرَةٌ**: (Mgh, Mgb:) pl. **أَصْرٌ**. (M, Mgb, K) and **أَصْرَان**. (M, K.) A poet says,

أَصْرٌ عَمَّا سَأَهُ سَبِيعٌ

(TA,) a prov., (Meyd,) meaning *Feigning himself deaf to that which displeases him*, (Meyd, TA,) i. e. to what is foul, (Meyd,) as though he heard it not, (TA,) but *hearing* (Meyd, TA) that which pleases him, i. e. what is good; as does the generous man. (Meyd.) And similar is the saying,

وَلِي أُذُنٌ عَنِ الْفَحْشَاءِ صَبَا

[And I have an ear deaf to that which is foul]. (TA.) [See also Ham p. 636, for another similar ex.] One says likewise, **دَعَاهُ دَعْوَةُ الْأَصْرِ** + *He called him [with the call of the deaf, meaning,] with extraordinary force*. (TA.) And **ضَرَبَهُ ضَرْبُ الْأَصْرِ** + *He beat him [with the beating of the deaf, meaning,] uninterruptedly and excessively*; because the deaf, when he does thus, [not hearing any cry,] imagines that he is falling short of what he should do, and therefore will not leave off. (TA.) And **لَمَعَ بَنُوهُ لَمَعُ الْأَصْرِ** + *He (one warning a people from afar) made a sign by waving his garment continually, as does the deaf*; as though he heard not the reply. (TA.) And **حَتَّى أَصْرَ** (M, K, TA) and **صَبْرًا** (TA) + *A serpent that will not accept charming*; (M, K, TA;) as though it heard it not; (M;) *that will not obey the charmer*: (TA:) and [in like manner] the epithet **أَصْرٌ** is applied to scorpions. (M.) And **رَجُلٌ أَصْرٌ** + *A man whom one does not hope to win over, and who will not be turned back from the object of his desire*; (M, K, TA;) as though he were called and would not hear. (M, TA.) And **دَفَرُ الْأَصْرِ** + *Inexorable fortune*; as though one complained to it and it would not hear. (M.) And **دَاهِيَةُ صَبْرًا** as expl. voce **صَبْرٌ**, q. v. And **فِتْنَةُ صَبْرًا** + *A sedition, or the like, that is severe, or hard to be borne*; (S, Mgb;) *to the allaying of which there is no way*; because of its having gone to the utmost extent. (TA. [See also **أَنْبَكْرٌ**].) And **أَمْرٌ أَصْرٌ** + *An affair, or event, that is severe, or hard to be borne*. (TA.) And **صَبْرٌ** is tropically attributed to **الْجِلْمُ**: (M:) a poet, cited by Th, says,

قُلْ مَا بَدَا لَكَ مِنْ زُورٍ وَمِنْ كَذِبٍ

جَلْبِي أَصْرٌ وَأُذْنِي غَيْرُ صَبْرٍ

[the last word I find written thus, app. for the sake of the rhyme: i. e. *Say what occurs to thee, of falsehood and of lying: my forbearance is deaf, i. e. insensible, to it, though my ear is not deaf*]. (M, TA.) **صَبْرًا** is applied to a قَطَا [or bird of the species termed قَطَا, and may in this case be rendered + *Small-eared, or dull-eared, being applied thereto*] because of the سَكَا [i. e. smallness &c.] of its ear or because it is deaf when thirsting.

(M.) And **الأَصْرُ** [as though meaning + *The deaf-mute*] is an epithet applied to رَجَبٌ, (S, M, Mgb, K,) the month thus named, (Mgb,) which the people of the Time of Ignorance called شَهْرُ اللَّهِ **الأَصْرُ**, (Kh, S,) because the cry of the caller for aid was not heard in it, (Kh, S, M, Mgb, K,) shouting يَا لَلْأَنْبَا يَا صَبْرًا, (M, K,) nor the

commotion of fight, (Kh, S, Mgb,) nor the clash of arms, it being one of the sacred months: (Kh, S:) thus applied it is tropical, like نَائِمٌ in the phrase نَائِمٌ نَائِمٌ; as though, in it, the man were deaf to the sound of arms: (TA:) and in like manner it is also called مُتَّصِلُ الْإِلِّ. (M. [See also **الأَصْبُ**, and **مُحَرَّمٌ**, and **شَبْرٌ**].) — And [as that which is without a cavity is generally non-sonorous,] one says **حَجَرٌ أَصْرٌ** meaning + *Hard* (S, M, Mgb, K) and *solid* (S, Mgb, K) *stone*: (S, &c.): and **صَخْرَةٌ صَبْرًا** + *a hard and solid rock*: (K, TA:) or this latter signifies + *a rock in which is no crack nor hole*: pl. **أَصْرٌ**. (TA.) And **قَنَاةٌ صَبْرًا** + *A compact spear-shaft*. (M.) — **الصَّبْرَةُ** also signifies + *The earth, or ground*. (M:) And **أَرْضٌ صَبْرًا** + *Rugged ground*: pl. **أَصْرٌ**. (K.) — Also [app. + *The vermiform appendage of the cæcum*;] *the thin, or slender, extremity of the عَفْجَة*: (K: [the last word in this explanation is thus, without any syll. signs, in my MS. copy of the K and in the TA: in the CK, عَفْجَة: but the right reading is evidently عَفْجَة, which is said in the TA, in art. عَفَج, to be, like أَعْفَاجٌ, a pl. of عَفَج and its dial. vars.: see this last word:] thus called [in my opinion because resembling a mentus auditorius that is closed, and therefore deaf; though said to be so called] because of its hardness. (TA.) — And **نَاقَةٌ صَبْرًا** + *A fat she-camel*: (K, TA:) and, (K,) or as some say, (TA,) *one that has just conceived, or become pregnant*. (K, TA.) — **اِسْتِمَالُ الصَّبْرَةِ**, (S, Mgb, K, TA,) which is forbidden in a trad., (TA,) is + *The covering oneself with his garment, like [as is done in the case of] the شِمْلَةُ of the Arabs of the desert with their [garments called] أَكْبِيَة* [pl. of كَبَا]; (A'Obeid, S;) i. e. *the turning the كَبَا, from the direction of one's right, upon his left arm and the part between his left shoulder-joint and neck, and then turning it a second time, from behind him, upon his right arm and the part between his right shoulder-joint and neck, so as to cover them both*: (A'Obeid, S, K:) or *the wrapping oneself with the garment without making to it a place from which to put forth the hand*: (Mgb:) or, (K,) as the lawyers explain it, (A'Obeid, S,) it is *the wrapping one's body and arms with one garment, not having upon him another, and then raising it [in the K, as is said in the TA, يَرْفَعُهُ is erroneously put for يَرْفَعُهُ] on one of its sides, and putting it upon his shoulder, so that his pudendum appears from it*: (A'Obeid, S, K:) [but] with the Arabs, **بَيْسَةُ الصَّبْرَةِ** means *the covering one's whole body with his garment, and not raising a side from which to put forth his hand*: (Mgh:) when you say, of a man, **اِسْتَمَلَ الصَّبْرَةَ**, it is as though you said, **اِسْتَمَلَ الصَّبْرَةَ**; for **الصَّبْرَةُ** is a sort of اِسْتِمَالٌ. (S. [See also اِسْتَمَلَ, and اِسْتِمَالُ الصَّبْرَةِ, in art. شَمَل.]) — **جَذْرٌ أَصْرٌ** + *A surd, or an irrational, root, in arithmetic*; which is known only to Goid, accord. to a saying of 'A'isheh: opposed to **جَذْرٌ نَاطِقٌ**. (Mgh in art. جذر.) — **فَعْلٌ أَصْرٌ** *A surd verb*

is a term sometimes used in grammar, as meaning a triliteral-radical verb of the class commonly called مُضَاعَف of which the second and third radicals are the same letter.]

صَوْتُ مَصْرُ A sound, or noise, or voice, that deafens the ear-hole. (TA.)

أَلْفُ مُصْمَرٍ † A thousand completed; like مُصْمِتٌ and مُصْمِتٌ. (TA in art. صمت.)

مُصْمِرٌ A sword that passes into the bones: (M:) or that penetrates into that which is struck with it. (TA.)—See also صَمِيرٌ.—And † A strong camel: so says Abou-'Ainr Esh-Sheybānee: and he cites the saying,

حَمَلْتُ أَثْقَالِي مُصْمِرَاتِي

[as meaning I loaded their strong camels with my burdens]: (TA:) or the مُصْمِرَاتِ, here mentioned, are the camels that do not utter a grumbling cry; patient of travel. (Ham p. 791.)

صمت

1. صَمَتَ, (S, M, A, Mgh, Msh,) aor. 2, (S, M, Msh,) inf. n. صَمِتَ (S, M, A, Mgh, K) and صَمِتَ (M, L, TA) and صَمُوتٌ and صَمَاتٌ, (S, M, Mgh, Msh, K,) or the first of these is the inf. n. and the rest are simple substs.; (M;) and † اصميت, (S, M, Msh,) inf. n. اِصْمَاتٌ; (K;) and † صَمِتَ, inf. n. تَصْمِيتٌ; (S, K; but only the inf. n. is mentioned;) He was, or became, silent, mute, or speechless; syn. سَكَتَ: (S, A, Msh, K:) or he was, or became, long silent or mute or speechless: (M, Mgh:) but there is a difference between سَكَتَ and صَمِتَ; for the former is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas the latter is sometimes said of that which has not the power, or faculty, of speech. (Er-Rāghib, MF and TA in art. سكت.) The Arabs say, (Ks, TA,) and it is said in a trad., (TA,) لَا صَمِتَ يَوْمًا إِلَى اللَّيْلِ, or يَوْمًا, or يَوْمًا, i. e. There shall be no keeping silence a whole day [until night]. (Ks, K, TA. [In the "Jāmi' cū-Sagheer," we find لَا صَمَاتِ instead of لَا صَمِتَ: and El-Munāwce, in his Commentary on that work, says that the keeping silence for a whole day is forbidden by the words of this trad. because it is an imitation of a Christian custom.]) And اِذْنَهَا صَمَاتُهَا [in another trad., relating to the asking a virgin if she consent to be married, lit. Her permission is her silence,] means her silence is like her permission, i. e. it suffices. (Msh.) One says also, جَاءَ بِمَا صَاءَ وَصَمِتَ [He brought what was vocal and what was mute]; مَا صَاءَ meaning sheep, or goats, and camels; and مَا صَمِتَ, gold and silver: (IAar, TA:) صَاءَ in this saying is formed by transposition from صَاءَى [q. v.]. (S in art. صأى.)

2. صَمِتَهُ, (M, A, K,) inf. n. تَصْمِيتٌ; (S;) and † اصمته; (M, A, Msh, K;) He made him, or rendered him, silent, mute, or speechless: (S, A, Msh, K:) or he made him, or rendered him, long silent or mute or speechless. (M.)—[Hence,]

فِيْهِ صَمِتَ Feed thy child with that which will silence it [or quiet it]. (A, TA.)—And صَمِتَ الرَّجُلَ He inclined to the man who complained to him by reason of his complaint [and so quieted him; or he cared for the complaint of the man and so quieted him: see مُصْمِتٌ]. (M, TA.)—See also 1, first sentence.

4. لَمْ يُصْمِتْهُ ذَلِكَ: see 2.—[Hence,] That did not suffice him [so as to quiet him]: said only of what is eaten and drunk. (TA.)—And اصمته He made it to be solid, not hollow; without a cavity. (A'Obeid, S, K.) [For that which is without a cavity is generally non-sonorous.]—And اُصْمِتَ الْأَرْضَ, or اُصْمِتَتْ, (accord. to different copies of the K, the latter accord. to the O,) The land became altered (أَحَالَتْ) [so as to be rugged, or hard, app. in consequence of its having been left untilled and unsown,] at the end of two years, (O, K,) and had rugged patches of urine and dung. (O.)—See also 1, first sentence.—اُصْمِتَ also signifies He was, or became, tongue-tied, (O, TA,) and spoke not; (TA;) said of a sick man. (O, TA.)

صَمْتَةٌ a subst. from صَمَتَ [as such signifying Silence, muteness, or speechlessness; like صَمِتَ used as a subst., and صَمِتٌ &c.; and like سَكْتَةٌ and سَكْتَةٌ]. (M, TA.)—And (M, TA) A thing, (M, A, K, TA,) i. e. food, (A, K, TA,) or the like, (K, TA,) such as a date, or something pretty, (TA,) with which one silences [or quiets] (M, A, K, TA) a child; (A, K, TA;) as also † صَمْتَةٌ; (Lh, M, TA;) like سَكْتَةٌ [in this sense as well as in the former sense]. (S.) A date is called صَمْتَةٌ الصَّبِيّ [The quieter of the child], (M, TA,) and صَمْتَةٌ الصَّغِيرِ [The quieter of the little one], so in a trad., because when the little one cries, or weeps, he is silenced with it. (TA.) One says, مَا عِنْدَهَا صَمْتَةٌ لَيْلَةً She has not as much as would silence [or quiet] her child during one night. (A.) And مَا لَهَا صَمْتَةٌ لَيْلَةً and مَا لَهَا صَمْتَةٌ لَيْلَةً He has not what would feed and silence [or quiet] his household, or family. (Lh, M.)

صَمْتَةٌ: see the next preceding paragraph, in two places.

مَا ذُقْتُ صَمَاتًا [I did not taste, or have not tasted,] anything. (K.)

رَمَاهُ بِصَمَاتِهِ, (AZ, S, A, K, [in a copy of the M بِصَمَاتِهِ, but this I think a mistranscription,]) or † بِصَمَاتِهِ, (K accord. to the TA, and so in the M in art. سكت,) [both probably correct, for] one says also بِسَكَاتِهِ (AZ, S) and بِسَكَاتِهِ (S, M, A, K, in art. سكت.) He (a man, AZ, S, or God, A) smote him, or afflicted him, with a thing that silenced him. (AZ, S, M, A, K.) [See بِسَكَاتِهِ, in art. سكت.]—صَمَاتٌ signifies also Thirst: (As, TA:) or quickness of thirsting, (M, K, TA,) in men and in beasts. (M, TA.)

فُلَانٌ عَلَى صِمَاتِ الْأَمْرِ Such a one is, or was, at the point of accomplishing the affair. (S.)

And أَنَا عَلَى صِمَاتِ حَاجَتِي I am at the point of accomplishing my want. (M.) And بَاتَ عَلَى صِمَاتِ أَمْرِهِ He passed the night resolved upon his affair. (TA.) And هُوَ بِصِمَاتِهِ He is at the point of [attaining] his purpose: (M, TA:) Abou-Malik says that صِمَاتٌ signifies قَصْدٌ [i. e. purpose, intention, &c.]. (TA.) And one says, بَاتَ عَلَى صِمَاتِ الْقَوْمِ He passed the night in a place where he was seen and heard by the people, near to them. (S, TA.)

دَرَعٌ صَوْتُ † A coat of mail from which no sound is heard to proceed when it is put on, (S, A, L, TA,) it being soft to the feel, not rough nor rusty: (L, TA:) or a heavy coat of mail. (K.) And جَارِيَةٌ صَوْتُ الْخُلَعَالَيْنِ † A girl, or young woman, having thick legs, from whose pair of anklets no sound is heard to proceed, (K, TA,) by reason of their being depressed in her legs. (TA. [Lh in the CK is erroneously put for لَهَا.]) And سَيْفٌ صَوْتُ † A sword that penetrates deeply into the thing struck with it [so as not to make a sound by its being repelled by a bone]. (K, TA.) And ضَرْبَةٌ صَوْتُ † A blow [with a sword or the like] passing among the bones, not recoiling from a bone (M, K, TA) so as to make a sound. (TA.)—And شِدَّةٌ صَوْتُ † A honey-comb that is full: not having a cell empty. (A, K.)

صَمَاتَةٌ: see رَمَاهُ بِصَمَاتِهِ, above.

صَمِيْتُ, applied to a man, (S,) i. q. رَمِيْتُ, (S, K, TA,) [i. e. Much, or often, silent or mute or speechless; or] long silent &c. (TA.)

صَامِتٌ Silent, mute, or speechless: (Msh:) pl. صَامِتُونَ (Kur vii. 192) [and صَمُوتٌ, occurring in the K in art. زمر.] [Hence,] one says, مَا لَهُ صَامِتٌ وَلَا نَاطِقٌ [He has not mute nor vocal property; or he has not dead nor live stock]: (S, M, A:) by the former are meant gold and silver; (S, M, Msh, K;) and by the latter, camels, (S, K,) and sheep or goats, (S,) or animals: (M:) i. e. he has not aught. (S.)—Also, of camels, † Twenty, (O, K,) and the like. (O.)—And of milk, † Such as is thick. (S, O, K.)

أَصْمِتَ: see مُصْمِتٌ.

بَلَدَةٌ إَصْمِتَ and لَقِيْتَهُ بِوَحْشٍ إَصْمِتَ AZ explains as meaning [I met him, or met with him, or found him,] in a desert place, in which was no one to cheer by his company: (S: [and in like manner the latter phrase is expl. in the M:]) accord. to Kr, بَلَدَةٌ إَصْمِتَ; but the phrase commonly known is بَلَدَةٌ إَصْمِتَ: (M:) or بَلَدَةٌ إَصْمِتَ [I left him] in the desert, or waterless desert: or in such a place that it was not known where he was: (K:) and بَصْحَرَاءُ إَصْمِتَ (M, K) meaning as above, (K,) or having the latter of these two meanings: (M:) and بَوْحِشٌ إَصْمِتَ and † إَصْمِتَةٌ, (M, K,) mentioned, but not expl., by Lh, (M,) meaning as above, (K,) or app. meaning in the desert, or waterless desert: (M:) and some say, بَوْحِشٌ الْإَصْمِتَيْنِ: (TA:)

اصمت is as above, with the disjunctive alif; and also with the conjunctive [i. e. **أَصِمْتُ**]: (O, K:) it is imperfectly decl., (S, MF, TA,) because combining the quality of a proper name with the fem. gender or with the measure of a verb: (MF, TA:) it is said that the desert, or waterless desert, is thus called because in it one fears much; as though everyone [therein] said to his companion, **اصمت** [i. e. **أَصِمْتُ** or **أَصِمْتُ**, "Be thou silent"]; like as they say of a **مَهْمَه** that it is so called because a man [therein] says to his companion, **مَهْمَه**: (MA:) [for] accord. to some the word **إِصْمِتْ** is an imperative changed into a subst., and hence the **ا** is disjunctive, and it may be with **كسر** accord. to a dial. var. [of the imperative] that has not reached us: accord. to Yāḳoot, it is the name of a particular desert; but others say that the proper name [of that desert] is **إِصْمِتْ** **وَحْش**. (TA in art. **وَحْش**.)

إِصْمِتْ: see the next preceding paragraph.

مُصْمِتٌ [primarily signifies *Made*, or *rendered*, *silent*, *mute*, or *speechless*. — And hence,] *Solid*; *not hollow*; *having no cavity*. (A'Obeyd, S, M, Mgh, Mṣb, K.) [For that which is without a cavity is generally non-sonorous.] — And A door, (S, M, Mgh, Mṣb, K,) and a lock, (M, K,) closed, or locked, (S, M, Mgh, Mṣb, K,) so that one cannot find the way to open it. (S, M, K.) A poet says,

• وَمِنْ دُونِ لَيْلَى مُصْمِتَاتِ الْبَقَاصِرِ •

[And in the way to Leylā are what are closed, &c., of chambers to which the owner alone has access: **مَقَاصِر** being used by poetic license for **مَقَاصِر**, pl. of **مَقْصُورَة**.] (TA.) — Also A garment, or piece of cloth, of one, unmixed, colour. (M, Mgh, K.) The garment thus termed that is disliked is That of which the warp and woof are both of silk: or such as is woven of undressed silk, and then dressed, and dyed of one colour: (Mgh:) [or] such as is termed **خَزَر** **مُصْمِتٌ**, i. e. consisting entirely of silk, not mixed with cotton nor with other material, was forbidden by the Prophet. (TA.) — [Hence,] **فَرَسٌ مُصْمِتٌ** A horse of one, unmixed, colour; in which is no colour differing from the rest: (S, A, TA:) pl. **خَيْلٌ مُصْمِتَاتٌ**. (TA.) And **أَذْفَرُ مُصْمِتٌ** [applied to a horse] + *Black unmixed with any other colour*. (TA.) — [Hence also,] **إِنَاءٌ مُصْمِتٌ** + A vessel not silvered, or not ornamented with silver. (Mgh.) And **بَيْضَةٌ مُصْمِتَةٌ** + A helmet made of one piece. (AO, TA in art. **بَيْض**.) And **حُلِيٌّ مُصْمِتٌ** + A woman's ornament that is not intermixed with another: or, accord. to Aḥmad Ibn-'Obeyd, that has stuck fast upon its wearer, so that it does not move about; such as the armlet, and the anklet, and the like. (TA.) — The **فَهْد** [or lynx, an animal proverbial for much sleeping,] is said to be **مُصْمِتٌ التَّوَر** [app. meaning *A heavy sleeper*]. (A, TA.) — **الْحُرُوفُ الْبُصْمَتَةُ** are All the letters [of the Arabic alphabet] except those called **الْحُرُوفُ الدَّلَالَةُ** [or **الذُّقُ**]; (M, TA;) i. e. (TA) all the letters except those

comprised in the phrase **مَرَّ بِنَقْلٍ**. (K, TA.) [What is here rendered "except" (i. e. **مَا عَدَا**) is said by MF to be omitted in most of the copies of the K.] — See also **مُصْمِتٌ**.

مُصْمِتٌ Tongue-tied; (O, TA;) *not speaking*: (TA:) applied to a sick man [when he is unable to speak]: (O, TA:) and **أَصِمْتُ** [signifies the same,] i. e. **أَصِمْتُ** and **أَصِمْتُ**. (So in copies of the K in art. **بهر**. [In one of the explanations which I have given of **بهر**, in consequence of an omission (to be supplied in Book II.), **أَصِمْتُ** is made syn. with **مُصْمِتٌ**].)

أَلْفٌ مُصْمِتٌ + A thousand completed; (M, K;) like **مُصْمِتٌ**; (M;) as also **مُصْمِتٌ**. (K.)

مُصْمِتٌ [A silencer, or quieter: and hence, —] One who cares for another's complaint. (M, Meyd, TA.) One says, (M, Meyd, TA,) i. e. a **رَاجِز** says, addressing a camel belonging to him, (Har p. 642,)

• إِنَّكَ لَا تَشْكُو إِلَى مُصْمِتٍ •
• فَاصْبِرْ عَلَى الْحِمْلِ الثَقِيلِ أَوْ مِتْ •

[Verily thou complainest not to one who cares for thy complaint; therefore endure with patience the bearing of the heavy burden, or die]. (M, Meyd, TA.) **تَشْكُو إِلَى غَيْرِ مُصْمِتٍ**, i. e. [Thou complainest] to one who cares not for thy case, is a proverb. (Meyd.)

صمغ

صَمِغٌ [Lamps of the kind called] **قَنَادِيلٌ** [pl. of **قَنَادِيلٌ**]: one of which is called **صَمِغَةٌ**: (S, K:) [in the K, the former word is called pl. of the latter; but it is a coll. gen. n.:] an Arabic word, an exception to the rule that **ص** and **ج** cannot both occur in a genuine Arabic word: (TA:) or of Greek origin (**رُومِيٌّ**), arabicized: (S:) Esh-Shemmākh says,

• وَالشَّجَرُ مِثْلُ الصَّمِغِ الرَّومِيَّاتِ •

[And the asterism, meaning the Pleiades, like the Greek lamps]: (S, MF:) but this does not show the word to be Greek, as the epithet may be added for the purpose of restriction. (MF.)

صمغ

1. **صَمِغَةٌ**, (S, A, L, K,) aor. **صَمَغَ**, inf. n. **صَمِغَ**, (L,) *He hit, or hurt, his ear-hole* [i. e. his ear-hole, or his ear]: (S, A, L, K:) and, accord. to Sh, **صَمِغَ** **الشَّمْسُ** *The sun smote, or hurt, his face*. (TA.) — **صَمِغَتِ الشَّمْسُ وَجْهَهُ** *The sun smote, or hurt, his face*: or [in the CK "and"] *fell vehemently upon it*. (A'Obeyd, K.) — **صَمِغَ عَيْنَهُ**, (ISk, K,) aor. and inf. n. as above, (ISk,) *He struck his eye with his fist*: (ISk, K:) in some of the lexicons, *with his hand*. (TA.) — And **صَمِغَ أَنْفَهُ** *He crushed, or bruised, his nose*. (Lh, TA.) [See also what next follows.]

صَمِغٌ inf. n. of 1 [q. v.]. (L.) — Also Any

blow that leaves a mark; accord. to AZ, upon the face. (TA.)

صِمَاخٌ The ear-hole: (S, A, Mgh, K:) the hole, (Mṣb,) or inner hole, (L,) of the ear, that penetrates to [the interior of] the head: (L, Mṣb:) and **أَصْمُوحٌ** signifies the same: (L, K:) of the dial. of Temeem: (L:) and **صِمَاخٌ** is a dial. var., (S, L,) as also **أَصْمُوحٌ**: (L:) and, (S, L, Mṣb, K,) as some say, (S, L, Mṣb,) the ear itself: (S, L, Mṣb, K:) pl. **أَصْمُوحَةٌ**, (L, Mṣb,) a pl. of pauc., (L,) and **أَصْمَاخٌ**, (A,) [also a pl. of pauc.,] and **صَمَائِخٌ**. (L.) One says, **عَلَى صَمَائِخِهِ**, meaning *God made him, and them, to sleep*: phrases similar to **صَمَائِخُ**, in the Kur [xviii. 10: see art. **صوب**]. (L.) And **هَذَا كَلَامٌ يُؤْلِي أَصْمَاخِي** [This is speech that pains my ears]. (A.)

صَمُوحٌ [Having merely an ear-hole; as distinguished from **أَذُونٌ**, meaning "having an ear," i. e. "having an external ear"]. (Mṣb in art. **بَيْض**.)

صِمَاخٌ: see **صِمَاخٌ**.

صمد

1. **صَمَدَةٌ**, (S, M, A, Mgh,) aor. **صَمَدَ**, (S, Mgh,) inf. n. **صَمَدٌ**; (S, M, Mgh, K;) and **صَمَدٌ إِلَيْهِ**; (M, A;) *He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; or had recourse to him, or it; syn. قَصَدَ: (S, M, A, Mgh, K:) and so **صَمَدَةً**. (M in art. **سعد**.) One says, **صَمَدَ إِلَيْهِ فِي الْحَوَائِجِ** *He repaired, betook himself, or had recourse, to him in exigencies; syn. قَصَدَ*. (M.) And **صَمَدَ الْأَمْرَ**, (A,) or **صَمَدَ** **الْأَمْرَ**, (M,) *He betook himself to the thing, or affair; aimed at it; sought it, or endeavoured after it; or intended, or purposed, it; syn. قَصَدَ. (M.) And **تَصَدَّ** **قَصَدَهُ**; (A;) or **قَصَدَ قَصَدَهُ**. (M.) And **تَصَدَّ** **لَهُ بِالْعَصَا** *He betook himself to him or towards him, or aimed at him, with the staff, or stick; syn. قَصَدَ*. (M.) And **تَصَدَّ رَأْسَهُ بِالْعَصَا** *He aimed (عَمَدَ) at the main part of his head with the staff, or stick*. (M.) — Hence, **صَمَدَ لَهُ** *He faced it directly; directed his face exactly towards it*. (Mgh.) — And **He pointed towards it**. (Mgh.) — And **صَمَدْتُ لَهُ حَتَّى أَمَكَّنْتَنِي مِنْهُ** *I sprang and betook myself towards him, watching until heedlessness on his part made me to have him within my power*. (L, from a trad. respecting the slaying of Abou-Jahl.) — And **صَمَدَهُ بِالْعَصَا**, (A,) inf. n. **صَمَدٌ**, (K,) *He struck him, or beat him, with the staff, or stick*. (A, K.) = **الْتَصَبُ** also signifies **التَّصَبُّ** [The setting up, or erecting, a thing]: (K:) one says **صَمَدَهُ** *He set it up, or erected, it*. (TK.) — And **صَمَدَتْ** **الشَّمْسُ وَجْهَهُ**, (TK,) inf. n. **صَمَدٌ**, (K,) *The sun scorched his face*. (K, TK.) = **صَمَدٌ الْقَارُورَةُ**, (M, K,) aor. **صَمَدَ**, (M,) or **صَمَدَ**, (K,) but this is**

strange, for there is no faucial letter, nor any other reason for it, (MF,) *He put a صَاد [q. v.] over, or into, the mouth of the flask, or bottle.* (M, K.)

2. [صَيِّد, said of a number of persons, signifies the same as صَيِّد as first expl. above; or, said of a single person, *He tended, repaired, &c., repeatedly, or frequently, to him, or it; see its pass. part. n., below.*] = صَيِّد رَأْسُهُ, inf. n. تَصَيَّد, *He wound a piece of cloth, or a kerchief, called صَيِّد, round his head.* (TA.)

3. صَامِدُهُ, (TA,) inf. n. صَيِّد, (K, TA,) *He contended with him in fight; syn. of the inf. n. جَلَاد.* (K, TA. [For جَلَاد, Golius appears to have found in his copy of the K جَلَاد.])

4. اَصَدَ اِلَيْهِ الْأَمْرَ *He rested, or stayed, upon him the affair; syn. أَسَدَهُ.* (M.)

5: see 1, in two places.

صَيِّد inf. n. of 1. (S, M, &c.) [Hence صَيِّدَت, like قَصَدَت, q. v.] = Also, (S, L, K,) or صَيِّد, (as in a copy of the S and in one of the M,) *Elevated ground: (L:) or elevated and rugged ground, (S, M, L, K,) not so high as to be a mountain: (M, L:) or hard, firm, or tough, ground: (AA:) pl. أَصْيَاد and صَيِّدَات: (M:) or a narrow, rugged, and low part of a mountain, producing trees; as also صَيِّد.* (Aboo-Kheyrch.)

صَيِّد (with the article ال an epithet applied to God, M) *A lord; because one repairs, betakes himself, or has recourse, to him in exigencies; (S, A, K;*) or, when applied to God, because affairs are stayed, or rested, upon Him, (أَصْدَتْ) and none but He accomplishes them: (M, A, L:) or a person to whom one repairs, betakes himself, or has recourse, in exigencies: (M, A:*) you say, سَيِّد صَيِّد, meaning a lord, or chief, to whom recourse is had: (A:) or صَيِّد signifies a lord to whom obedience is rendered, without whom no affair is accomplished: or one to whom lordship ultimately pertains: (M, L:) or a lord whose lordship has attained its utmost point or degree; in which sense it is not applicable to God: (T, L:) or the Being that continues, or continues for ever or is everlasting: (M, K:) or the Being that continues, or continues for ever, after his creatures have perished: (M:) or the Creator of everything, of whom nothing is independent, and whose unity everything indicates: or one who takes no nourishment, or food: (M, L:) also high, or elevated; (L, K;) applied to anything: (L:) a man above whom is no one: (L:) a man who neither thirsts nor hungers in war. (AA, K.) — Also Solid; not hollow; (M, K;) in which sense it may not be applied to God: (M:) and so مُصَيِّد, a dial. var. of مُصَيِّت. (S.) — And A people having no trade, or occupation, nor anything by means of which they may live. (K.) = See also صَيِّد.*

صَيِّدَة *A rock firmly imbedded in the earth, even with the surface thereof, or, in some instances, somewhat elevated; (M, K;*) as also*

صَيِّدَة. (M.) = And A she-camel that has been covered and has not conceived; (M, K;*) as also صَيِّدَة. (Kr, M.)

صَيِّدَة: } see the next preceding paragraph.
صَيِّدَة:

صَيِّد The سِدَاد [or stopper, like صَيِّم], (IAqr, K,) or the عَفَاص [or piece of skin that is put as a cover over the mouth], (Lth, S, M,) of a flask or bottle. (Lth, IAqr, S, M, K.) — And A piece of cloth, or a kerchief, which a man winds round his head, دُونَ الْعِمَامَةِ [which may mean either exclusively of the turban or beneath the turban]. (K.) = See also صَيِّد, in two places.

صَيِّد A certain idol, which belonged to the tribe of 'Ad, who worshipped it. (TA.)

صَيِّد: see صَيِّد, near the end of the paragraph.

صَيِّد applied to a house, or tent, (بَيْت, S) repaired to [repeatedly, or frequently, or by many persons, as is indicated by the tesbdeed, though only expl. as] syn. with مَقْصُود. (S, K.) = Also A hard thing; in which is no softness, or fragility. (K, TA.)

صَيِّد A she-camel that endures cold, and drought, or barrenness of the earth, continuing to yield her milk: pl. مَصَائِد and مَصَائِد. (K.)

صَيِّد Thick, or rough, (K, TA,) and high, overtopping, or prominent. (TA.)

صبر

1. صَبَرَ, (M, K,) aor. ٤, (M,) inf. n. صَبْرٌ and صَبْرٌ, *He was niggardly, or tenacious, and refused; (M, K;) as also اَصْبَرَ, and صَبَرَ: (K:) [or] صَبَرَ, inf. n. صَبْرٌ, signifies he collected, and refused; and so اَصْبَرَ, and صَبَرَ: one says, صَبَرَ مَتَاعَهُ [he collected, and refused, his goods]: (O:) [but ISd says that] the phrase الصَّابِرِينَ الصَّابِرِينَ بِمَتَاعِهِمْ, used by a poet, means, those who are niggardly with their goods]. (M.) = صَبَرَ الْهَيَاءَ, (M, O, K,) aor. ٤, inf. n. صَبْرٌ, (M, O,) *The water ran from a declivity into a level place, and then became calm, or tranquil, while [continuing] running.* (M, O, K.) And صَبَرَ signifies *The resting-place of such water: (M, K:) and صَبَرَ الْوَادِي the resting-place of such water of the valley.* (TA.) = صَبَرَ, (O, K,) aor. ٤; (K;) and صَبَرَ, (O, K,) aor. ٤; (K;) said of milk, (O, K,) *It was, or became, sour; (O;) or very sour; as also اَصْبَرَ.* (O, K.)*

2: see above, first sentence, in two places: = and see the paragraph here following.

4: see 1, first sentence, in two places: = and see also the last sentence. = Also اَصْبَرُوا, (O, K,) inf. n. اِصْبَارٌ; (O;) and صَبَرُوا, (K,) inf. n. تَصَبُّرٌ; (O;) *They entered upon the time of sunset, which is called الصَّبَر.* (O, K.)

5. *He confined, restricted, or restrained, himself.* (O.) [See also its part. n., below.]

صَبَرَ, (M, O, TS, K,) or صَبَرَ, (S, A, L,) [the latter probably the correct, or the original, word, and, if so, app. an inf. n. of an unmentioned, and perhaps unused, verb, namely, صَبَرَ, whence the part. n. صَبْرٌ, q. v.,] *Stink, foul odour, or offensive smell: (S, M, K:) and, (K,) accord. to IAqr, (O, TA,) the odour of fresh musk, (O, and so in copies of the K,) or of fresh fish: (TA, as from the K:) and, accord. to IAqr, (O, TA,) but in this sense more commonly صَبَرَ, (O,) the sultry heat, (O,) or foul smell, and sultry heat, and dew, or moisture, accompanying such heat, (TA,) of the sea when it is agitated. (O, TA.)*

صَبَرَ i. q. صَبَرَ [i. e. The side of a thing: or a side rising above the rest of a thing: or its upper part, or top: or its edge]: (S, M, K:) the م is said to be substituted for ب: (M:) pl. أَصْبَارٌ. (S, M, K.) You say, أَذْفَقْتُ الْكَأْسَ إِلَى أَصْبَارِهَا, meaning *I filled the cup to its uppermost parts; or to its edges.* (ISk, S, M, K: in the M and TA is added, i. e. أَعَالِيهَا.) And أَخَذَ إِلَى أَصْبَارِهِ, meaning *He took the thing altogether: see art. صَبَرَ.* (M, TA.)

صَبَرَ and صَبَرَ الْوَادِي: see the first paragraph.

صَبَرَ: see صَبَرَ, in two places.

صَبَرَ: [Stinking; having a foul, or an offensive, odour, or smell]. One says, يَدِي مِنَ السَّكِّ صَبْرَةً [My hand is stinking from the fish], (S, O, [in the former of which the meaning is indicated by the context,]) and مِنَ اللَّحْمِ [from the flesh-meat]. (TA.)

صَبْرَةٌ *Milk devoid of sweetness.* (O, K.)

صَبِيرٌ *A man whose flesh is dry, or tough, upon his bones, (S, M, A, O, K,) from whom the odour of sweat diffuses itself.* (IDrd, S, A, O, K.)

صَبِيرٌ *The time of sunset.* (K, TA.)

صَبَارِي, (M, O, K,) and صَبَارِي, (O, K,) and صَبَارِي, (S, O, K,) and صَبَارِي, with kesr, [but whether otherwise like the first and second or the last, is not shown,] (TA, from Az.) *The poder, or the anus; syn. دَبَر, (S,) or أَسْتُ, (M, A,) or سَافِلَةٌ: (O:) because of its foul smell.* (O, TA.)

صَبَارِي: see the next preceding paragraph.

صَامِرٌ *A day in which the wind is still.* (O, TA.) = See also 1, first sentence.

صَوْمَرٌ, a word of the dial. of El-Yemen, (IDrd, O,) *The بَادْرُوج; (M;) [i. e.] the trees, or plants, called by the latter name; (K;) or a species of بَقْل [or herb] called in Pers. by the latter name [which, commonly pronounced with د, is one of the names now applied to basil]: (IDrd, O:) accord. to AHn, a sort of tree, or plant, that does not grow by itself, but twines upon the غَاف, consisting of twigs with leaves like*

those of the **أَرَاك**, (M, O,) its twigs being more slender than thorns, (O,) and having a fruit resembling the acorn, (M, O,) in form, but thicker at the base and more slender at the extremity, (O,) which is eaten, and is soft, and very sweet: (M, O:) the stem of the **صَوْمَرَة** [which is the n. un.] is thicker than the upper half of the arm; and it increases in height with the **غَائِفَة** while the latter does so: (O:) 'Alee Ibn-'Abbás, author of the book entitled the "Kámil," says that the **بَازُورُج** has in it nothing beneficial when a man takes it internally; but when applied externally, it matures, or causes suppuration, [for **أَنْجَح** in the TA, an evident mistranscription, I read **أَنْضَج**,] and acts as a dissolvent. (TA.)

صَامُورَة Very sour milk. (O, K.)

مُتَشَبِّسٌ i. q. **مُتَشَبِّسٌ** [app. as meaning *Niggardly, tenacious, or avaricious*; agreeably with the first explanation of 1]: (O, K:) and, (K,) or as some say, (TA,) confining, restricting, or restraining, himself. (K, TA.)

صمغ

1. **صَمَغَ**, aor. **صَمَغَ**, inf. n. **صَمَغَ**, (Mgh, TA,) *The ear was [small: (see **أَصْغَ**;) or] cleaving [to the head], and small: (Mgh:) or was small, and not pointed, or tapering, or slender at the extremity, and had a contraction in the middle, and a cleaving to the head: or clave to the side of the face, from its base, and was short, not pointed, or tapering, or slender at the extremity: or was narrow, or contracted, in its hole, and pointed. (TA.)*

2: see the next paragraph.

Q. Q. 1. **صَوْمَعُ الثَّرِيدَة** *He made the **ثَرِيدَة** [or mess of crumbled bread with broth] slender in the head, (Ibn-'Abbád, O, K,) and pointed therein; (Ibn-'Abbád, O;) as also **صَمِعَها**. (TA.) — And **صومع بناءه** *He made his building high. (Seer, TA.) — And **صومع الشيء** *He collected together the thing. (Ibn-'Abbád, O, K.)***

صَمَغَ inf. n. of 1 [q. v.]. (Mgh, TA.) — Also *Courage*: because the courageous is described as compact in heart. (TA.)

صَمِغَ *Courageous. (TA.) — And Sharp in intellect. (TA.) [See also **أَصْغَ**.]*

صَوْمَعُ: see what next follows.

صَوْمَعَة *A Christian's cell, or chamber, (K, KL,) for retirement, or seclusion, having a high and slender head; (KL;) [the cell of a recluse;] a monk's **مَنَار** [which, as here used, means likewise a cell, or chamber, of the kind described above]: (TA:) the **صَوْمَعَة** of the Christians is thus called because it is slender in the head; (S, O, K;) or because contracted; (Mgh;) or, as Aḡ says, from the epithet **أَصْغَ**, meaning [that it is] pointed at the extremity, [or top,] and contracted: (TA:) and it is also called **صَوْمَعُ**: (Ibn-'Abbád, O, K:) the pl. is **صَوَامِغُ**. (Mgh.) — And i. q. **مُذْنَة** [q. v.]. (Lh, M and K and TA in art. **أَذَن**.) —*

And † The upper, or uppermost, part of [a mess of] **ثَرِيد** [or crumbled bread moistened with broth]: (K, TA:) and the body thereof: a **ثَرِيدَة** [or mess of crumbled bread with broth] is said to be thus called, when it is made pointed in its head, and made even. (TA.) — And † **بُرْنَس** [or garment with a pointed hood]: (K, TA:) Abou-'Alee says, (TA,) **بُرْنَسٌ** signifies **بُرْنَسٌ**; (O, TA;) without mentioning a sing. thereof. (TA.) — And † The eagle is thus termed, because always upon the highest place to which it can ascend. (O, K, TA.)

أَصْغَ The small in the ear; (S, Mgh, O, K, TA;) of men and of others: (TA:) [see also 1:] fem. **صَغَا**; (S, Mgh, O, K, TA;) applied in this sense to a woman, and to other than woman; (TA;) thus to a she-goat; and such I 'Ab held to be allowable as a victim for sacrifice; (O, TA;) or, applied to a she-goat, whose ear is like that of the gazelle, between such as is termed **سَكَّة** and such as is termed **أَذَنَة**; or, accord. to Az, applied to a ewe or she-goat, whose ear is little, and cleaving to the head: (TA:) [pl. **صَمَغَ**.] — Hence, The ostrich; because of the smallness of his ear, and its cleaving to his head. (TA.) — And the fem., applied to an ear, Small, or little, and contracted towards the head. (O, K.) — Also, the masc., applied to a **كُفَب** [as meaning a joint of the bones, and particularly an ankle-joint, and an ankle-bone, and also a joint, or knot, of a cane or reed], Small, or slender, and even. (O, K.) A woman is said to be **صَمَغَا الكَعْبَيْنِ** [i. e. ankle-joints or ankle-bones]. (TA.) And dogs are said to be **صَمَغُ الكَعُوبِ** i. e. Small in the **كَعُوبِ** [app. meaning joints of the legs, i. e. tarsal and other joints]: (S, K:) so too the legs of a wild bull, meaning slender, not swollen, in the **كَعُوبِ**; even and smooth therein; thus in the saying of En-Nábigah Edh-Dhubyánee, describing dogs and a [wild] bull:

• فَبَشَّرَ عَلَيْهِ وَأَسْتَمَرَ بِهِ •
• صَمَغُ الكَعُوبِ بَرِيَّاتٌ مِنَ الحَرَدِ •

[And he (the owner of the dogs) has dispersed them (the dogs) against him; and legs (**قَوَائِمُ**) being understood] slender and even and smooth in the joints, free from the disease that would render them unsteady, (such being here meant by **الحَرَدُ**, which is properly in camels,) have been strong to bear him.] (L, TA. [See also De Saey's Chrest. Arabe, sec. ed., ii. 438-9.]) You say also **قَنَاءَة** **صَمَغَا الكَعُوبِ** i. e. [A spear-shaft] even and smooth [in the knots, or joints]: or, as some say, compact in the interior, hard, and slender in the knots. (TA.) And **رَمَغَ أَصْغَ الكَعْبِ** i. e. A spear pointed in the **كَعْبِ** [app. meaning the knot that forms its lower extremity]. (TA.) — **أَصْغَ** applied to a feather means Slender in the **عَسَبِ** [or shaft]: (O, TA:) **الْعَسَبُ اللَّطِيفُ** in the K is a mistake for **الطَّيْفُ الْعَسَبِ**: (TA:) or the best of feathers; (K, TA;) such as is used for feathering

an arrow, of the kind called **ظُهَار** [q. v.]: (TA:) pl. **صَمَغَانُ**, (O, K,) which is said to mean the best of the feathers of a bird. (O.) — Applied to a plant, it means *Having fruit come forth that has not yet broken open*: (O, K:) or, as some say, saturated with moisture, and compact: and **صَمَغَا** is said to have this latter meaning applied to a plant such as is termed **بَقْلَة**: (TA:) and the same, (i. e. the fem.,) applied to the plant called **بَهْمَى**, that has risen high, (Az, S, O, K,) and attained its complete growth, (Az, O, TA,) before the bursting open of its pericarps: (S, O, K:) [and so as applied to any plant: (see **بُرْنَس**;) or, applied to a plant, smooth and round and slender: (O, K:) or any calyx (**بُرْعُومَة**) that has not yet opened: (Aḡn, O, K:) and, applied to the plant called **بَهْمَى**, of which the calyxes have not opened, and the awn has not yet appeared: (O:) or, thus applied, fresh, or juicy, and not yet burst open: or having its fruit, or produce, coming forth upon its upper part: accord. to IḤar, thus applied, it is an intensive epithet, [app. meaning full-grown and flourishing,] like **جَعْدٌ** applied to the **صَلْبَانِ**, and **أَسْخَرُ** applied to the **نَصَى**: (TA:) the pl. is **صَمَغَ**. (O, K.) — **أَصْغَ الْقَلْبِ** means Vigilant, and sharp, or acute, in mind: (S, O, K:) and **قَلْبٌ أَصْغَ** an intelligent and acute mind: (TA:) and **الْأَصْغَانُ** the sharp, or acute, (S, O, K,) and vigilant (K) mind, (S, O, K,) and the resolute, (حَازِمٌ, S, and so in the L,) or prudent, or discreet, or intelligent, or firm and sound, (حَازِمٌ, O, K,) judgment, or opinion: (S, O, K:) accord. to Aḡ, **أَصْغَ** applied to the mind (**قَوَاد**), and to judgment, or opinion, means **عَازِمٌ** [expl. above]: and **رَجُلٌ أَصْغَ الْقَلْبِ** means a man of acute intelligence. (TA.) [See also **صَمِغَ**.] And one says also **عَزْمَةٌ صَمَغَا** i. e. An effective resolution, or determination. (TA.) — [It is said that] **أَصْغَ** signifies also A sharp sword: (O, K:) this and the next two significations are related as on the authority of El-Muarrrij; but Az says that all that has been related as from him is of the things that are not to be regarded unless the transmission from him prove to be correct. (TA.) — And One that ascends, or rises by degrees, to the most elevated of places. (O, K.) — And i. q. **سَادِرٌ** [which means In a state of confusion or perplexity, and unable to see his right course: &c.: see this latter word]. (O, K.) — And **الصَّمْعَا** also signifies The **سَالِفَة** [meaning the side of the upper part of the neck], (O, K,) and the place of the ear: (O:) this is said to be its meaning as used in a verse of Abn-n-Nejm, (O, TA,) describing a male ostrich. (TA.)

ثَرِيدَة مُصَمَّغَة: see what here follows.

ثَرِيدَة مُصَمَّغَة (K) and **مُصَمَّغَة** (S, O, K) [A mess of crumbled bread with broth] made slender in the head, (S, O, K,) and pointed therein. (S, O.)

صمغ

2. **صَمَغَ**, inf. n. **نَضْمِغَ**, *He put **صَمَغَ** [i. e.*

gum] into it; (O, K;) meaning, into ink. (O.) — And **صَمَغَ بِالصَّمْغِ**, inf. n. as above, *He compacted the hair of his head [with gum].* (Msb.)

4. **اصمغت الشجرة** *The tree produced صَمَغَ* [i. e. gum]. (Ibn-'Abbād, O, Msh, K.) — Hence one says, **يُصَمِّغُ فُوهَ** *His mouth is discharging like a tree producing gum*, and in like manner **أُذْنَاهُ** *his two ears*, and **عَيْنَاهُ** *his two eyes*, and **أَنْفُهُ** *his nose*. (Ibn-'Abbād, O, K.) And **اصمغ** *The side of his mouth produced much spittle.* (O, K.) And **اصمغ الرجل** *The man had foam coming forth upon the sides of his mouth.* (Har p. 618.) And **اصمغت الشاة** is said of the sheep or goat when her biestings are fresh (**كَانَ** *لَبَنُهَا طَرِيًّا*, Ibn-'Abbād, O, TA, in the K *لَبَنُهَا*, but the former is the right, TA) [i. e. *The sheep, or goat, yielded fresh biestings*] on the first occasion of her being milked. (Ibn-'Abbād, O, TA.)

10. **استصمغ الصاب** *He scarified the species of tree that produces صاب* [q. v.] (S, O, K) in order that its **غَرَاءَ** [meaning *mucilage*] might issue, (K, TA,) i. e. (TA) in order that a certain bitter substance might issue from it, and concrete like **صَبْر** [i. e. *aloes*]: (S, O, TA:) thus expl. by Abul-Ghouth. (S.) — And **استصمغ** *He had a صَمْغَةٌ*, i. e. a small swelling, or pustule. (Ibn-'Abbād, O, K.)

صَمْغَ (S, O, Msh, K) and **صَمِغَ** (K,) the latter mentioned by ISd on the authority of AHn, (TA,) [Hun; i. e.] the fluid that exudes from the trees called **عَضَاهُ** and the like of these: (Msb:) it is of many sorts: (S, O:) that which is called **الصَمْغُ الْعَرَبِيُّ** is the **صَمْغَ** of the **طَلْحَ** (S, O, Msh,) which is said to be the same [tree] that is called **أُرْغِيلَان**: (Msb:) or the *mucilage* (**غَرَاءَ**) of the [tree called] **قَرْطَ** [and more commonly **سَنَطَ**, i. e. the *mimosa Nilotica*, also called *acacia Nilotica*]; and this is what is called **الصَمْغُ الْعَرَبِيُّ**; not the **صَمْغَ** of the **طَلْحَ**; J [and others] having erred [in asserting it to be this]: [but] every tree also has **صَمْغَ**: (K: [this last assertion, however, is questionable; for **صَمْغَ** seems to signify properly gum, or juice that exudes from certain trees and concretes:]) the n. un., (Msb, TA,) or term applied to a portion thereof, (S, O,) is **صَمْغَةٌ** (S, O, Msh, TA) and **صَمْغَةٌ**: (TA:) and the pl. is **صَمُوغَ** (S, O, Msh, K:) among **صَمُوغَ** [i. e. *sorts of صَمْغَ*], the **مَقْلَ** [q. v.] is said to be included; but this is not known. (AHn, TA.) It is said in a prov., **تَرَكْتُهُ عَلَى مِثْلِ مَقْرَبِ الصَّمْغَةِ**, [I left him in a condition like that of the place where the piece of gum has been pared off]: this is when one has left a person nothing; for the **صَمْغَةُ** is plucked off from its tree until there remains not upon it what would retain one's life: (S, O:) or, as some relate it, **عَلَى مِثْلِ مَقْلَعِ الصَّمْغَةِ**, [in a condition like that of the place where the piece of gum has been plucked off]; (O, and so Meyd;) meaning, without anything remaining to him; because, when the gum is plucked off, there

remains not any trace of it. (Meyd.) And in a trad. of El-Hajjāj occurs the saying, **لَا قَلْعَتَكَ قَلْعَ الصَّمْغَةِ** [I will assuredly pluck thee away with the plucking away of the piece of gum]; meaning I will assuredly extirpate thee. (TA.) [— Also *Resin*; see **عَلَكَ**.]

صَمِغَ: see **صَمِغَ**: — and see also **الصَامِغَانِ**.

صَمِغَ: see **صَمِغَ**.

صَمِغَ (AZ, O, K) and **صَمِغَةٌ** (K,) or the latter is the n. un. of the former, and in like manner **صَمِغَ** and **صَمِغَةٌ**, the latter being the n. un., (AZ, O,) or **صَمِغَ** and **صَمِغَ**, of which **صَمِغَةٌ** and **صَمِغَةٌ** are the ns. un., (Az, on the authority of A'Obeyd, TA,) *A dry substance which is found upon the teats (AZ, Az, O, K) of a she-camel (AZ, O, K) or of a ewe or she-goat, (Az, TA,) when she is milked on the occasion of her bringing forth: (AZ, Az, O:) when that is rent asunder (إِذَا فُطِرَ ذَلِكَ) [in the CK **فُطِرَ**]], the milk is clear and sweet. (AZ, O, K.)*

صَمِغَةٌ *A small swelling, or pustule; syn. قَرَحَةٌ.* (Ibn-'Abbād, O, K.)

صَمِغَةٌ: see **صَمِغَ**: — and see also **صَمِغَانِ**.

صَمِغَةٌ: see **صَمِغَ**.

لَقِيتُ صَمِغَانِ, (Ibn-'Abbād, O, K,) and **أَبَى صَمِغَةً** (K,) *I met him whose mouth and ears and eyes and nose were discharging like the tree producing gum.* (Ibn-'Abbād, O, K.)

الصَامِغَانِ: see what next follows, in two places.

الصَامِغَانِ, (IDrd, S, O, K,) like **الصَامِغَانِ**, [q. v.,] (IDrd, O,) but the former is said by Mtr to be better known, (Har p. 618,) and **الصَامِغَانِ**, (AO, O, K,) and **الصَمِغَانِ**, (Lth, O, K,) *The two sides of the mouth, (S, O, K,) where the lips meet [and conjoin], next the شِدْقَانِ: (O, K:) or the two places where the spittle collects in the two sides of the lip; (IAqr, O, K;) called by the vulgar الصَوَارِينِ, (O in this art.,) or الصَوَارِينِ, for الصَوَارِينِ: (O and TA in art. صور:) or, as some say, [strangely,] the hinder part of the mouth. (TA.) It is said in a trad. that the صَامِغَانِ are the two places where sit the two angels [that note and record the actions of a man]: a saying enjoining the use of the سَوَاكِ. (TA.)*

لَبَنٌ مُصَمِّغٌ [app. *Milk that is gummy*; describing biestings not yet clear]. (TA voce **صُغُرُورَ**, q. v.) — And **شَاةٌ مُصَمِّغَةٌ** *بلْبِنًا* (O, TA,) in the copies of the K, erroneously, *بلْبِنًا*, (TA,) *A ewe, or she-goat, yielding fresh biestings on the first occasion of her being milked.* (O, K, TA.)

حَبْرٌ مُصَمِّغٌ *Ink made with [the addition of] صَمِغَ* [or gum]: but [J says] I know not from whom I heard this. (S.)

صمقر

For words mentioned under this head in the K, see art. **صقر**.

صمغ

صَمْلَاخُ *The interior of the ear-hole.* (K.) — And *The dirt (S, A, K) of the ear (S) [i. e.] of the ear-hole; (A, K;) and the scales that come forth therefrom; (TA;) as also صَمْلُوخُ; (S, K;) and so صَمْلَاخُ and صَمْلُوخُ: (K and TA in art. صمغ:) pl. صَمَالِيخُ. (TA.)*

صَمْلُوخُ: see above. — Also sing. of **صَمَالِيخُ** (TA) which signifies *The thin, or slender, shoots of the أصول [i. e. stems, or lower parts,] of the نَصَى (K, TA) and of the صِلَتَانِ: (TA:) or the sing. signifies the أَمْصُوحُ of the نَصَى; which is a kind of thing that is plucked therefrom, resembling a rod. (AIIn, TA.)*

صَمَالِيخُ *Thick milk, (S, K,) of a consistency resembling liver, so that it quivers.* (S.)

صَمَالِيخِي and **صَمَالِيخِي** signify the same; (ISH, K;) i. e. *Milk collected in a skin, and buried in a hole dug in the earth, and left until it becomes thick, or coagulates: (ISH, TA:) or food, and milk, having no taste. (IAqr, TA.)*

صمى

1. **صَمَى** (K,) aor. **يَضْمِي**, (TK,) inf. n. **صَمِيَانُ**, *He (a man, TK) hastened, made haste, sped, or went quickly; (K, TA;) and was light, active, or agile; this is said by Abou-Is-hāk [i. e. Zj] to be the primary signification; (TA;) as also اصمى (K.) — And صَمِيَانُ, (S, M, K,) likewise an inf. n. of which the verb is **صَمَى**, aor. as above, said of a man, (TK,) signifies [also] *The act of escaping, or getting loose or at liberty, syn. تَفَلَّتَ, (M, and so in some copies of the S, in other copies of the S and in the K تَقَلَّبَ, [but the latter I regard as a mistake, and so it is said to be in the TK,] and leaping. (S, M, K.) — صَمَى, aor. as above, (S, Msh, K,) inf. n. صَمِي, (Msh,) said of an animal that is an object of the chase, means *He died (S, Msh, K) in one's sight, (S, Msh,) or on the spot. (K.) — صَمَاهُ الْأَمْرُ, (Lth, K,) aor. as above, (TA,) The thing, or event, betided him, or befell him. (Lth, K.) — And مَا صَمَاكَ عَلَيْهِ? What incited, urged, induced, or made, thee to do it? (K, TA.)***

3. **صَامَى مَنِيَّتَهُ** *He tasted, or experienced, his destiny, or death; as also اصمأها. (M.)*

4: see 1, first sentence. — **اصمى عَلَى لَجَامِهِ**, said of a horse, *He champed his bit, (S, M, K,) and went away, or along. (S, M.) — اصمى الصَيْدَ* *He shut the chase, or game, in such a manner that it died (S, Mgh, Msh, K) in his sight, (S, Msh,) before him, (Mgh, Msh,) quickly, (Mgh,) or on the spot: (K:) accord. to Az, he killed it by means of his dog, in his sight; but it applies also to the case of killing with an arrow: (Msh, TA:) أَنْتَى is said when the chase, or game, goes out of one's sight (Mgh, Msh) after having been [seized by the dog or] hit [by the arrow], (Mgh,) and then dies, (Mgh, Msh,) so that one knows not whether it died by his dog or his arrow*

or by some accident. (Mṣb.) It is said in a trad., **كُلْ مَا أَصْبَيْتَ وَدَعْ مَا أَتَيْتَ** [Eat thou what thou hast pursued, or shot, so that it has died in thy sight, and leave what thou hast pursued, or shot, in the case of its dying out of thy sight]. (S, Mgh, Mṣb.) — And **اصمى الرميّة** He transpierced the animal that he shot at, or shot. (M.) And **اصمت القوس الرميّة** The bow sent its arrow through the animal shot. (TA.) — See also 3.

7. **انصى عليه** He darted down, or rushed, (انص, S, K, or انقص, M, [both meaning the same,]) upon him, (S, M, K,) and advanced towards him, (M,) to which Az adds, like as the hawk, or falcon, darts down (ينصى, i. e. ينقص). (TA.)

صمّان [an inf. n. used as] an epithet applied to a man, (S, M, A, &c.,) Quick, or swift: (Har p. 93: [see 1, first sentence:]) courageous; (S, M, K;) earnest, not making a false show of bravery, in the charge, or assault: (M, K;) and strong, and mature in age: (M, TA:) or the same word, (accord. to the TA,) or **صمّان**, (so in this sense accord. to a copy of the M,) one who rushes (ينصى) upon men injuriously: (M, TA:) accord. to the T, one who seizes upon men unjustly: accord. to IAqr, daring in acts of disobedience: accord. to Z, applied to a man, it signifies **نصّا** being an intensive epithet, like **نكلام** and **نقار** &c.: (TA:) the pl. of **صمّان** is **صمّان**. (Kr, M, TA.)

صمّان: see the next preceding paragraph.

صن

1. **صن**, [aor., accord. to rule, ص,] said of flesh-meat, i. q. **صل** [i. e. It was, or became, stinking]: either a dial. var. or formed by substitution. (M, TA. [See also the next paragraph.])

4. **اصن** He, or it, (a man, S, or a thing, Mṣb,) had a foul, or fetid, odour, such as is termed **صن**: (S, Mṣb, K;) so too said of a he-goat, when excited by lust. (TA.) And said of flesh-meat, [like **صن**,] It stank. (TA.) And **اصنت** **البقلة** The herb, or leguminous plant, when held in the hand, stank. (TA.) And **اصن** said of water, It became altered [for the worse]. (K.) = Also He elevated his nose, (S, K,) or his head, (ISK, TA,) from pride. (ISK, S, K.) And hence, (S,) **اصنت** said of a she-camel, She, having conceived, behaved disdainfully to the stallion. (S, K.) — And He was, or became, angry. (K.) = **اصنت** said of a she-camel, (ISh, M,) or of a mare, (A'Obeid, K,) when near to bringing forth, (A'Obeid,) Her young one struggled, or was in a state of commotion, (A'Obeid, M,) in the part bordering upon her tail [so I render **صلاها**], (A'Obeid,) or its hind leg fell [or happened to come] into that part; (M;) or her young one stuck fast in her belly, and it pushed with its head,

(ISh, K,) or with its shank and its nose, (ISh,) in the region of her anus. (ISh, K.) The epithet applied to her in this case is **مصن**: (ISh:) and the pl. is **مصنات** and **مصان**. (Az, TA.) = **اصنت** said of a woman, She became old, but having in her some remains [of vigour]: and such is termed **مصن** and **مصنة**. (M.) = **اصن** also signifies He spoke in a low, faint, gentle, or soft, manner. (TA.) = And **اصن على الامر** He persevered, or persisted, in the affair. (K.)

صن, (S, M, TA,) with fet-h, (S, TA,) accord. to the K **صن**, which is wrong, (TA,) [A kind of basket;] a thing like a covered **سلة**, in which bread is put, (S, K, TA,) and [other] food: (TA:) a large **زبيل**, like the **سلة**. (M.)

صن The urine of the **وئبر** [or hyrax *Syracus*], (S, M, TA,) in the copies of the K erroneously said to be of camels: (TA:) it is inspissated for medicines; (M, TA;) and is very fetid. (TA.) **صن الوئبر** is also a term applied to *Small, round, flattened cakes, (أقراص), which are brought from El-Yemen to El-Hijaz, found there in caves; having the property of dissolving tumours, applied as a plaster with honey: mentioned by the hakeem Dawood. (TA.) = Also, (M, TA,) thus, without the art., but written by Az and J with it, i. e. **الصن**, as in the K, (TA,) One of the days called **أيام العجوز**; (S, M, K;) said to be the first of those days. (M. [See art. **عجز**.])*

صنة i. q. **صفة** [q. v.] as signifying A **سفرة**, or a thing like the **سفرة**. (M in art. **صب**.)

صنة: see the next paragraph.

صنان A stink, or stench; (M, Mṣb;) whether of the armpit or otherwise: (Mṣb:) or, (S, K,) as also **صفة**, (K,) the stink, or stench, of the armpit, (S, K,) and of the creases of the body when they are in a corrupt state: and the former is likewise applied to the odour of the he-goat when excited by lust: (TA:) and it signifies also, (TA,) or as some say, (M,) a sweet odour. (M, TA.)

صنان A courageous man. (K.)

أصن A man feigning himself unmindful, inadvertent, or heedless. (K.)

مصن A man having a foul, or fetid, odour, such as is termed **صنان**; fem. with ة: and likewise applied to a he-goat when excited by lust. (TA.) = And Elevating the nose, (S, M, TA,) or the head, (AA, TA,) from pride, (AA, S, M, TA,) or from anger. (M.) So in a verse cited in art. **خفض**. (S.) — And **مصن غضبا** Full of anger. (Aṣ, S.) = See also 4, latter part, in two places. = Also Silent. (TA.) = And **المصن** signifies The serpent that, when it bites, kills on the spot: one says, **وماه الله بالمصن الممكت** [May God smite him with the silencing serpent that kills on the spot whomsoever it bites]. (IKh, TA.)

صنب

صناب A sauce made of mustard (S, M, A, K) and raisins. (S, A, K.) = And Long in the back and belly; as also **صنابة**: (IAqr, O, K:) and so each with س. (IAqr, O.)

صنابة: see what immediately precedes.

صنابي, applied to a horse (M, A, TA) or similar beast, (M, TA,) or to a hackney, (TA,) and to a camel, (M, TA,) Of a colour between redness and yellowness, (M, A, K, TA,) with abundance of hair, and of fur: (TA:) or of a bay, or dark bay, or brown, colour; syn. **كبيث**: (S, O, K:) or of a sorrel colour; syn. **أشقر**: (K:) or of this last colour having some white hairs intermixed therewith: (S, O, TA:) so called because his colour resembles the sauce termed **صناب** (TA:) being a rel. noun from **صناب**. (S, O, TA.)

مصنّب Addicted to, or fond of, eating the sauce termed **صناب**. (IAqr, O, K.)

صنبر

Q. 1. **صنبر التخلّة** The palm-tree became solitary, or apart from others: (M:) or became slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit. (M, K.) And **صنبر أسفل التخلّة** The lower part of the palm-tree became slender, and stripped of the external parts [or of the stumps of the branches]. (AO, and S in art. **صبر**, and TA.)

صنبر, (K, TA,) or **صنبر**, (O,) [both probably correct,] Anything slender and weak, (O, K, TA,) of animals and of trees [&c.]: (O, TA:) [the reg. pl. of the former is **صنابر**: and hence, app.,] — **صنابر** signifies Slender arrows; (T, M;) accord. to IAqr: [ISd says,] I have not found it save on his authority; and he has not mentioned a sing. thereof: (M:) [but] accord. to the T, they are so called as being likened to the **صنابر** [a pl. of **صنبر**] of the palm-tree: (TA:) occurring in this sense in a verse cited voce **ذلة**. (IAqr, T, M.)

صنبر, and **صنبر**, and **الصنبر**: see **صنبر**.

صنبرة Ground that has become rough by reason of urine and of dung, or compacted dung, of oxen or sheep &c., (K, TA,) and the like. (TA.) — **بصنبرته** and **بصنبرته** and **أخذت الشيء بصنبرته** [which last is evidently, I think, a mistranscription for **بصنوبره**] is a saying mentioned by Ibn-'Abbād as meaning I took the thing altogether. (O.)

صنبر, (S, in art. **صبر**, M, O, K,) originally **صنبر**, (O,) Cold, as a subst.; (M, O;) as also **صنبر**: (O:) or cold clouds: (IDrd, O:) or a cold wind (M, K) with mist or clouds: (M:) occurring in a verse of Tarafah with **كسر** to the ب: (M:) [see also **صنبر**:] or **صنبر**, occurring in that verse, signifies the intense cold of winter; (S in art. **صبر**;) as also **صنابر**, (S, K,) of which the

sing. is **صُنْبُورٌ**. (TA.) On the expression of **تَارَافَهُ**, **جَمِينَ فَاحَ الصَّنْبَرِ**, [when the cold wind, with mist, rises,] ending a verse, IJ says that the poet means **الصَّنْبَرِ**; but requiring to make the **ب** movent, he transfers to it the final vowel, as in the phrases **هَذَا بَكَرٌ** and **مَرَّتْ بِكَرٍ**: he should therefore have said **الصَّنْبَرِ**; but regarding the expression as meaning **جَمِينَ فَاحَ الصَّنْبَرِ**, he makes the **ب** to be with **kcsr**, as though he transferred to it the **kscrh** of the **ر**: this, he adds, is more probable than the opinion that the change is merely one of poetic necessity. (M.) For this last reason, another poet uses the word with tesldeed to the **ن** and **ر**, and with **kcsr** to the **ب**; saying,

- نَطْعِمُ الشَّحْمَ وَالسَّيْفَىٰ ۖ
- مَحْضٌ فِي الصَّنْبَرِ وَالضَّرَادِ

[We give to eat fat and the hump of the camel, and we give to drink pure milk, in the time of cold wind and chill mist]. (K.) — Also **الصَّنْبَرِ**, (M, K,) or **الصَّنْبَرِ**, (as in two copies of the **س** in art. **صبر**), and **صَنْبَرٌ**, [without the article **ال**, occurring in a verse of which the metre requires it to be thus written, with tesldeed to the **ن**] (TA.) One, (**س**), namely, the second, (M, K,) of the days called **أَيَّامُ الْعَجُوزِ** (**س**, M, K: [see **عَجُوزٌ**]): **الصَّنْبَرِ** [or **الصَّنْبَرِ**] and **الصَّنْبَرِ** may have the same meaning, [or meanings, or may both be applied to the day above mentioned, for the application of **صَنْبَرٌ** to that day is certain;] poetic necessity requiring the **ب** to be movent. (**س**). — **صَنْبَرٌ** has also two contr. significations, namely, *Hot*: and *cold*: accord. to Th, on the authority of IAg. (M.) You say **صَنْبَرٌ** غَدَاةَ صَنْبَرٍ (M,) or **صَنْبَرٍ** (K,) and **صَنْبَرٌ** (as in a copy of the M,) or **صَنْبَرٍ** (K,) A cold morning: (M, K:) and a hot morning. (K.)

صَنْبُورٌ A solitary palm-tree, apart from others, (AO, **س** in art. **صبر**, and M, A in art. **صبر**, and K,) the lower part of which becomes slender, (**س** and A in art. **صبر**), and stripped of the external parts [or the stumps of the branches]: (**س** ubi suprâ:) and a palm-tree slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit; (M, K:) as also **صَنْبُورَةٌ**: (M:) and a palm-tree that comes forth from the root, or lower part, of another palm-tree, without being planted: (M:) or a little palm-tree that does not grow from its mother-tree: (Ibn-Sim'an:) and the lowest part of a palm-tree, (AHn, Ibn-Sim'an, M, K,) from which the roots branch off: (AHn, M:) and branches that come forth from the lowest part of a palm-tree: (M, K:) or a branch that comes forth from the trunk of a palm-tree, not from the ground: this is [said to be] the original signification: (T, TA:) or branches that come forth from the trunk of a palm-tree, not having their roots in the ground: such branches weaken the mother-tree, which is cured by pulling them off: the pl. is **صَنْبِيرٌ** (IAgr) and **صَنْبِيرٌ**: (T, TA:) and the **صَنْبِيرِ** are also called **رَوَاكِبٌ** and **عَقَانٌ**. (Ibn-Sim'an.) — Hence, (A,) applied to a man, *Solitary*; *lonely*: (IAgr:) or *solitary*,

or *lonely, without offspring and without brother*: (**س**, A:) or *solitary, weak, vile, or ignominious, having no family nor offspring nor assistant*: (M, K:) or *having no offspring, nor kinsfolk or near relations, nor assistant, whether of strangers or relations*: and *weak*: (IAgr:) and *mean, or ignoble*. (M, K.) See also **صَنْبَرٌ**. And A young, or little, (K,) or *weak*, (TA,) boy, or child. (K, TA.) It was applied as an epithet to Mohammad, by the unbelievers, as also [its dim.] **صَنْبِيرٌ**, (M, TA,) or they called him **صَنْبُورٌ**, (O,) meaning that he had no offspring nor brother, so that, when he should die, his name would be lost; (M, TA;) likening him to a [solitary] palm-tree, of which the lower part had become slender, and the branches few, and which had become dry; (AO;) or to a branch growing from the trunk of a palm-tree. (TA.) — The tube, or pipe, that is in the [hind of leathern vessel, or bag, for water, called] **إِدَاوَةٌ** of iron, (**س**, M, A, K,) or of lead, (**س**, M, K,) or brass, (A,) or of other material, (K,) from which one drinks. (**س**, M, A, K.) — The [aperture called] **مُتْعَبٌ** of a watering-trough or tank [from which the water runs out]: (**س**, M, K:) or the hole, or perforation, thereof, from which the water issues when it is washed. (M, K.) — The pipe of copper or brass by which the water runs from one tank to another in a bath. (Mgh.) — And The mouth of a **قَنَاةٌ** [or water-pipe]. (M, K.) — Also A cold wind: and a hot wind. (O, K.) See also **صَنْبَرٌ**. — And A calamity, or misfortune. (O, K.)

صَنْبُورَةٌ: see **صَنْبُورٌ**, first sentence.

صَنْبَرٌ and **صَنْبُورٌ**: — **صَنْبَرٌ**: see **صَنْبَرٌ**.

صَنْبُورٌ [The pine tree;] a certain kind of tree, (**س** in art. **صبر**, M, Mgh, Msh, K,) well known, from which, (Msh,) or from the roots of which, (Mgh,) **زَيْتٌ** [i. e. pitch] is obtained, (Mgh, Msh,) green in winter and summer, (M,) the fruit of which is like small **لُوزٌ** [i. e. almonds, but this is app. a mistranscription], and the leaves whereof are [of the kind called] **هَذَبٌ** [q. v.]: (Mgh:) or the fruit [i. e. the cone] (**س**, M, K) of that tree, (**س**), [i. e.] of the **أَرْزٌ**; (M, K;) the trees being called **أَرْزٌ**: (M:) A'Obeid says that it signifies the fruit of the **أَرْزَةِ**, and that the tree is called **صَنْبُورَةٌ** [which is the n. un.] on account of its fruit. (TA.) — See also **صَنْبَرَةٌ**.

صَنْبُورَةٌ [n. un. of **صَنْبُورٌ**, q. v. = And] The middle of anything. (O.)

الظِّلُّ الصَّنُوبَرِيُّ The cone-shaped shade of the earth, on entering which the moon becomes eclipsed.]

صَنْبِيرٌ dim. of **صَنْبُورٌ**, q. v. (M, TA.)

نَخْلَةٌ مُصْنَبِرَةٌ A palm-tree that produces branches from its trunk: such branches spoil it; for they take the nourishment from the mother-tree, and weaken it. (Abou-Sa'eed, TA.)

صنج

صَنْجٌ [A cymbal;] a thing made of brass,

[having its fellow of the same kind,] one of which was struck with the other; (**س**, Mgh, Msh, K;) of a round form: (Mgh, Msh:) such was the instrument of this name known to the Arabs: (**س**, Mgh:) its use was disapproved: (Mgh:) pl. **صَنُوجٌ**: which was also applied by the Arabs to the small round things inserted in the hoop of the tambourine (Mgh, L,* Msh) and the like, (L,) of brass, or copper: (Msh:) an arabicized word (**س**, Mgh, Msh) [app. from the Pers. **سَنَج** or **سَنَج**].

— Also A certain stringed instrument [of music]; (**س**, Mgh, Msh, K;) [app. the kind of harp called by the Persians **جَنَك**, and by the modern Arabs **جُنْد**, figured in Note 26 to Ch. iii. of my Translation of the Thousand and One Nights;] an instrument peculiar to the 'Ajam; (**س**, Mgh, Msh;) but the Arabs sometimes applied the name of **صَنْج** to this latter instrument: (L:) also an arabicized word when thus applied. (**س**, Mgh, Msh, K.) — **صَنْجُ الْجِنِّ** signifies **صَوْتُهَا** [app. meaning The clamour of the Jinn, or Genii; or their raising of their voices in singing]: a phrase used [in this sense] in a verse of El-Kutamee. (TA.)

صَنْجَةُ الْمِيزَانِ: see **سَنْجَةٌ**: its pl. is **صَنْجَاتٌ** (Mgh) [and app. also **صَنْج**, like **سَنْج**].

صَنَّاجٌ A player with [or upon] the **صَنْج**, meaning [the cymbal, and also] the stringed instrument so called: and in like manner **صَنَّاجَةٌ**: (L:) but this latter has an intensive signification [meaning an excellent player with, or upon, the **صَنْج**]: (Har p. 617:) and signifies also a woman having [or playing with] a **صَنْج**, as in a verse cited voce **جَدَا** in art. **جدو** [where it evidently means a female player with cymbals]. (L.)

صَنَّاجَةٌ: see the next preceding paragraph. — **صَنَّاجَةُ الْجَيْشِ** means † The singer of the army: — and also † The well-known **بَطَلٌ** [or man of courage or valour] (Har p. 617.) — **أَشْهَاءُ بَنِي كَيْسٍ**, (L, K,) also called **أَشْهَاءُ بَكْرِ**, (L,) used to be called **صَنَّاجَةُ الْعَرَبِ** because of the excellence of his poetry, (L, K,) or because his poetry was much sung. (Har ubi suprâ.)

سند

صِنْدٌ: see what follows, in three places.

صِنْدِيدٌ A courageous lord or chief; (**س**, L, K;) as also **صِنْدُورٌ**: (K:) or a great, or big, and courageous, lord or chief: (A:) or a great, or big, and courageous, king: (M:) or the former, (Aq, IAgr, L,) or † the latter, (K,) a noble lord or chief: (Aq, L, K:) or a liberal, bountiful, munificent, or generous, lord or chief: or a clement, or forbearing, lord or chief: (IAgr, L, K:) a defender of an army: (IAgr, L:) **جَمَاعَةُ الْعَسْكَرِ**, by which the pl. **الصَّنَادِيدُ** is expl. in the K, is a mistake for **حَمَاةُ الْعَسْكَرِ**, the words used by IAgr: (TA:) a nobleman: a great man: (L:) or a great chief: (Kf:) one who presides over a people and their affairs of importance and things in general: or a lord, or chief, eminent among his people, possessing the qualities of courage and liberality or

munificence or generosity, who overcomes those that act with hostility and opposition towards him: (MF:) pl. صُنَادِيد. (IAqr, A, L.) Accord. to some, the ن is augmentative; and the word is derived from الصَّد, "the act of turning away;" and seems to have been formed to denote an intensive signification. (MF.) Also Overcoming, (K, TA,) and great. (TA.) دَاءُ الصَّنَادِيدِ is The disease called الجَنْبُ. (T in art. جَنْب.) — Also A calamity; a misfortune; or a great, or formidable, event: (TA:) pl. as above. (S, M, A, K.) Hence the saying of El-Hasan, نَعُوذُ بِاللَّهِ مِنْ صُنَادِيدِ الْقَدَرِ We seek protection by God from the calamities, &c., of destiny: (S, M:) or from its great and overpowering afflictions. (L.) — Also, (accord. to the TA,) or صُنْدُوز, (accord. to the K,) An isolated ledge of a mountain. (K, TA.) — رِيحٌ صُنْدُوزٌ Violent wind. (A, K.) — بُرْدٌ صُنْدُوزٌ Vehement, or intense, cold. (A, K.) — One says, مَرَّتْ عَلَيْنَا صُنَادِيدٌ Times of intense cold befell us. (A.) [See also another ex. voce صَخْدَانُ.] — And حَرٌّ صُنْدُوزٌ Vehement, or intense, heat. (A.) One says الصَّنَادِيدُ الصُّنْدُوزِي (Th, M, L,) or الصَّنَادِيدُ (A, K,) A day of vehement, or intense, heat. (Th, M, A, L, K.) — غَيْثٌ صُنْدُوزٌ Rain consisting of large drops: (S, K:) or that falls in large quantity: pl. غُيُوثٌ صُنَادِيدٌ. (A.) And one says, رَمَتِ السَّمَاءُ بِصُنَادِيدِ الْبَرَدِ The sky cast down large hail-stones. (A.) — الصَّنَادِيدُ مِنَ السَّحَابِ † Great clouds: (M:) or clouds that pour forth much rain, in large drops. (L.)

صندق

صُنْدُوقٌ (S and Mgh in art. صدق, and K in a separate art.,) thus, with ص, accord. to Isk, (S,) and صُنْدُوقٌ (K,) or the latter is vulgar, (Mgh,) [A chest, coffer, or trunk: strangely expl. in the TA as meaning a جَوَالِقُ:] and صُنْدُوقٌ and زُنْدُوقٌ are dial. vars. thereof: (K:) pl. صُنَادِيْقُ. (S, Mgh, K.)

صُنَادِيْقِي A maker of صُنَادِيْقُ [or chests, coffers, or trunks]. (TA.)

صندل

Q. 1. صُنْدَلٌ, said of a camel, (IAqr, M, O, K,) and of an ass, (K,) He was big in the head, (IAqr, M, O, K,) and hard, or strong, or hardy, and large. (K.)

Q. 2. تَصَنَّدَلٌ He exerted himself in amatory conversation or dalliance with women. (Ibn-'Abbād, O, K.) — And He wore what is termed the صُنْدَلُ, a thing resembling the boot, with nails in the sole. (Mgh.)

صُنْدَلٌ, applied to an ass, (T, TA,) or to a camel, (S, O,) or to both, as also صُنَادِلٌ (M, K,) Big in the head: (S, O:) or strong in make, big in the head: (T, TA:) or large, strong, big in the head: (M:) or big in the head, and hard, or strong, or hardy, and large: (K:) or accord. to IDrd, † صُنَادِلٌ, applied to a camel, signifies

hard, or strong, or hardy: (O:) the pl^l of the former [or of each] is صُنَادِلٌ. (S, O.) — Also, i. e. صُنْدَلٌ, A species of trees, (S, O, Mgh,) or a kind of wood, (M, K,) well known, (Mgh,) of sweet odour, (S, M, O,) and of several sorts: (TA;) [i. e. sandal-wood:] the best of which is the red, or the white, (K, TA,) or the yellow; (TA;) a discutient of tumours, beneficial as a remedy for palpitation and for the headache and for weakness of the hot stomach and for fevers: (K, TA:) the infusion of its sandalwood and the continual smelling of it weaken the venereal faculty. (TA.) — It is also a Pers. word (كَلِمَةٌ أَصْحَابِيَّةٌ) [or rather an arabicized word from the Pers. صُنْدَلٌ] signifying A thing resembling the boot (الخُفُّ), in the sole of which are nails: pl. صُنَادِلٌ. (Mgh.)

صُنْدَلَانِي q. v. صُنْدَلَانِي. (O, K.) See the latter, in art. صدل.

صُنَادِلٌ: see صُنْدَلٌ, above, in two places.

صنر

صُنَارٌ, as some say, or صُنَّارٌ (M,) or both, but the former is the more common, (K,) The kind of tree called ذَلَبٌ [i. e. the plane-tree]: (AHn, M, K:) n. un. with ة: (AHn, M:) a Pers. word, introduced into the Arabic language; (Lth, AHn, M;) or arabicized, from [the Pers.] چنار. (K.)

صُنَّارٌ (K,) or صُنَّارَةٌ (S, O, M,) or the latter is not allowable, (TA,) The head of a spindle; (S, O, K;) i. e. (S) the crooked, (S,) or slender, (M,) or slender and crooked, (TA,) piece of iron (S, M, TA) that is in the head of the spindle: (M, TA:) or, accord. to Lth, the latter signifies a woman's spindle; and is a foreign word introduced into the Arabic language. (TA.) — See also صُنَّارٌ.

صُنَّورٌ A niggardly man, of evil disposition: (T, O, K:) mentioned by IAqr. (T, O.) [See also صُنَّارَةٌ.]

صُنَّارَةٌ: see the next paragraph.

صُنَّارَةٌ: see صُنَّارٌ. — Also The handle of the [kind of shield called] حَجَفَةٌ: (S, K:) pl. صُنَّانِيْرُ. (K.) — And The ear: (S, M, K:) of the dial. of El-Yemen. (S, M.) — Also A man evil in disposition; (M, K;) on the authority of IAqr; (M;) as also صُنَّارَةٌ (M, K;) on the authority of Kr: Abou-'Alce says that the former has this meaning; but it is not of the form of words mentioned in the Book [of Sb], because [it is said that] this form does not occur as an epithet. (M.) And the former, (K, TA,) accord. to IAqr, (TA,) Bad in respect of أَدَبٌ [or discipline of the mind and manners, &c.], even though eminent, or celebrated, or well known: (K, TA:) pl. as above. (TA.)

صنط

صُنْطٌ, thus pronounced by the people of Egypt, (TA,) a dial. var. of سُنْطٌ, q. v. (K.)

صنع

1. صَنَعَ الشَّيْءَ, aor. صَنَعَ, inf. n. صَنَعَ and صَنَعٌ, He made, wrought, manufactured, fabricated, or constructed, the thing; syn. عَمِلَهُ. (K:) [or he made it, &c., skilfully, or well; for] الصَّنْعُ signifies إِجَادَةُ الْفِعْلِ; and every صَنَعٌ is a فِعْلٌ, but every فِعْلٌ is not a صَنَعٌ; and it is not predicated of [irrational] animals [unless tropically, (see الأَصْنَعُ)] nor of inanimate things, like as الْفِعْلُ is. (Er-Rāghib, TA.) — [Hence,] صَنَعَ signifies also † [He fabricated speech or a saying or sentence or the like:] he forged a word; and poetry, عَلَى فُلَانٍ in the name of such a one. (Mz, 8th نوع.) — And صَنَعَ, inf. n. صَنَعَ [and صَنَعٌ] and صَنِيعٌ [with the objective complement understood,] He worked, or wrought; he practised, or exercised, an art, a craft, or a manufacture. (MA.) — And صَنَعَ إِلَيْهِ مَعْرُوفًا (S, O, K,) aor. as above, (K,) inf. n. صَنَعَ, with damm, He did to him a benefit, favour, or kind act: and صَنَعَ بِهِ ضَرِيرًا he did to him an evil, or a foul, deed: syn. فَعَلَهُ. (S, O, K:) and one says also [in the former of these two senses], اصْطَنَعَ † عِنْدَهُ ضَرِيرَةً (S, Mgh, K;) syn. اتَّخَذَهَا. (K;) or أَحْسَنَ إِلَيْهِ. (Mgh.) The saying مَا صَنَعْتَ وَأَبَاكَ means مَعَ أَبِيكَ [i. e. What didst thou together with thy father?]. (S.) The saying of the Prophet, إِذَا تَرْتَسَّخِي فَأَصْنَعِي مَا شِئْتِ [If thou be not ashamed, do what thou wilt,] is said to be an instance of an imperative phrase of which the meaning is predicative; i. e. it is as though he said, he who is not ashamed does what he will: (O, L, TA:) and other explanations of it are mentioned in the O and L: (TA:) [but] this is held by A'Obeid to be the right meaning. (L.) In the phrase صَنَعَ اللَّهُ, in the Qur [xxvii. 90, which may be rendered By the doing of God], صَنَعَ is in the accus. case as an inf. n.: but one may read it in the nom. case, meaning ذِكْرٌ to be understood before it. (Zj, O, TA.) One says also, صَنِيعَ اللَّهِ and مَا أَحْسَنَ صَنَعَ اللَّهِ عِنْدَكَ [How good is the doing of God with thee, or at thine abode!]. (K.) — And صَنَعْتُ فَرَسِي, inf. n. صَنَعَ and صَنْعَةٌ, † I tended well my horse; or took good care of him; (S, O, K, TA;) supplied him with fodder, and fattened him: and صَنَعَ جَارِيَتَهُ † he reared, or nourished, his girl, or young woman: (TA:) and صَنَعَتِ الْجَارِيَةَ † the girl, or young woman, was treated [or nourished] well, so that she became fat; as also صَنَعْتُ, inf. n. تَصْنِيعٌ. (K, TA:) or you say اصْصَعِ الْفَرَسَ, (so accord. to my MS. copy of the K,) or اصْصَعِ الْفَرَسَ, (so accord. to other copies of the K, and in the O, [in the CK اصْصَعِ الْفَرَسَ]) without tesbdeed; [which seems to indicate that the right reading is صَنَعَ, agreeably with the reading in my MS. copy of the K which gives the imperative form; though it is stated in the TA that اصْصَعِ الْفَرَسَ is said by IKt to be a dial. var. of صَنْعَةٌ;] (O, K;) and الْجَارِيَةَ † صَنَعَ,

with *teshdeed*, meaning *he treated* [or *nourished*] *well the girl, or young woman, and fattened her*; (O, K; [in my MS. copy of the *ك* صَنِيعَ الْجَارِيَةِ];) because the *صَنِيع* of the girl, or young woman, is by means of many things, and by careful tending: (O, K;) so says Lth: (O;) but Az says that by other, or others, than Lth, it is allowed to say *صَنِيعَ جَارِيَتِهِ*, without *teshdeed*: and hence the phrase in the *Kur* [xx. 40.], *وَلَتُصْنَعِ عَلَى عَيْنِي*, (TA,) meaning † [And this I did] *that thou mightest be reared and nourished in my sight*; (O, TA;) for which some read *وَلَتُصْنَعِ*, as an imperative; and some, *وَلَتُصْنَعِ*, meaning *and that thou mightest work in my sight*, (Ksh, Bd,) lest thou shouldst do so contrary to my command. (Bd.) You say likewise, of a woman, *صَنَعَتْ نَفْسَهَا*: see 5. And you say also *أَصْطَنَعْتَهُ*, meaning † *I reared him*; and *educated, disciplined, or trained, him well*. (S, O, K, TA.) — Accord. to IDr, *صَنِيع*, inf. n. *صَنِيعَ*, signifies *He was, or became, skilled, or skilful*: but IB says that *صَنِيعَ* has not been heard. (TA.)

2: see 1, latter half, in two places.

3. *مُصَانَعَةٌ* primarily signifies *The doing to one a thing in order that he may do another thing to the doer of the former thing*. (TA.) — Hence, (TA,) † *The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; and endeavouring to conciliate*. (O, K, TA.) Or this is from the last of the following significations. (TA.) You say *صَانَعَهُ* † *He treated him with gentleness, or blandishment; &c.* (O, TA.) And † *He acted hypocritically with him*. (TA.) And *صَانَعَهُ عَنِ الشَّيْءِ* † *He strove, or endeavoured, to turn him from the thing by deceit, or guile*. (TA.) — And hence, (A, TA,) or from the last signification in this paragraph, (TA,) † *The act of bribing*. (S, O, Mgh, K, TA.) One says, *صَانَعَ الْوَالِي* † *He bribed [the prefect, ruler, judge, or the like]*. (TA.) And *صَانَعَهُ بِالْمَالِ* † *He bribed him with property, wealth, or money*. (Mgh, TA.) And it is said in a prov., *مَنْ صَانَعَ بِالْمَالِ لَمْ يَحْشَرْ مَنْ طَلَبَ الْحَاجَةَ* † [He who bribes with property is not ashamed of demanding the thing wanted]. (S, O, TA.) — Also † *A horse's not putting forth, or giving, the whole of his strength in going; reserving somewhat thereof*: one says, *يُصَانَعُكَ بِمَنْزِلِهِ سِيرَةً* † [He keeps back from thee somewhat by the manner in which he exerts his power of going]. (O, K, TA.)

4. *اصنع* *He* (a man, O) *aided, or assisted, another*. (O, K.) And accord. to Ibn-'Abbád, followed in the O and TS and K, one says also, *اصنع الآخرق*, meaning *The unskilful learned, and did soundly, thoroughly, skilfully, or well*: but this is a mistake, occasioned by his deeming dubious, or obscure, a passage in the *Nawádir* of IAqr, where the latter says that *اصنع الرجل* means *أَعَانَ الْآخَرَ* [i. e. *The man aided, or assisted, the unskilful*]. (TA.) — *اصنع الفرس*: see 1, latter half. [Freytag states, as on the authority of the K, that *أَصْنَعُ*, said of a horse,

signifies “Non omnibus viribus usus cucurrit, sed ita tamen ut eques eo contentus esset” (which is nearly the same as a signification of *صَانَعُ* likewise mentioned by him): but this is a mistake.]

5. *تَصْنَعُ* signifies *The affecting a goodly way, mode, or manner, of acting, or conduct, or the like*; (S, O, K, TA; [الَصْنُوتُ in the CK is a mis-transcription for *الَصْنُوتُ*;]) and the *making a show thereof*; (TA;) and the *adorning oneself* (K, TA) thereby, while internally unsound in the grounds of pretension to respect. (TA.) And *تَصْنَعَتْ*, said of a woman, means *صَنَعَتْ نَفْسَهَا* [She cultivated and improved her person, so as to render herself comely, by art, and good nurture]: (S, O;) or *she adorned, or embellished, herself*. (PS.)

8: see 1, former half. — Accord. to Er-Rághib, *إِصْطِنَاعُ* signifies *The exceeding the usual, or ordinary, bounds, or degree, in putting a thing into a good, sound, right, or proper, state*. (TA.) — And hence, he says, the phrase in the *Kur* [xx. 43], *وَأَصْطَنَعْتُكَ لِنَفْسِي*, which means † *And I have chosen thee [for myself] to establish my evidence and to serve as my spokesman between me and my creatures so that thy doing thus shall be as though I did it*: (TA;) or it means *I have reared thee*, (Az, TA,) or *I have chosen thee*, (O, K, TA,) [for myself] for a special affair which I require thee to accomplish in a sufficient manner, (Az, O, K, TA,) concerning Pharaoh and his forces. (Az, TA.) See also 1, last sentence but one. — One says also, *إِصْطَنَعَ خَاتَمًا* *He ordered that a signet-ring should be made for him*. (O, K.) [See also 10.] — And *اصْطَنَعُهُ* [in which the pronoun seems to refer to *رِزْقٌ* i. e. sustenance, &c.,] also signifies *قَدَّمَهُ* [app. meaning *He offered it*]. (TA.) — And *اصْطَنَعَ* [alone, for *مُصْنَعَةٌ*], † *He made, or prepared, a repast, feast, or banquet, to which to invite friends*. (O, K, TA.) And † *He prepared food to be dispensed in the way, or cause, of God*. (O and TA, from a trad.; mentioned also in the CK, but not in other copies of the K.)

10. *استصنعه*, accord. to the O, signifies *He asked for it to be made for him*: accord. to the L, *استصنع الشيء* signifies *he invited, or he induced, or caused (دَعَا) [another] to make the thing*. (TA.) In the saying of Es-Sarakhssee, *اِسْتَصْنَعَ عِنْدَ الرَّجُلِ قَلَنْسُوَةً* [app. meaning *He asked, or desired, the man to make for him a قلنسوة* (q. v.)], *عِنْدَ* is redundant. (Mgh.) [See also 8.]

صَنِيعَ: see *صَنِيعَ*, in two places. — Also, and *صَوْنَعٌ*, *A certain small creeping thing, or insect, (دَوْبَةٌ), or a flying thing (طَائِرٌ)*: (K, TA;) mentioned by Sgh: (TA;) also written in the K (in art. *ضَعَعَ*) *صَوْنَعٌ* and *صَوْنَعٌ*: in one case or the other mistranscribed. (TA in art. *ضَعَعَ*.)

صَنِيعٌ an inf. n. of *صَنِيعَ* [q. v.] (S, K, &c.) — And *رِزْقٌ* [Sustenance, &c.]. (TA.) — See also *صَنِيعَ*, in two places.

صَنِيعٌ *A tailor*: (O, K;) or one who is *gentle, delicate, or skilful*, (رَفِيقٌ, O,) or *thin, fine, or delicate*, (رَفِيقٌ, so in the copies of the K,) or *slender, or small*, (رَفِيقٌ, so in the TA,) [of which readings that in the O is app. the right,] in respect of the hands. (O, K.) See also *صَنِيعَ*, in five places. — Also *أَصْنَعَةٌ* of water; (O, K, TA;) i. e. *a piece of wood* [app. *a plank or board*] by means of which water is confined, and retained for a while: (TA;) pl. *أَصْنَاعٌ*: (O, K;) [but this explanation in the TA seems to have been founded upon a statement there made, that Az heard the Arabs call *أَحْبَاسَ* of water *أَصْنَاعَ*; (sec *جَبَسَ*, of which *أَحْبَاسَ* is the pl.;) for I do not find *أَصْنَعَةٌ* thus expl. in any lexicon except the TA:] and *صَنَاعَةٌ*, with *teshdeed*, and *صَنَاعٌ*, (O, K,) like *سَحَابٌ*, (K,) accord. to Lth, (O,) signify *pieces of wood* [or *planks or boards*] put together in water, to confine the water, and retain it for a while; (O, K;) like the *حِجَابَةُ* [q. v.]. (O.) — See also *مُصْنَعَةٌ*, in two senses. — Also *A manufactured thing* (K, TA) of any kind, (TA,) such as a *سُقْرَةٌ* [q. v.], (K, TA,) fr. (TA.) — And † *A garment*. (Ibn-'Abbád, O, K, TA.) You say, *رَأَيْتُ عَلَيْهِ صِنَاعًا جَدِيدًا* † [I saw upon him a goodly garment]. (Ibn-'Abbád, O, TA.) — And † *A turban*. (IAqr, O, K, TA.) — And The [iron instrument with which flesh-meat is roasted, called] *سَقُودٌ*. (O, TS, K.) El-Marrár El-Fak'asee says, describing camels,

• وَجَاءَتْ رُكْبَانَهَا كَالشَّرُوبِ •
• وَبَاتَتْهَا مِثْلُ صَنِيعِ الشَّوَاءِ •

[And they came, their riders being like drinkers, or drunkards, and their driver like the *سَقُودُ* of roasted flesh-meat]. (O.) In the L, *السود* is put in the place of *السقود*; and after citing the verse above, [and app. reading *مِثْلُ*, regarding it as relating to the camels,] the author says that the poet means, *سُودُ الْأَلْوَانِ*. (TA.) — And *Roasted flesh-meat* [itself]; syn. *شَوَاءٌ*. (So in copies of the K. [SM says that the right reading, as the explanation of *الصَنِيعَ* in this instance, is *الشَّوَاءُ*; and cites IAqr as saying *الصَنِيعُ الشَّوَاءُ نَفْسُهُ*: but I think that the right reading is indicated by the addition *نَفْسُهُ* to be *الشَّوَاءُ*; and that IAqr gives this signification after mentioning that which here next precedes it.]

رَجُلٌ صَنِيعٌ الْيَدَيْنِ, (Mgh, L, Mgh,) and *صَنِيعُ الْيَدِ*, (Th, TA,) and *صَنِيعٌ* (S, O, K,) and *صَنِيعٌ الْيَدَيْنِ*, (TA,) and *صَنِيعٌ الْيَدِ*, (IB, TA,) and Sh is related to have said, *رَجُلٌ صَنِيعٌ*, (TA,) and *صَنِيعٌ الْيَدَيْنِ*, (S, O, K,) and *صَنِيعٌ الْيَدِ*, (TA,) and *صَنِيعٌ الْيَدِ*, (K,) and *صَنِيعٌ الْيَدَيْنِ*, but not *صَنِيعٌ* alone when applied to a male, (TA,) *A man skilful in the work of the hands or hand*: (S, Mgh, O, Mgh, K, TA;) and a company of men you term *قَوْمٌ صَنِيعٌ* and *صَنِيعٌ*

(TA in the present art.) meaning *Having no feathers upon it, [and having in it no place exhibiting skilful workmanship, neither the feathers being of use to it] nor the binding around with sinews.* (TA in art. ريش.) — See also what here follows.

مَصْنَعَةٌ (S, Mgh, O, Mṣb, K) and مَصْنَعَةٌ (S, O, K) and مَصْنَعٌ (O, Mṣb, K) [A kind of tank, or reservoir, for rain-water; i. e.] a thing like a حَوْضٌ (S, Mgh, O, K, TA,) or like a صَبْرِيحٌ (Mṣb, TA) and a بَرْكَةٌ (Mṣb,) that is made, or constructed, (Mgh, Mṣb,) for collecting the water of the rain: (S, Mgh, O, Mṣb, K, TA:) pl. مَصَانِعُ (O, Mṣb, K, TA,) a pl. of all the three words above, expl. by Aṣ as meaning excavations which people make for the rain-water, which they fill therewith, and from which they drink; and مَصَانِعُ is another pl. of مَصْنَعَةٌ, the ي being inserted by poetic license; or it may be pl. of مَصْنُوعٌ or مَصْنُوعَةٌ: and مَصْنَعٌ [in like manner] signifies a حَوْضٌ or a thing like a صَبْرِيحٌ: and مَصْنُوعٌ is said to be a pl. thereof: (TA:) or مَصْنُوعٌ signifies a watering-trough, or tank, made for the rain-water, and not cased with baked bricks; and its pl. is أَصْنَاعٌ. (TA voce بَرْكَةٌ.) See also مَصْنَعٌ, in two places. — [The pl.] مَصَانِعُ signifies also *Constructions such as قُصُور [or pavilions, &c.],* (O, K,) and *fortresses;* (S, O, K;) and مَصْنَعٌ also signifies a *fortress:* and the former, wells also. (TA.) And *Towns, or villages,* are thus called, (O, K,) by the Arabs, accord. to Aṣ: sing. مَصْنَعَةٌ: (O, TA:) one says, هُوَ مِنْ أَهْلِ مَصْنَعَةٍ, meaning *He is of the people of the towns, or villages, and of the cultivated land.* (A, TA.) Also *Places set apart for horses, away from the tents or houses:* sing. مَصْنَعَةٌ. (AHn, TA.) [In Abul. Ann. ii. 42, where it seems to mean “reservoirs for rain-water,” Reiske renders it “Hospitia publica.”] — See also مَصْنَعٌ, in two places.

مَصْنُوعٌ: see مَصْنَعٌ, and مَصْنَعَةٌ. — Also † [Fabricated, as applied to speech or a saying or sentence: a phrase, or word,] innovated, [or coined,] and given by its author as chaste (فَصِيح) Arabic; differing from مَوْلَدٌ, which is applied to what is not so given: (Mz, 21st نوع:) forged, as applied to a word, and poetry. (Id. 8th نوع.)

مَصْنُوعَةٌ فَلَانٌ: see مَصْنَعٌ.

صن

صَنَفَهُ (M, K,) inf. n. تَصْنِيفٌ (S, M, O, K,) *He assorted it; i. e. made it into, or disposed it in, sorts, or species;* (S, O, K;) and *separated, or distinguished, its several parts or portions or constituents, one from another:* (S, M, O, K:) التَصْنِيفُ is the separating, or distinguishing, of things, one from another. (Mṣb.) — And hence, (Z, Mṣb, TA,) تَصْنِيفُ الْكِتَابِ (Z, TA) or الْكِتَابِ: (Mṣb:) you say, صَنَّفَ الْكِتَابَ, inf. n. as above, *He composed the book.* (MA.) — صَنَّفَتِ الْعِضَاءُ *The [trees called] عِضَاءُ became green:* (M:) and

صَنَّفَ الشَّجَرُ *the trees put forth their leaves:* (O, K: [and the like is said in the Mṣb:]) AHn says that this signifies *the trees began to leaf, so that they were of two sorts, one sort that had leaved and one sort that had not leaved;* but this is not a valid saying; and in like manner تَصَنَّفَ (M:) accord. to the A, both signify *the trees became of different sorts;* and in like manner التَّبَاتُ [the plants, or herbage]: (TA:) and صَنَّفَ الثَّمَرُ, inf. n. as above, signifies *the fruits became so that some of them were ripe exclusively of others, and some of them coloured exclusively of others:* (Mṣb:) and تَصَنَّفَ الْإِرْطَى, and التَّبَاتُ, the [trees called] إِرْطَى, and the plants, or herbage, broke forth to leaf. (Ibn-'Abbād, O, K.) 'Obeyd-Allāh Ibn-Kays-er-Rukeiyāt says,

• سَقِيَ لِحُلُوتَانَ ذِي الْكُرُومِ وَمَا
• صَنَّفَ مِنْ تِينِهِ وَمِنْ عِنَبِهِ

[May there be a sending down of rain to Hulwān, the possessor of vines, and of such as have put forth their leaves, of the fig-trees and the grape-vines thereof]: (O, K:) it is said in the K that the verb in this verse is thus, from صَنَفَ الشَّجَرُ, not from صَنَفَهُ; and that J has erred in the reading that he has given; for the reading given by J, who ascribes this verse to Ibn-Aḥmar, is صَنَّفَ; but this is the reading of Fr, [as is said in the O,] and both readings are correct; and of the latter, [accord. to which the meaning is, *and of such as have been made to consist of various sorts or species, of the fig-trees and the grape-vines thereof,*] MF says, it is that which the case requires, the commendation being for the abundance and variety of the fruits of the trees, rather than for the trees putting forth their leaves. (TA.)

5: see above, in two places. — One says also, صَنَفَتْ لِحُلُوتَانَ *His lip became chapped.* (Ibn-'Abbād, O, K.) And تَصَنَّفَ سَائِ الْتَعَامَةِ *The shank of the ostrich became chapped.* (TA.)

صَنَفٌ: see what next follows.

صَنَفٌ and صَنَفٌ A sort, or species, (Lth, S, M, O, Mṣb, K,) of a thing, (M, TA,) or of things, (Lth, TA,) as, for instance, of household-goods, or furniture and utensils: (TA:) [a term subordinate to جِنْسٌ:] and a part, or portion, or constituent, of anything: (Lth, Mṣb, TA:) pl. (of the former, Mṣb) أَصْنَافٌ and (of the latter, Mṣb) صُنُوفٌ. (M, O, Mṣb, K.) — Also the former, i. q. صَفَةٌ [meaning *A quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing, or the state, condition, or case, of a thing.*] (M, K.) — See also صِنْفَةٌ.

صَنَفٌ: }
صِنْفَةٌ: } see the next paragraph.

صِنْفٌ (S, M, O, K) and صِنْفَةٌ and صِنْفٌ (Sh, O, K,) the first of which is the most chaste, (O, TA,) of a waist-wrapper (إِزَارٌ), (S, M,) or of a garment, (O, K,) The طَرَفُ thereof, i. e. (S, O)

the side thereof that has no fringe of unwoven threads: (S, O, K:) or (M, K) its طَرَفُ [or border] (M) upon which is the fringe consisting of unwoven threads: (M, K:) or any border, or side, thereof: (S, M, O, K:) accord. to IDrd, it is, with the lexicologists, the side (حَاشِيَةٌ) of a garment; and with others, the part in which is the fringe of unwoven threads: (O:) and the corner of a garment: the pl. of صِنْفَةٌ is صِنْفَاتٌ and [coll. gen. n.] صَنَفٌ. (M.) — صِنْفَاتٌ, as used by a poet describing the سَرَابُ [or mirage], means, accord. to Th, † The sides, or borders, of the سَرَابُ; the سَرَابُ being likened by him to a [garment such as is called] مَلَاءَةٌ. (M.) — And صِنْفَةٌ signifies also † A portion of a قَبِيلَةٌ [or tribe]. (Sh, TA.)

عُودٌ صَنِيفٌ A species, or sort, of الطَّبِيبُ [i. e. aloes-wood] not of good quality: (M:) or one of the worst kinds of عُودٌ, (O, K,) little differing from خَشَبٌ [i. e. wood used in carpentry and the like]: (O:) or inferior to the قَبَارِي and superior to the قَاقَلِي (K:) used for fumigating therewith: (TA:) so called in relation to a place [the situation of which I am unable to determine with certainty: see, respecting it, note 12 to ch. xx. of my Translation of the Thousand and One Nights]. (S, O.)

أَصْنَفٌ (O, K,) or أَصْنَفُ السَّاقِينِ (M,) A male ostrich having his shanks excoriated: (M, O, K:) pl. صُنَفٌ. (K.)

تَصْنِيفٌ inf. n. of 2 [q. v.]. — [As a subst., A literary composition; as also مَصْنُوفٌ: pl. of the former تَصَانِيفٌ; and of the latter مَصْنُوفَاتٌ.]

أَصْنَافٌ مَصْنَعَةٌ [Sorts, or species, separated, or distinguished, one from another; distributed, or classified;] is a phrase similar to أَبْوَابٌ مَبْنُوتَةٌ. (S in art. بَوْب.) — See also تَصْنِيفٌ.

مُصَنِّفٌ [A literary composer; an author of a book or books]. — شَجَرٌ مُصَنِّفٌ (Z, O, K, TA,) [in the CK مُصَنَّفٌ, which is wrong, for it is] like مُعَدَّتٌ (TA,) Trees among which are two sorts, dry and fresh: (O, K:) or, accord. to Z, trees varying in colours and fruits. (TA.)

صنر

صَوَّرَ, inf. n. تَصْنِيرٌ, i. q. صَوَّرَ [He formed, fashioned, figured, shaped, sculptured, or pictured: app. from the noun here following]. (K.)

صَنَرٌ [An idol: or an idol of a particular kind:] a وَثَنٌ (S:) or a وَثَنٌ that is worshipped: (K:) or a وَثَنٌ that is made of stones, and of wood; as is said on the authority of I'Ab: (Mṣb:) or a thing well known, that is carved of wood, and that is made of molten and cast silver and copper or brass: (M; and the like is said in the Mṣb on the authority of IF:) or the صنر is made of metals that melt; and the وَثَنٌ is made of stone or of wood: (Mṣb:) or, accord. to Hishām El-Kelbee, the former is made of wood or of gold or

of silver or of other metal; and the latter, of stones: or, accord. to Ibn-'Arafah and El-Fihree, the former is an image; and the latter is a shapeless thing: or, as some say, the former is a thing having corporeal form, carved of wood or of stone or of silver, and worshipped; and [the latter (in the TA the *صنم*, but this I suppose to be a mistake for the *وثن*)] is an incorporeal form: or the former is a thing having the form of a human being; and the latter, a thing having some other form: or the former is a thing having material substance or shape; and the latter, a thing not having material substance or shape: or the former is of stones or other material; and the latter, an embodied form: (TA:) or, accord. to IATH, the latter (?) is anything having corporeal form, made of metal or of wood and stones, like the form of a human being, made, and set up, and worshipped; and the former (?) an incorporeal form: (TA in art. *وثن*: [from explanations given above, it seems that the reverse of this is the case:]) and Abu-l-'Abbās states, on the authority of IAAr, that *صَنَمَة* and *نَصَمَة* signify an image (*صورة*) that is worshipped; (TA in the present art.); each of these two words is thus (*بالتخريك*), though it would seem that accord. to the K the latter is *نَصَمَة*: (TA in art. *نصر*:) *صَنَم* (S, K) it is said (S) is an arabicized word, from *شَمَن* (S, K) [which is Pers., though SM says,] I know not in what language, for in Pers. it is *بت* [i. e. *بَت*]: (TA:) the pl. is *أَصْنَام*; (S, M, Mgh, TA;) which, as used in the Kur xiv. 38, is said by Er-Rāghib to mean things that divert one from God. (TA.)

صَنَمَة: see the next preceding paragraph. = Also A calamity; a dial. var. of *صَلَمَة*; (K, TA;) which is mentioned by Az, but omitted in the K in art. *صلر*. (TA.) = And The *قَصَبَة* [or quill] of any feather. (K.)

صَو

4. *اصْنَى التَّنْجُل* The palm-trees had pairs, or triplets, or more, growing together from single roots. (IKt, TA.)

صَو: } see the next paragraph.
صَو: }

صَو One of a pair, (AHn, S, M, K,) or of three, (S, M,) or of more than two, (K,) or of more than three, (M,) or of five, or of six, (TA,) of palm-trees, (S, M, K,) or of any trees, (AHn, M, K,) or of trees resembling one another, (M,) growing from one root; (AHn, S, M, K;) each [or every one] of such being called the *صَو* of the other [or others growing with it]; (AHn, M;) as also *صَو*, (M, K,) mentioned by Zj: (M:) two of such are termed *صَوَان* (S, K) and *صَوَان* and *صَوَان*, [which last implies that *صَو* as well as *صَو* is a dial. var. of *صَو*], and also *صَوَان* and *صَوَان* and *صَوَان*, [which imply that *صَو* and *صَو* are also dial. vars. of *صَو* and *صَو* and *صَو*]; (K;) and the pl. is *صَوَان* (AZ, S, M) and [of pauc.] *أَصْنَاء*; (M,) the former pl. differing from the first of the duals mentioned above by being perfectly decl. (AZ, S, TA.) Hence, in the Kur

[xiii. 4], *صَوَانٌ وَغَيْرُ صَوَانٍ*, (TA,) i. e. Palm-trees having one root and [others] having distinct roots: Hafṣ read *صَوَان*, like *قَوَان* pl. of *قَو*; of the dial. of Temeem. (Bd.) — And hence, (TA,) † A brother; but not so called unless coupled with another: (Sh, TA:) or a brother by the same father: (Az, TA:) [or a brother by the same mother; as is indicated by an explanation of one of the pls in what follows:] or a brother such as is termed *شَقِيق*, (M, K,) which means by the father and mother: (TA in art. *شَق*:) and a son; (M, K;) because he has branched forth from one stock [with his father]: (TA:) and a paternal uncle; (M, K;) but this last meaning is taken from a trad. cited in what follows: (TA:) the fem. is with *ة*: and the pl. is *أَصْنَاء* [a pl. of pauc.] and *صَوَان* [as above]. (M, K.) It is said in a trad., *عَمَّ الرَّجُلِ صَوُّ أَبِيهِ* † [The paternal uncle of the man is the *صَو* of his father]; (T, S;) meaning that the stock of both is one. (T, TA.) [And it is said that] *صَوَانٌ وَغَيْرُ صَوَانٍ*, relating to a man's children, means † Sons of one mother by different fathers, and children of different mothers by one father. (Har p. 608.) — [Hence the pl.] *أَصْنَاء* signifies also † Likes, or fellows. (IAAr, TA.) — And *رَكِيَّتَانِ صَوَانٍ* † Two wells near together, (AZ, S, M, K, TA,) or (so in the TA and in some copies of the K) that yield water from one spring. (AZ, S, K, TA.) — *صَو* also signifies A widened well (*حَفَر*) from which water is not drawn and of the water of which no use is made: (Ibn-Buzurj, K:) pl. *صَوَان*. (Ibn-Buzurj, TA.) — See also what follows.

صَنِ A small *حَنِ* [q. v.] to which no one comes for water, (S, K,) and for which no one cares: dim. of *صَو*: (S:) or, as some say, (S,) a cleft in a mountain: (S, TA:) or a ravine, or gap, (*شَغَب*), in which water flows, between two mountains. (TA.)

صَنِ

صَو and *صَنِ* and *صَنِ*: see *صَو*, in art. *صَو*.
صَنِ: dim. of *صَو*: see art. *صَو*.

أَخَذَهُ بِصَانِيَتِهِ He took it (a thing, S) wholly: (Fr, S, M, K:) and so *بِصَانِيَتِهِ*. (M.)

صَه

1. *صَه الْقَوْمِ* He chid the people or party [app. saying to them *صَه*: see what next follows]. (TA.)

R. Q. 1. *صَهَهُ بِهِمْ* He silenced them, saying to them *صَه*: (K, TA:) and they said also *صَهَضَتْ* [for *صَهَضَتْ*], like as they said *دَهَضَتْ* for *دَهَضَتْ*. (TA.)

صَه, as also *صَه*, (S, IATH, K,) and *صَه*, and *صَه*, (TA,) a word used in chiding the person [or persons] to whom it is said, (K, TA,) thus in the M, or rather (TA) it is a verbal noun, (S, IATH, TA,) used in commanding silence, (S, TA,) meaning *Be silent*, (S, IATH, K, TA,) addressed

to a single person, and to two persons, and to a pl. number, and to a male, and to a female: (IATH, TA:) and one says also *صَه صَه*: Mbr says, if you say, *صَه يَا رَجُلُ* [Be silent, O man], it is to distinguish between that which is determinate and that which is indeterminate; *صَه* being indeterminate: (S, TA:) [i. e.,] as IJ says, the saying *صَه*, with tenween, is as though you said *سَكُوتًا*; and when you pronounce it without tenween, it is as though you said *السَّكُوتَ*: or, as IATH says, when with tenween, it is as though you said, *أَسْكُتْ سَكُوتًا*; and when without tenween, as though you said, *أَسْكُتِ السَّكُوتَ الْمَعْرُوفَ مِنْكَ*. (TA.)

صَب

1. *صَبَب*, (Mgh, L, Mgh, TA,) aor. *صَبَبَ*, (Mgh,) inf. n. *صَبَب* (Mgh, L, Mgh, TA) [and app. *صَبَبَة* also, and perhaps *صَبَبَة*, q. v.], said of hair, [and of a camel's fur or hair,] *It was, or became, such as is termed* *أَصْبَب*, i. e., of the colour termed *صَبَبَة*; (Mgh, L, Mgh, TA;) as also *أَصْبَبَ* and *أَصْبَاب*. (L, TA.) = See also *صَاهِب*.

4. *اصْب* He (a stallion [meaning a stallion camel]) had young ones such as are termed *صَبَب* [pl. of *أَصْبَب*] born to him: (K:) or, accord. to the M and L, he (a man) had children such as are so termed born to him. (TA.) = See also *صَاهِب*.

9' and 11: see the first paragraph.

صَبَب: see what next follows.

صَبَبَة (S, A, Mgh, Mgh, K) and *صَبَبَة* (S, Mgh, Mgh, K) and *صَبَب*, (A, Mgh, K,) [the last said in the L and Mgh and TA to be an inf. n., (see 1,) and so may be each of the others, used as simple substs.,] *Redness*, (T, Mgh, Mgh, K,) or [a redness such as is termed] *شَقَرَة*, (S, K,) in the hair (T, S, Mgh, Mgh, K) of the head (T, S, Mgh) and of the beard, when the exterior is red, with blackness in the interior: (T, Mgh:) or a tinge of redness over the hair, the roots being black, so that the hair when anointed appears as though it were black: (A, TA:) or redness in blackness: (A:) or redness, of the hair, tinged over with blackness: or, as some say, redness of the whole of the hair. (TA.)

صَبَبَة: see the next preceding paragraph.

أَصْبَب [q. v.]; applied to a camel, i. q. *أَصْبَب* (S, K;) and its fem., with *ة*, is syn. with *صَبَبَة* [fem. of *أَصْبَب*]: or a camel of which the origin is referred to a certain stallion, or a place, named *صَبَب*: (S, K:) or, if not used as a prefixed noun, it means sprung from a stallion named *صَبَب*: Tarafch uses the fem. as a prefixed noun in the phrase *صَبَابَة الْعُثُونِ* [A she-camel of the colour termed *صَبَبَة* in the long hairs beneath the lower jaw]: (T, TA:) but Himyran [without using it as a prefixed noun] says,

يُطِيرُ عَنْهَا الْوَبْرَ الصَّبَابَا

[Making to fly from her, or it makes to fly from

her, the fur of the colour termed *صَبِيَّة*; meaning *الصَّبَابِي*; contracting it, and changing the *ي* into *ج*: and El-'Ajjā applies *صَابِي* in a similar manner, as an epithet, to a camel's lip. (TA.) — Also *Full, or complete, without lack or defect.* (K.) — And applied to camels (*نَعَمَر*) as meaning *From which the poor-rate has not been taken*; (K, TA;) they being left complete, without lack or deficiency. (TA.) — And, applied to a man, (K, TA,) *Low, ignoble, or mean*; (TA;) for whom, or to whom, there is no *دِيَوَان* [or register of the names of pensioners or the like]. (K, TA.) — And *Hard, strong, vehement, or violent.* (A, K.) Hence, *مَوْتٌ صَابِي*: *A hard, or violent, death*; like *مَوْتٌ أَحْمَر*. (A, TA.)

أَصْبَبَ *صَاهِبٌ* (O,) or *أَصْبَبَ* *صَاهِبٌ* (so in a copy of the K, in the CK *أَصْبَبَ صَاهِبٌ*) a call to ewes to be milked: (O, K;) it [i. e. *صَاهِب*] is a name for *Ewes*: (O:) in one copy of the K, a call to the stallion [meaning the stallion camel] on the occasion of covering. (TA.)

صَيَّابٌ *A hard place*: (Sh, K;) pl. *صَيَّابَاتٍ*. (Sh, TA.) *Level ground*: (K;) so some say: (Sh, TA;) pl. as above: (TA;) or *صَيَّابٌ* has this meaning. (O.) *Any place, (K,) or any high, or rugged, or high and rugged, ground, or place of a mountain, (O,) upon which the sun is vehemently hot so that flesh-meat is broiled upon it*: (O, K;) Lth assigns this meaning to *صَيَّابٌ*; but AM says that the right word is *صَيَّابٌ*. (TA in art. *صَهَب*.) And *A hard rock*: and stones: (K;) [or] by stones are here meant *hard rocks*: (O:) [but] this is a meaning of the pl. *صَيَّابَاتٍ*. (JK.) — *A hard, or strong, camel*; fem. with *ة*: likened to the stones so called. (T, O, TA.) — And *A tall man*. (K.) — And *A hot day*: (K;) or *a day intensely hot*: (O, TA;) and so *صَيَّابٌ*. (TA.) — And *Intenseness of heat*: (K;) so on the authority of IAqr alone; others explaining it as an epithet. (TA.)

أَصْبَبَ, applied to hair, (A, TA,) [and to camel's fur or hair,] and to a man, (S,) and to a camel, (A,) or to a male [of mankind and of camels], (Mgh, Māb,) fem. *صَبِيَّة*: (A, Mgh, Māb:) pl. *صَبِيَّاتٍ*: (S, A, Māb, K:) *Of the colour termed صَبِيَّة* [expl. above]: (S, A, Mgh, Māb:) as some say, (TA,) applied to hair, it means *having redness intermixed with its whiteness*: (K, TA;) accord. to Aq, it is nearly the same as *أَصْبَحَ*: (TA:) applied to a camel, *having redness intermixed with his whiteness, the upper part of the fur being red, and the inner parts white*: (S;) or not *having the inner parts [of the fur] intensely white, the flanks and sides having somewhat of whiteness*; the *اصْبَب* being *less white than what is termed أَدْمَر*, *having a dusky hue in the upper parts and a whiteness in the lower parts*: (T, TA;) or not *intensely white*: (K;) or, accord. to IAqr, *white*:

and he says that the *صَبِيَّة* and *أَدْمَر* were called by the Arabs "the Kureysh of camels," i. e. the most noble, and the best, as Kureysh were considered by them the best of them; also, that *صَبِيَّة*

was said to be the most famous and the best of colours, and that a she-camel of that colour was said to be the most swift of all: [see also *أَحْمَر* as applied to a camel:] but accord. to Aq, *أَدْمَر* applied to a camel signifies *white*; and *أَصْبَبَ*, *white intermixed with redness*: (TA:) [see also *صَبِيَّة*:] the dim. is *أَصْبَبٌ*. (Māb.) — *صَبِيَّة* [lit. *Persons red, or reddish, &c., in respect of the mustaches, &c.,*] is a designation of *enemies*; and is applied to them even if not really *صَبِيَّة* the *صَبِيَّة*: (Aq, S, A, L, K;) originally applied to the Greeks (*الرُّوم*), because redness of the hair was [common] among them, and they were enemies of the Arabs: (S, L, TA:) applied to others, it designates them as being as great enemies as the Greeks. (TA.) — *الأَصْبَبُ* is an appellation of *The lion*: (K;) because of his colour. (TA.) — And [for the same reason] *أَصْبَبٌ* is a designation of *The male ostrich*. (L, TA.) — Hence also (S, TA) *الصَّبِيَّة* signifies *Wine*: (S, K;) or *wine expressed from white grapes*: (K;) used in this sense as a proper name: (AHn, K;) but also used without the article *ال*; being originally an epithet. (TA.) — *يَوْمٌ أَصْبَبٌ*: *A cold day*: (K;) or *a day intensely cold*. (A, TA.)

أَصْبَبٌ dim. of *أَصْبَبَ*, q. v. (Māb.)

مُصَبَّبٌ *Flesh-meat mixed with fat*. (A, TA.) — *What is termed صَفِيفٌ* [here app. meaning *cut into strips or slices, and laid upon live coals, or upon rocky ground vehemently heated by the sun* (see *صَبِيَّة*)], (O, K, and so in a copy of the S, in some copies of the K *غَلِيظٌ*, and in one copy *ضَعِيفٌ*), of roast flesh-meat. (S, O, K.) — And *Wild animals (وَحْشٌ) [of various kinds or species] mixed together*. (O, K, and in one of my copies of the S.)

صبر

1. *صَبَرَ* (S, A, K,) aor. *صَبَرَ*, inf. n. *صَبْرٌ*, (K,) *He melted, or liquefied, a thing, (S, A, K,) such as fat, (A, TA,) and the like*; (TA;) as also *اصْطَبَرَ*. (K.) The saying *لَا تُصَبِّرَنَّكَ بِبَيْعِينَ مَرَّةً* app. means *I will assuredly melt thee [in the fire of Hell by making thee to swear a bitter oath]*: (S;) or *I will assuredly make thee to swear a hard oath*. (A.) One says also, *صَبَّرْتُ فَلَانًا بِبَيْعِينَ كَاذِبَةٍ* + *[I caused such a one to melt, by making him to swear a false oath that would procure for him, as a consequence thereof, the fire of Hell]*. (AO.) — Also, inf. n. as above, *He, or it, burned: he thoroughly cooked with fire*. (TA.) — *It (heat) affected him severely*. (A.) And *صَبَّرَتْهُ الشَّمْسُ*: *The sun affected him severely by its heat, (S, A, K, TA,) so that it pained his brain*. (TA.) Ibn-Ahmar says, describing the young one of a *فَقْطَاة*, (S, O,) which was bearing water to it, (O,)

تَرَوِي لَقَى الْتَقَى فِي صَفَصِيفٍ

تَصَبَّرَ الشَّمْسُ فَمَا يَنْتَصِرُ

i. e. [She bearing water to a castaway, cast upon

a plain,] which the sun was melting, [or severely affecting,] and [which did not melt, meaning] which endured the sun's melting it. (S, O. [In both of my copies of the S, and in the O and TA, the first word is *تَرَوِي*, as above; not *تَرَوِي*].)

And you say, *صَبَّرَ الْحَرُّ الْحَمْلَةَ*: *The heat made the chameleon's back to glisten*. (TA.) — And *صَبَّرَ خَبْزَهُ* *He seasoned his bread with صَبَارَةٌ*, (AZ, A, TA,) i. e. melted fat. (A, TA.) And *صَبَّرَ رَأْسَهُ* *He anointed his head with صَبَارَةٌ*. (A, K.) And *صَبَّرَ بَدَنَهُ* *He anointed his body with صَبَارَةٌ* [which is like *صَبَارَةٌ*]. (L, TA.) — *صَبَّرَهُ* also signifies *He brought, or drew, it* (i. e. a thing, O) *near, إِلَيْهِ [to him or it]*; and so *أَصْبَرَهُ*. (O, TA.)

3. *صَبَّرَهُ* (K,) inf. n. *مُصَابَرَةٌ*; (TA;) and *صَبَّرَ* *صَاهِرٌ*; and *صَبَّرَ* *صَاهِرٌ*; and *صَبَّرَ* *صَاهِرٌ*; *He became that kind of relation to them termed صَبَر*; (K;) and so *أَصْبَرَهُ*: (Mgh in art. *خَتَن*;) or *صَبَّرَ* *صَاهِرٌ* *he took to himself a wife from among them*; (S, A, Māb;) and so *صَبَّرَ* *صَاهِرٌ*: (A;) and *صَبَّرَ* *صَاهِرٌ* *he connected himself with them, and became, or made himself, an object of inviolable respect, by a covenant of mutual protection, or by relationship, or consanguinity, or by marriage*: (IAqr, S;) or *صَبَّرَ* *صَاهِرٌ* *he sought to bring himself near to them by the relationship termed صَبَر*. (T, TA.)

4: see 3, in three places. — One says also, *صَبَّرَ الْجَيْشُ لِلْجَيْشِ*: *The army drew near to the [other] army*. (A, O, K.) — See also 1, last sentence.

7. *انْصَبَرَ* *It (a thing, S, K, such as fat, and the like, TA) became melted, or liquefied*. (S, K.) — See also 1.

8. *اصْطَبَرَ*: see 1. — Also *صَبَّرَ* *His (a chameleon's) back glistened by reason of the heat of the sun*; (A, K;) and so *أَصْبَارٌ*. (S, K.) — And *He ate صَبَارَةٌ*. (O, K.)

11: see the next preceding paragraph.

مَشْوِيٌّ *Roasted, broiled, or fried*; syn. *صَبَّرَ*. (TA.) — And *Hot*; syn. *حَارٌّ*. (Kr, K.)

صَبَرٌ *Relationship; nearness with respect to kindred*; syn. *قَرَابَةٌ*: (A, K;) and [affinity; or] the sacred, or inviolable, tie (*حُرْمَةٌ*) of relationship consisting in being a father or brother or other kinsman of a man's wife: (Mgh, K;) and *صَبَرٌ* the sacred, or inviolable, tie (*حُرْمَةٌ*) of relationship by marriage: (A;) Fr makes the former word of the fem. gender. (Sgh, TA.) — And *A relation, or kinsman, or kinswoman, of a man's wife*: (Kh, S, A, Māb;) and of a woman's husband: (A;) or the father or brother or other kinsman of a woman's husband; syn. *خَمْرٌ* [and *خَمْرٌ* &c. (see art. *خَمْر*)]: (Kh, Aq, ISk, Māb;) and the father or brother or other kinsman of a man's wife: (Kh, Aq, ISk, S, Māb, K;) so accord. to some of the Arabs: (Kh, Aq, S, Māb;) or none says otherwise, accord. to Aq, and IAqr says the like: (Mgh;) or any relation of a man's wife or of a woman's husband whom it is unlawful to marry; as the father, and brother, and son, and

paternal uncle, and maternal uncle: (Az, Mṣb:) or a man's relation by marriage: and a kinsman of a man's relation by marriage: (A:) or a man who has married among a people: (Lth, Mgh:) and the husband of a man's daughter: and the husband of a man's sister: (IAṣr, K:) Fr says that, in the Kur. xxv. 56, it signifies, a relation whom it is lawful to marry; as the daughter of a paternal uncle, and of a maternal uncle, and the like: and نَسَب in the same, a relation whom it is unlawful to marry: Zj, that the former signifies a relation whom it is unlawful to marry: and the latter, such as is not a صبر, of those mentioned in the Kur [iv. 27], from the words "your mothers are forbidden unto you" to the words "and your combining [as your wives] two sisters:" I'Ab explains نَسَب and صبر in the former passage of the Kur differently from Fr [altogether], and differently in part from Zj; saying that the former applies to the seven relations first mentioned in iv. 27 in the Kur, and صبر to the remaining six there mentioned and that mentioned in the next preceding verse; [so that it includes a man's foster-mother, who has suckled him; his foster-sister, who has been suckled with him; his wife's mother; his step-daughter under his guardianship, born of his wife unto whom he has gone in; his son's wife; his wife's sister combined with that wife; and his father's wife;] and this, says Az, is correct: (Mgh:) in the Kur xxv. 56, it means ذَوَاتُ صَبْرٍ, whether male or female: (Jel:) or ذَوَاتُ صَبْرٍ: (Bḏ:) pl. أَصْبَارٌ (S, A, Mṣb, K, &c.) and صَبْرَةٌ: (K:) which latter is extr. (TA.) [صَبْرَةٌ, applied to a female, pl. صَبْرَاتٌ, is app. post-classical.] — And † A grave, or sepulchre: (ISd, K:) for they used to bury their daughters alive, and say, "We have married them to the grave:" then, in the time of El-Islām, this expression was used, and it was said, نَعَمَ الصَّبْرُ الْقَبْرُ [An excellent son-in-law is the grave]: or it means, correctly, that which supplies the place of the صبر. (ISd.)

صَبْرِي i. q. صَبْرِي [q. v.]; (K:) a dial. var. of the latter word; signifying A thing like a حَوْض [or watering-trough, or tank]: (S:) accord. to Az, a construction of clay and stones, built between [and across] two narrow branches (مَأْزَمَانٍ) of a small water-course (شُعْبَةٍ) of a valley, so that the water is hept back thereby, and they drink from it a long time. (TA.)

صَبُورٌ A melter of fat: and a roaster, broiler, or frier: pl. صَبُورٌ. (K.)

صَبِيرٌ [i. q. مَصْبُورٌ as meaning] Melted, or liquefied. (S, K.) [And used also as a subst., in the sense of صَبَارَةٌ.] — Also Bread seasoned with صَبَارَةٌ; and so مَصْبُورٌ. (A, O, TA.)

صَبَارَةٌ What is melted (Aṣ, K, TA) of fat, (Aṣ, TA,) and the like: (TA:) or (TA, in the K "and") any piece of fat, (K, TA,) whether small or large: (TA:) and † marrow; syn. نَقْيٌ and مَخ; (K, TA;) which mean the same. (TA.) One says, مَا بِالْبَعِيرِ صَبَارَةٌ † There is not in the

camel any fatness (طَرَقُ); (ISk, S;) or any marrow. (TA.)

صُورَةٌ: see صَبْرٌ, first sentence.

صَاهُورٌ The sheath of the moon. (K. [See what is meant thereby voce سَاهُورٌ; of which it is a dial. var. in this sense, and app. in other senses also.])

صَبُورٌ A thing (A, O, K, TA) like a مَنِيرٌ [or pulp], of clay, (K, TA,) or of wood, (TA,) for the household utensils of brass (A, O, K, TA) and the like, (O, K,) which are put thereon: (A, O:) but ISd says that it is not of established authority. (TA.)

مَصْبُورٌ: see صَبِيرٌ, in two places.

صبرج

Q. 1. صَبْرَجُوا صَبْرِيًا They plastered a صَبْرِيَج with صَارُوج [or plaster of quick lime]. (L.)

Q. 2. تَصَبَّرَجُوا صَبْرِيًا [They made for themselves a صَبْرِي, i. e. a صَبْرِيَج]. (T and TA in art. صبر.)

صَبْرِيَج (S, A, Mṣb, K) and صَبْرِيَج, but this latter is of weak authority, (Mṣb,) and صَبْرِيَج (S, K,) as also صَبْرِي, by a change of the last letter, (ISd, TA,) A حَوْض [i. e. watering-trough, or tank], (K,) or a thing like a حَوْض, (S, A,) in which water collects; (S, A, K;) a tank, or cistern, for rain-water: (ISd, TA:) arabicized: (Mṣb:) originally Pers.: pl. صَبَارِيَج. (S.) [See also صَبْرِي, in art. صبر.]

صَبْرِيَج: see the next preceding paragraph: — and also that here following.

مَصْبَرَجٌ Made with صَارُوج, (K,) i. e. نُورَةٌ [or plaster of quick lime]. (TA.) One says بَرَكَةٌ مَصْبَرَجَةٌ [A tank, or the like,] made with صَارُوج. (S.) And in like manner, حَوْضٌ صَبْرِيَج [A watering-trough, or tank,] plastered with صَارُوج. (L.)

صهلق

صَهْلَقِي A vehement voice. (S, O, K.) A rājiz says,

قَدْ ثَبِثْتُ رَأْسِي بِصَوْتِ صَهْلَقِي

[She has rendered my head hoary by a vehement voice]. (TA.) — And A clamorous old woman; (S, O, K, TA;) vehement of voice; (TA;) and so صَهْلَقِي; (TA;) so too صَهْلَقِي. (Aṣ, S, O, K.) صَهْلَقِي الصَوْتِ is applied to a man, as meaning Vehement of voice: and in like manner to a hawk. (TA.)

صَهْلَقِي: see the next preceding paragraph.

صهصي

Q. 1. صَهْصَهْتُ for صَهْصَهْتُ: see R. Q. 1 in art. صه.

صهل

1. صَهْلٌ, said of a horse, aor. = (S, O, Mṣb, K) and صَهْلٌ, (Mṣb, K,) inf. n. صَهْلٌ, (S, O, Mṣb, K,) [and تَصَهْلٌ is an intensive inf. n., (see صَهْلٌ below,)] He neighed; lit. uttered his voice; or voiced. (S, O, K.)

[8. تَصَاهَلَتِ الْخَيْلُ The horses neighed, one to another. See an ex. in a verse cited voce رُودٌ, where تَصَاهَلٌ occurs for تَصَاهَلٌ.]

صَهْلٌ: see the next paragraph, in two places.

صَهْلٌ A voice with hoarseness, roughness, harshness, or gruffness; [this is app. correct, or nearly so; but what follows I think evidently wrong; and probably taken from a copy of the O, in this instance incorrect;] like صَهْلٌ: and صَهْلٌ is syn. with صَحْلٌ: (K accord. to the CK and TA: [to which is added in the TA, i. e. hoarseness, roughness, harshness, or gruffness, in the voice:]) or syn. with صَحْلٌ: (so in my MS. copy of the K:) [the explanation given by Sgh appears to be correctly as follows:] one says, فِي صَوْتِهِ صَهْلٌ and صَحْلٌ, i. e. [In his voice is] sharpness and hardness: it is said in a trad. of Umm-Maḡbad, فِي صَوْتِهِ صَهْلٌ or صَحْلٌ, accord. to different relations: and A'Obeyd says that الصَّهْلُ is like الْبَحْجُ [i. e. hoarseness, &c.], not intense, but pleasing. (Thus I find in the O.) [It is said in Har p. 646 that الصَّهْلُ and صَهْلٌ signify الْمَاءُ الْقَلِيلُ but I think that this has been taken from some commentator who had found الصَّهْلُ and الصَّهْلُ erroneously written for الصَّحْلُ and الصَّهْلُ, with ض.]

صَهْلٌ: see the next paragraph.

صَهْلٌ [an inf. n., see 1,] and صَهْلٌ (S, O, K) and صَوَاهِلٌ, of which the pl. is صَوَاهِلٌ, (O, K,) and تَصَهْلٌ, [which last is an intensive inf. n.,] (O,) The neighing or neigh, lit. the voicing or voice, of the horse: (S, O, K:) similar to نَهَيْقٌ and نَهَائِقٌ (S, TA) in relation to the ass. (TA.) أَهْلٌ صَهْلٌ وَأَطِيطٌ means Possessors of horses and of camels: (TA in art. اط:) it is said in a trad. of Umm-Zarā, فَجَعَلَنِي فِي أَهْلِ صَهْلٍ وَأَطِيطٍ [And he set me among possessors of horses and of camels]: (O, TA:) she meant that she was among people of little property, and he transferred her to people of much wealth; for the possessors of horses and of camels are more [rich] than the possessors of sheep or goats. (TA in the present art.)

صَهْلٌ Neighing, lit. uttering his voice; [or rather that neighs much or often;] an epithet applied to a horse; (JK, S, Mṣb, K;) and so صَهْلٌ and صَهْلٌ. (JK. [But these two I find not elsewhere in this sense.]) — [Hence,] بَنَاتُ صَهْلٍ Horses. (TA in art. بنى. [It should be observed that بَنَاتُ applied to irrational beings is pl. of ابْنٌ as well as of ابْنَةٌ.])

صَهْلٌ and صَهْلٌ: see صَهْلٌ. — صَهْلٌ applied to a he-camel signifies That strikes, or beats, (O, K,) with his fore leg and his hind leg, (K,) and bites, and does not ever utter a grumbling cry, in

consequence of his disdainfulness, (O, K,) but whose inside makes a confused and continued, or rumbling, sound, (K, TA,) by reason of his disdainfulness: (TA:) so expl. by Lth: one says **جَمَلٌ صَاهِلٌ** and **دُو صَاهِلٍ** (O, TA:) and **نَاقَةٌ ذَاتُ صَاهِلٍ** (O, K) and **بِهَا صَاهِلٌ** (O, TA:) or **صَاهِلٌ دُو** signifies a stallion camel excited by lust, assaulting [the she-camels], and causing a sound to be heard from his inside; as also **دُو شَاهِي**. (TA in art. شق.) And **دُو صَاهِلٌ** applied to a man, + Vehement in springing or rushing, or in assaulting or attacking, and in excitement or provocation: (M, K, TA:) or a man whose anger is vehement; as also **دُو شَاهِي**. (TA in art. شق.)

[**صَاهِلٌ** is expl. by Reiske as signifying *Firma ac tenax durities*: so says Freytag: but I find not any authority for this.]

صَاهِلَةٌ: see **صَاهِلٌ**: and see also **صَاهِلٌ**, in art. **دُو**. — Its pl., **صَوَاهِلُ**, is also applied (by the poet Abou-Zubeyd Et-Tá-ee, O, TA) to The sounds of **مَسَاجٍ** [i. e. iron shovels or spades]. (O, K.) Also (by the poet Temecm Ibn-Abec-Mukbil, O, TA) to The sounds of flies among herbage; (O, K;) app. meaning the humming or buzzing, [sounds] of their flying. (O, TA.)

صَاهِلٌ: see **صَاهِلٌ**.

صهي and صهي

1. **صَهِي** [or **صَهِي**], aor. **يَصْهِي**, inf. n. **صَهِي**, accord. to A'Obeid; or **صَهِي** accord. to Kh; It (a wound) was, or became, moist: (S:) or **صَهَا** or **صَهِي** [as written in different copies of the K], aor. **صَهَا**; and **صَهِي**; he had a wound and it became moist. (K.) — And the former, *He had much property*. (Az, K.) — And i. q. **أَسْنَنَ** [He became advanced in age, or full-grown; &c.]. (TA.)

3. **صَاهَاهُ** (K,) inf. n. **مُصَاهَاةٌ**, (TA,) as expl. by IAgf, (TA,) *He mounted upon its, or his, صَهْوَةٌ* [q. v.]; (K, TA;) said with reference to a mountain and to an animal. (TA.)

4. **صَهْوَةٌ** *He had a complaint of the* [q. v.]; (K, TA;) said of a horse. (TA.) — **صَهْوَةٌ** *He anointed the boy, or young male child, with clarified butter, and put him in the sun, in consequence of a disease* (M, K) that had befallen him: (K:) or he so anointed him, and put him to sleep in the sun, in consequence of a disease. (JK.)

صَهَا: see **صَهَا**, in art. **صَهَا**.

صَهَاةٌ: see the next following paragraph, last sentence but one.

صَهْوَةٌ The part of the back, of a horse, which is the place of the saddle-cloth: (S:) or the smooth, or soft, part (**مَا أَسْهَلُ**) [so in copies of the K, but the right reading is app. **مَا أَسْهَلُ**, lit. the part that is found to be smooth, or soft, to sit upon, see an ex. of this verb in the Ham p. 675,] of the two sides of the **سَرَاةٌ** [or back] of the horse: (K:) or the part, of the back, of the horse, whereon the

rider sits: (K, and EM p. 43: [see an ex. of one of its pls. voce **خَفِيفٌ**]) and (K) the hinder part of the hump of the camel; (JK, K;) also called the **رَادِفَةٌ**; (JK;) or, as some say, the [part called] **رَادِفَةٌ**, which one sees above the rump: (TA:) pl. **صَهَوَاتٌ** and **صَهَاةٌ**. (K.) [Hence, app.]

one says, **تَبَسَّ دُو صَهَوَاتٍ** meaning † *A fat he-goat*.

(TA.) And **صَهَوَاتٌ** signifies also The middle portions of the flesh extending along the two sides of the backbone of a bird of the species termed **قَطَا**. (TA.) — Also The uppermost part of any mountain, (S,) and of anything. (Har p. 374.) — And The exterior uppermost part of a house, or chamber; the interior uppermost part thereof being called **سَمَكٌ**. (Ham p. 725.) — And A tower (JK, S, K) made (JK, S) upon a hill, (JK, S, K,) on the highest part thereof: (JK, K:) pl. **صَهَوَاتٌ**, (JK,) or **صَهِي**, (K,) which is extr. [in respect of rule], like **شَيْبَةٌ** pl. of **شَيْبَةٌ**: mentioned by AHei. (TA.) — And The like of a cave, or cavern, in a mountain, in which is water (K, TA) of the rain: (TA:) pl. **صَهَاةٌ**, (K, TA,) with **كسر** and the long **ا**: (TA:) or **صَهَاةٌ** signifies

places in which water falls, upon the heads of mountains, like the **قَلْبُ** [a mistranscription for **قَلْبُ**, q. v.]: (JK:) [or,] accord. to AA, places in which water wells forth; pl. of **صَهْوَةٌ**: but in the handwriting of Az, **الصَّهَا** is expl. as meaning the places in which water wells forth; and as pl. of **صَهْوَةٌ**: in the Mj, **صَهَاةٌ** is said to be pl. of **صَهْوَةٌ** and of **صَهْوَةٌ** also. (TA.) — And A depressed tract of land to which stray camels betake themselves: (K:) or a depressed place surrounded by mountains; (JK;) [or] so **صَهَاوَةٌ**, accord. to Az. (TA.)

صَهَاوَةٌ: see what next precedes.

صو

2. **صَوَى صَوَى** *He made صَوَى* [i. e. signs set up for the guidance of travellers] in the way. (TA.) [The verb is originally **صَوَوُ**: and **صَوَى** is pl. of **صَوَوُ**.] = [See also art. **صَوَى**.]

4. **أَصَوَى الْقَوْمَ** The people, or party, alighted in what are termed **صَوَى**, meaning elevated [or rugged and elevated] tracts of land. (IKt, TA.) = [See also art. **صَوَى**.]

صَوَى i. q. **فَارِغٌ**, (K,) so in the Tekmileh, (TA,) applied to a thing, meaning Empty, void, or vacant. (TK.)

صَوَةٌ: see what follows, near the end.

صَوَةٌ A sign for the guidance of travellers, consisting of stones, (AA, S, IATH, Mṣb,) set up (IATH, Mṣb) in the way (Mṣb) in an unknown desert: (IATH:) or a stone that is a sign [for guidance] in the way: (M, K:) or an elevated sign of the way, set up in rugged ground: (M:) pl. **صَوَى** (AA, S, M, IATH, Mṣb) and pl. **أَصَوَاتٌ**, (M, Mṣb, K,) the latter like **أَرْطَابٌ** pl. of **رَطْبٌ**, (Mṣb, TA,) or, as some say, this is a pl., not a pl. pl. (TA.) It is said in a trad., **إِنَّ**

† **بِإِسْلَامٍ صَوَى وَمَنَارًا كَمَنَارِ الطَّرِيقِ** [Verily El-Islām has signs and marks of guidance like those of the way]. (S.) — Hence [the pl.] **أَصَوَاتٌ** is applied to signify *Graves*: (S:) occurring in a trad. in this sense. (TA.) — And the sing., (S, K,) accord. to As, (S,) signifies *Rugged and elevated ground*, (S, K,) but inferior to a mountain: (S:) or an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way; like **تَوَةٌ**. (M in art. تَو.) — And A place of varying, or of coming and going, (مُخْتَلَفٌ) of the wind: (S, K:) a poet says, (namely, Imra-el-Kays, TA,) **وَبَتَّ لَهُ رِيحٌ بِمُخْتَلَفِ الصَّوَى**

[meaning, if the explanation be correct, and the citation appropriate, *And a wind blew them* (referring to the word **جَمَرٌ**, i. e. live coals, in a verse immediately preceding) *in the place of varying of the places of varying of the wind*]: (S:) but Abou-Zekereyā, in the margin of his book [or his copy of the S], throws doubt upon the word meaning “wind” [in this explanation]. (TA.) [Sec De Slane's “Diwan d' Amro'lkais,” p. 20 of the Arabic text and p. 34 of his translation.] — Also *An assemblage of beasts, or birds, of prey*: (M, K:) on the authority of Kr. (M.) — And The sound of the echo: (K:) mentioned by Az; but written by him with **fet-h** [i. e. **صَوَةٌ**]. (TA.) — **أَخَذَهُ بِصَوَاهُ**, expl. in the K as meaning *He took it in its fresh state* (**بِطَرَأَتِهِ** [in the CK erroneously **بِطَرَأَتِهِ**]), is a mistranscription; correctly, **بِصَرَاهُ**, with **fet-h** to the **ص**, and with **ر**, as written by Az. (TA.) [**صَرَاوَةٌ** and **صَرَاوَةٌ**, both omitted in the K, are expl. in their proper place in the TA as syn. with **جَدَّةٌ** and **غَضَاةٌ**.]

صوب

1. **صَوَّبَ** (S, M, A,) [aor. **يَصُوبُ**] inf. n. **صُوبٌ** (S, M, A, K) and **مَصَابٌ**, (Har p. 240,) said of rain, (S, M, A,) *It poured forth*; (M, A, K;) as also **انْصَابٌ**: (M, K:) or it descended; and **تَصُوبٌ** signifies the like. (S.) A poet says,

فَسَقَى دِيَارَكَ غَيْرَ مُقْسِدِمَا
صُوبُ الرِّيْعِ وَدِيمَةُ تَهْيِي

which may mean, [And may] the descending of the rain called the **رِيْع** [and continuous rain, or continuous and still rain, pouring forth, water thy districts, not injuring them]: or it may mean, [may] the rain of the season called the **رِيْع** [&c.]: so says IHsh. (MF, TA.) And one says of a calamity (**شِدَّةٌ**), on the occasion of its befalling, **صَابَتْ بِقَرَارٍ**, meaning *It became [or fell] in its قرار [or settled or fixed place, or in the place where it should remain]*. (S, TA.) [See also art. **قَرَارٌ**.] — And **صَابَ**, aor. as above, (M, TA,) inf. n. **صُوبٌ**, (K, TA,) *It, or he, came from a high place*; (K, TA;) *descended from above*; (M, TA;) as also **تَصُوبٌ**: (K, TA:) and (TA) *it, or he, descended; went down, downwards, down a declivity, or from a higher to a lower place or position; or it*

sloped down; syn. أَنْحَدَر. and so تَصَوَّب. (M, TA. [Sec also 4, first sentence; and sec 2, last sentence.]) — [Hence, app.,] صَابُوا بِهِمْ They fell upon them, or assaulted them: and agreeably with this meaning is expl. the saying of the Hudhalec,

• صَابُوا بِسِتَّةِ أَهْيَاتٍ وَأَرْبَعَةِ
• حَتَّى كَانَ عَلَيْهِمْ جَابًا لَبَدًا

meaning [They fell upon, or assaulted, six tents, or dwellings, and four; so that it was as though there were upon them] numerous locusts. (TA.)

صَوَّب [app. meaning صَوَّبَ مَطَرٌ signifies also The sky's bringing rain. (A, K.) — And The pouring forth (A, K, TA) of water [&c.]. (TA.)

One says, صَابَ الْيَاءُ He poured forth the water; as also صَوَّبَهُ. (M, TA.) = صَاب as syn. with أَصَاب: see the latter in eight places.

2: see above, last sentence but one. — [Hence, app.,] صَوَّبْتُ الْفَرَسَ † I sent forth, or started, or let go, the horse in running. (S, TA.) — And تَصَوَّبُ is the contr. of تَصْعَدُ [generally in a trans. sense (though also in an intrans. sense as will be seen below); i. e. it signifies The making to descend]. (M, TA.) One says, صَوَّبَ رَأْسَهُ He lowered, or depressed, his head. (S, A, Mgh, Msh, K.) And صَوَّبَ اللَّهُ رَأْسَهُ † [May God degrade him; lit.] may God lower, or depress, his head. (TA.) It is said in a trad., مَنْ قَطَعَ سِدْرَةَ مِنْ قُطْعٍ سِدْرَةَ, which, accord. to Abood-Dáwood Es-Sijistáncé, is abridged, and means, Whoso cuts down, or lops, a سِدْرَة [which is a species of lote-tree], in a desert, by the shade whereof the traveller shelters himself, without just cause, God will, or may God, lower his head [in the fire of Hell]. (L, TA.) And one says, صَوَّبَ يَدَهُ He lowered, or depressed, his hand, or arm. (L, TA.) And صَوَّبَ الْإِنَاءَ He inclined the vessel (Mgh, Msh) downwards, in order that what was in it might run [out]: (Mgh:) or he lowered, or depressed, the vessel; and in like manner, رَأْسَ الْخَشَبَةِ [the head of the piece of wood]. (T, TA.) = And صَوَّبَ إِلَيْهِ بَصَرَهُ [He directed his sight towards him]. (Msh in art. لَمَح.)

[From الصَّوَابُ.] And صَعَدَ فِي النَّظَرِ وَصَوَّبَهُ: see art. صَعَد. — And صَوَّبْتُ قَوْلَهُ † I said that his saying was صَوَابٌ [i. e. right; or I pronounced his saying to be right]. (Msh.) And صَوَّبَ رَأْيَهُ † [He pronounced his opinion to be right]. (A.) And صَوَّبَهُ † He said to him أَصَبْتَ [Thou hast hit the right thing; or said, or done, right]. (S, K.) You say, إِنَّ أَخْطَأْتُ لَنَحْطُتْنِي وَإِنْ أَصَبْتُ فَصَوَّبْتَنِي † [If I do, or say, wrong, tell me that I have done so; and if I do, or say, right, tell me that I have done so]. (A, TA.) = [تَصَوَّبُ is also the contr. of تَصْعَدُ in an intrans. sense as well as in the trans. sense mentioned above:] one says, طَالَ فِي الْأَرْضِ تَصَوَّبِي وَتَصْعِيدِي [Long have continued my descending, or going down, and my ascending, or going up, in the land]. (A in art. صَعَد.)

4. اصَاب, (M, TA,) inf. n. إِصَابَةٌ, (M, K, TA,)

He descended, or went down, into a lower land, or country; contr. of أَصْعَدَ. (M, K, TA. [See also 1 as syn. with 5; and see 2, last sentence.]) = اصَابَ الْقِرْطَاسَ, [inf. n. as above,] said of an arrow, [It hit, or struck, the butt, or target; or went right thereto;] (S, TA;) and صَابَهُ, (S, TA,) or صَابَ الْهَدَفَ, (M,) aor. يَصِيبُهُ, (S, M,) inf. n. صَيْبٌ, (S, TA,) likewise said of an arrow, (S, M, TA,) signifies the same; (S, TA;) or صَابَ said of an arrow is intrans. (M.) And اصَابَ alone, [as though used elliptically,] (Msh, TA,) inf. n. as above; (Msh, K;) and صَابَ, aor. يَصُوبُ, (S, Msh,) inf. n. صَيِّبَةٌ, (S,) or صَوَّبٌ, (Msh, K;) and صَابَ, aor. يَصِيبُ, inf. n. صَيْبٌ, (Msh;) likewise said of an arrow, (S, Msh,) It went right; did not deviate from the right course: (S, K, TA:) or it reached [or hit] the object of aim. (Msh.) And صَابَ نَحْوَ الرَّمِيَّةِ, (M, A, TA,) aor. يَصُوبُ, (A, TA,) inf. n. صَوَّبٌ, and صَيِّبَةٌ, (M, TA,) said of an arrow, (M, A, TA,) It went right towards the thing, or animal, shot at; (M, TA;) as also اصَابَ. (TA.) — Also اصَابَ فِي الْقِرْطَاسِ, (S, TA,) and اصَابَ الْقِرْطَاسَ, (TA,) [said of a man, as is indicated by the context in the S and TA, He hit the butt, or target;] he did not miss the butt, or target. (TA.) And اصَابَ alone is said of an archer or the like [as meaning He hit the object of his aim]: (Msh:) one says, رَمَى فَأَصَابَ [He shot, or cast, and hit the object of his aim]. (A.) — [Hence, likening an event, &c., to an arrow,] one says also, اصَابَهُ أَمْرٌ, inf. n. as above, † [An event smote him, or befell him;] and يَصُوبُهُ, aor. يَصِيبُهُ, inf. n. صَيْبٌ, signifies the same. (Msh.) And اصَابَهُ الشَّيْءُ † [An affliction, or a calamity, &c., smote him, or befell him]. (S.) And اصَابَهُ الشَّيْءُ † The thing reached him [so as to take effect upon him]: (Mgh, Msh:) whence the saying, اصَابَهُ مِنْ قَوْلِ النَّاسِ مَا أَصَابَهُ [There reached him &c., of the sayings of the people, what reached him &c.]. (Msh.) [Thus tropically used, اصَابَهُ may generally be rendered It hit, struck, smote, wounded, hurt, affected, assailed, or befell, him. One says, اصَابَهُ مَرَضٌ, and وَجَعٌ, and اصَابَهُ رِيحٌ, &c., † A disease, and pain, and wind, &c., smote, affected, or assailed, him.] And صَابَهُ الْمَطَرُ, (S, Msh,) aor. يَصُوبُهُ, inf. n. صَوَّبٌ, (Msh,) † [The rain fell, or lighted, upon him, or it; wetted him, or it;] he, or it, was rained upon. (S.) And صَابَتْ السَّمَاءُ الْأَرْضَ i. e. † [The sky, or clouds, or rain,] watered the earth, or land, copiously: (Lth, M, TA:) or it means أَصَابَتْهَا بِصَوْبٍ [it smote it with rain; or sent rain upon it]. (M, L, TA.) In the following verse, cited by IAar,

• فَكَيْفَ تُرْجَى الْعَادِلَاتُ نَجَلْدِي
• وَصَبْرِي إِذَا مَا التَّقْسُ صِيبَ حَبِيبِي

he explains صِيبَ as being like قَصِدَ, and says that it may be of the dial. of him who says الشَّهْرُ صَابٌ; but [ISd remarks,] I know not how this is, for صَابُ الشَّهْرِ is not trans.; [though, as shown above, he has mentioned it as being trans.;] and

in my opinion, [he says,] صِيبَ here is from the phrase صَابَتْ السَّمَاءُ الْأَرْضَ [expl. above; the meaning of the verse being, But how should the censuring women hope for my constraining myself to behave with hardness, and for my being patient, when the beloved of the soul has been smitten by death, or by the decree of death; for ISd adds,] كَانَتْ الْبَنِيَّةُ صَابَتْ الْحَبِيمَ فَأَصَابَتْهُ بِصَوْبِهَا. (M, TA.) — [اصَابَ is also used in many phrases in which its agent is likened to an archer.] One says, † اصَابَ الصَّوَابَ [He hit the right thing or point, or the object, or aim, of his words or of his actions]: (A:) and اصَابَ السَّدَادَ [which means the same]. (S in art. سَد.) And اصَابَ alone [means thus likewise; or] † he said, or did, that which was right. (M, K.) And † اصَابَ فِي قَوْلِهِ وَفَعَلِهِ † He hit the right thing in his saying and his deed; (Msh;) and so فِي رَأْيِهِ in his opinion; contr. of أَخْطَأَ. (A.) And † اصَابَ بِغَيْتِهِ † He attained, or obtained, the thing that he sought, or wanted: whence the saying, [سَفَقَ] † اصَابَهَا [and so app. أَصَابَهَا (sec 8)] † He obtained his desired enjoyment of his wife: (Msh:) اصَابَ مَتْنِي occurs in a trad., [as a euphemism,] said by the wife of Handhaleh, meaning † He compressed me: (Mgh:) and it is said in a trad., كَانَ يُصِيبُ مِنْ رَأْسِ بَعْضِ نِسَائِهِ وَهُوَ صَائِرٌ, meaning † He used to his [the head of some one or more of his wives when he was fasting]. (TA: and the like is said in the Mgh.) And † اصَابَ مِنَ الْمَالِ وَغَيْرِهِ † He took, or took with his hand, of the property and other things. (TA.) And † اصَابَ الشَّيْءَ † [He hit upon, or lighted on, the thing;] he found the thing. (S, M, K, TA.) And † اصَابَهُ † [He found it, met with it, or experienced it; namely, a good or an evil event. And † He found it out, or discovered it; namely, an enigma (see 8 in art. حَجَوُ) or the like. And] † He found it to be right: and † he saw it, considered it, or held it, to be right. (TA. [See also 10.]) And † He aimed at it; (A, TA;) he desired, wished, willed, intended, or meant, it. (A, M, A, Msh, TA.) One says, أَصَابَ فُلَانٌ † Such a one aimed at, and desired, [to say] that which was right, (A, Msh, TA,) and failed of giving rightly the reply. (A, TA.) And † أَتَيْنَ تَصَيِّبَانِ † [Whither do ye two desire to go?]; a saying of Ru-beh. (TA.) And تَجَرَّى بِأَمْرِهِ رَخًا: in the Kur [xxxviii. 35, referring to the wind], has been expl. as meaning † [Running by his command softly, or gently,] whithersoever He desireth. (M, TA.) And † اصَابَ اللَّهُ الَّذِي أَرَادَ, said in a trad., in reply to a question respecting the interpretation of a text, means † God desireth, or meaneth, [thereby,] what He desireth, or meaneth. (TA.) And † أَرَادَهُ اصَابَ اللَّهُ بِكَ خَيْرًا [i. e. May God intend thee good]. (A.) And † اصَابَ alone † He desired, or intended, or meant, that which was right. (M, K.) One says also, † اصَابَهُ بِخَيْرٍ † [meaning He did good to him]. (El-Muarriz, TA in art. اِسْو.) [But] اصَابَهُ بِكَذَا, (M,) inf. n. إِصَابَةٌ, (K,) with which are syn. مُصَابٌ [in

accordance with a usage generally allowable] (S, TA) and مُصَابَةٌ (K, TA,) †[generally] means *He afflicted him with, or by, such a thing; or gave pain to him thereby.* (M, K: in the latter, only the inf. n. of the verb in this sense; and so in other senses.) [Thus one says, *أصابه بَشْرٌ* † *He afflicted him with evil; or did evil to him:* and *أصابه بِمَكْرُوهٍ* † *He afflicted him with, or did to him, an abominable, or an evil, thing or action:* and *أصابه بِقَوْلٍ قَبِيحٍ* † *He afflicted him with, or said to him, a foul saying:* and *أصابه بِذُخْلِ* † *He punished him by blood-revenge:* and *أصابه بِمَرَضٍ* † *He, (i. e. God,) or it, (a thing,) affected him with disease; or rendered him diseased:* and in many similar cases, the phrase may be well rendered with a verb derived from the noun; like phrases in which “*affecit*” (a Latin equivalent of *أصاب*) occurs; as in “*honore affecit*,” meaning “*honoravit*.”] El-Hārith Ibn-Khuld El-Makhl-zoomec says,

- أَظْلَمَ إِنْ مَضَاكُمْ رَجُلًا
- أَقْدَى السَّلَامَ لِحَيَّةٍ ظَلَمَ

† [O Dhukymeh, verily your afflicting a man who has given the salutation of peace, greeting, is tyranny]: IB says that this verse is not of El-'Arjee, as El-Harreee imagined it to be: the correct reading is أَظْلَمَ, as above: ظَلَمَ is an apocopated form of ظَلَمَةٌ; which is the dim. of ظُلُمٌ: some read أَظْلَمُوا: and some, أَظْلَمَ: [the verse is cited accord. to this last reading in the S:] أَظْلَمَ is governed in the accus. case by مَضَاكُمْ [as an inf. n.]: and ظَلَمَ is the enunciative of إِنْ. (L, TA.) أَصَابَهُمُ الدَّخْرُ بِنُفُوسِهِمْ وَأَمْوَالِهِمْ † means *Time, or fate, afflicted them by destruction, or extirpation, among themselves and their cattle, or possessions.* (M.) [In the K, الإصَابَةُ is expl. as signifying الإحتياج: but the right reading is evidently الإحتياج, as Ibr D has remarked in the margin of my copy of the TA; so that أصاب signifies † *He destroyed, or extirpated;* agreeably with an explanation in the sentence next preceding above, from the M.] مَنْ يَرِدُ اللَّهَ بِهِ خَيْرًا يُصَبِّ مِنْهُ † occurring in a trad., means *Him whom God intendeth good He trieth with afflictions, that He may recompense him for them.* (TA.) And one says, مَا كُنْتُ مُصَابًا وَلَقَدْ أَصَبْتُ † [app. meaning *I was not affected with weakness of intellect, or madness, and I have become affected therewith:* see مُصَابٌ, below]. (IAar, TA.)

5. تَصَوَّبَ [quasi-pass. of 2]: see 1, in three places. — Also *It was, or became, lowered, or depressed;* syn. تَسَفَّلَ. (A.)

[6. تصاوب, accord. to Freytag, signifies *He, or it, was well directed:* but for this he names no authority.]

7: see 1, first sentence.

10. اسْتَصَابَهُ and اسْتَصَابَةٌ signify the same, (S, M, A, Mṣb, K,) † *He saw it, considered it, or held it, to be right;* (M, Mṣb, TA;) namely, his

deed, (S, Mṣb,) or his opinion, (M, TA,) or his saying: (A:) *Th says, اسْتَصَابَهُ is the regular form; but the Arabs say, اسْتَصَوَّبْتَ رَأْيَكَ.* (M, TA. [See also 4, latter half.]])

صَابٌ *A certain species of tree, from which, when it is pressed, there issues what resembles milk, a drop of which sometimes spirts into the eye, producing an effect like that of a flame of fire, and in some instances weakening the sight:* (M, TA:) or a certain kind of bitter tree; (As, T, M, K, TA;) one of which is termed صَابَةٌ (M, K: in the latter it is said that صَابٌ is the pl. of صَابَةٌ; but properly speaking, the former is a coll. gen. n., and the latter is its n. un.:) or the expressed juice of a kind of bitter tree: (S:) but accord. to the K, this is a mistake, though it is the saying of leading lexicologists: (TA:) or, as some say, the expressed juice of the صَبْر [or aloe]. (M.)

صَوْبٌ an inf. n. used as a subst. (Mṣb) meaning *Rain;* (Lth, Mṣb;) and so صَيَّبَ, which is originally [صَيَّبَ, i. e.] of the measure فَعِيلٌ from الصَّوْب: (Bd in ii. 18:) or صَيَّبَ is an epithet applied to clouds (غَيْمٌ, Sh, O, or سَحَابٌ, S, Mṣb) meaning *having rain,* (O,) i. q. ذُو صَوْب: (S, Mṣb:) or صَوْبٌ and صَيَّبَ and صَيَّبٌ [the last of which is written in the CK صَيَّبٌ] all signify the same, (M, K,) as epithets applied to rain, meaning *pouring forth:* (M:) or صَيَّبَ, which is originally of the measure فَعِيلٌ, [being altered from صَيَّبَ,] means *rain pouring forth much, or abundantly:* (IDrd, O:) [صَائِبٌ, also, is applied as an epithet to rain, like صَوْبٌ and صَيَّبَ; and] in the phrase صَيَّبَانِ الْمَطَرِ, accord. to Abu-l-'Alā, صَيَّبَانِ is pl. of صَائِبٌ; or it may be an inf. n., like جَرْمَانِ: and if one say صَيَّبَانِ, with fet-h, the meaning is, *what has poured forth of rain, notwithstanding the ي in it, for similar to this are رَبَّحَانِ from الرُّوح and عَيْدَانِ (meaning “tall” palm-trees) from العود.* (Ham p. 796.) — Also *Course, or tendency;* syn. قَصْدٌ: so in the saying, to one who is traversing a desert in uncertainty and has declined from the right way, أَقْمَرِ صَوْبَكَ [Rectify thy course]: and in the phrase فَلَانٌ مُسْتَقِيمُ الصَّوْبِ [Such a one is pursuing the right course], said of a person when he is not declining from his way to the right or left. (TA. [See also another ex. voce أَوْب.]) — And *A place, or point, of tendency or direction or bearing,* syn. جَهَةٌ, (Mṣb, TA,) of a thing; (Mṣb;) and نَاحِيَةٌ [which means the same; and also a side; or a lateral, or an adjacent, part or tract of a thing; and in this sense صَوْبٌ is used in the present day]; and جَانِبٌ [which generally has the latter of these meanings]. (TA.) — See also صَوَابٌ, in three places.

صَابَةٌ: see مُصِيبَةٌ. — Also *Weakness, or feebleness, in the intellect;* (M, A, K;) or a touch of insanity therein; (A;) or somewhat of insanity,

or of madness produced by diabolical possession. (S.) — See also صَابٌ.

صُوبَةٌ *A collection, (جَمَاعَةٌ, M, or مُجْتَمَعٌ, K,) or a collection, or heap, not measured nor weighed, (صُوبَةٌ, A) of wheat: (M, A, K:) a heap of wheat, and of dates, and of other things: (M:) a quantity collected together of dust or earth: (TA:) or anything collected together: (Kr, M, K:) a place in which dates are collected and dried is thus called by the people of El-Felj. (ISk, S.) One says, دَخَلْتُ عَلَى فَلَانٍ فَلَا الدَّنَانِيرَ صُوبَةً بَيْنَ يَدَيْهِ i. e. [I went in to such a one, and lo, the deenars were] a heap poured out without measure before him: (S, M, A:) or, as some relate the saying, الدَّنَانِيرُ, which is thus used as a gen. n. (M.)*

صَوْبٌ: see صَيَّبَانِ.

صَوَابٌ † *A thing that is right, of what is said and of what is done;* [like سَدَادٌ;] (Mṣb;) contr. of صَوْبٌ; (S, M, Mṣb, K;) as also صَوْبٌ. (S, Mṣb, K.) One says, دَعْنِي وَعَلَى خَطِّي وَصَوْبِي i. e. صَوَابِي [meaning † *Leave thou me, and on me be the consequence of my wrong saying or deed, and my right.*] (S.) [And hence the phrase, frequent in some of the lexicons &c., الصَّوَابُ كَذَا meaning † *The right, or correct, word or wording or reading is thus:* and صَوَابُهُ كَذَا † *The right, or correct, writing or wording or reading of it is thus.*] — And one says also قَوْلٌ صَوْبٌ and صَوَابٌ [meaning † *A right, or correct, saying:* thus using each as an epithet]. (M.)

صَوِيبٌ: see صَائِبٌ, in two places.

صَيَّبٌ: see صَائِبٌ; and see also art. صَيَّبَ.

صَائِبٌ: see صَوْبٌ. — Also, (S, M, A, K,) and صَائِبٌ (A) and صَوِيبٌ and صَوِيبٌ (M, K,) *An arrow going right, or hitting the mark:* (S, M, A, K, TA:) † the last of these is the only epithet, known to IJ, of the measure فَعِيلٌ having the ف and ل sound and having و for its ع, except قَوِيبٌ and قَوِيبٌ; for قَوِيبٌ is [held by him to be only] used as a subst.: صَائِبٌ is pl. of صَائِبٌ, like قَائِمٌ and قَائِمٌ pl. of قَائِمٌ and قَائِمٌ; either from صَابَ السَّهْمَ الْهَدَفَ or from الصَّوَابُ فِي الرَّمْيِ having يَصِيبُ for its aor. (M.) [See also صَوِيبٌ in art. صَيَّبَ.] One says, إِنَّهُ لَسَهْمٌ صَائِبٌ *Verily it is an arrow that goes right.* (TA.) مَعَ صَائِبِ الْخَوَاطِي سَهْمٌ صَائِبٌ is a prov. [expl. in art. صَائِبٌ]. (S.) — [Hence,] one says also رَأْيٌ صَائِبٌ and رَأْيٌ مُصِيبٌ † [A right opinion]: (A, TA:) [Mṣr says,] رَأْيٌ صَيَّبٌ meaning صَائِبٌ I have not found. (Mgh.)

صَيَّبٌ: see صَوْبٌ, in two places: and صَائِبٌ.

صَائِبٌ: see صَوَابَةٌ, in two places; and see art. صَيَّبَ.

صَوِيبٌ: see صَوْبٌ, in two places.

صَوَابَةٌ *The choice, or best, class of a people;*

(Fr, S, M, K;) as also **صِبَاةٌ** (Fr, S, K) and **صِبَابٌ** (K.) And **قَوْمٌ صِبَابٌ** *A choice, or an excellent, people.* (S.) And **صِبَاةٌ** signifies *The choice, or best, of anything.* (S.) [See also art. **صِب**.] — Also, **صُوبَاةٌ**, *The collective body of a people;* (M;) and so **صِبَاةٌ**. (Kr, M in art. **صِب**.)

صِبَاةٌ: see the next preceding paragraph, in three places; and see art. **صِب**.

أَصُوبٌ [More, and most, affected with weakness in the intellect, or insanity, or madness: see **صَابَةٌ**.] When a man says to another **أَنْتَ مُصَابٌ** [meaning *Thou art affected with weakness in the intellect, &c.*], the latter replies **أَنْتَ أَصُوبٌ مِنِّي** [*Thou art more affected with weakness in the intellect, &c., than I*]. (IAqr, M, TA. [Thus these phrases are used in the present day.])

مَصَابٌ [A place of pouring forth: pl. **مَصَابٍ**.] One says, **هُوَ مَصَابُ الْوَدْقِ** [*It is the place of the pouring of rain in the clouds*]: and **ثَمَّتْ مَصَابٍ** [*I watched, or watched for, the places of the pouring of rain in the clouds*]: and **سَقَاهُمْ مَصَابُ السَّمَاءِ** [*The places of the pouring of the rain watered them; or may the places &c. water them*]. (A.)

مُصَابٌ pass. part. n. of **صَابَ** [meaning *Hit, struck, smitten, wounded, hurt, affected, assailed, afflicted, &c.*]. (S, Mṣb, TA.) — Affected with weakness, or feebleness, in the intellect; (TA;) or with somewhat of insanity, or madness produced by diabolical possession: (S, TA:) or mad, or possessed. (TA.) [See **صَابَةٌ**; and see also 4, last sentence; and **أَصُوبٌ**.] — Also *Syn. with* **إِصَابَةٌ**: (S, TA:) see 4, latter half, in two places. — And *Syn. with* **مُصِيبَةٌ**, q. v. (A, Mṣb.) — Also *The sugar-cane*. (L, TA, and so in a copy of the S.)

مُصُوبٌ pass. part. n. of **صَابَ** [q. v.]. (Mṣb.)

مِصُوبٌ *A ladle.* (IAqr, K.)

مُصِيبٌ: see **صَائِبٌ**, in two places.

مُصَابَةٌ *Syn. with* **إِصَابَةٌ**: (K, TA:) see 4, latter half. — See also **مُصِيبَةٌ**. — **تَرَكْتُ النَّاسَ عَلَى مُصَابَاتِهِمْ** is a saying mentioned by Ibn-Buzurj, as meaning [*I left the people disposed, or placed, according to their classes, or ranks.*] (TA.)

مُصُوبَةٌ: see the next paragraph.

مُصِيبَةٌ (S, M, A, Mṣb, K,) said by Aḥmad Ibn-Yaḥyā to be originally **مُصُوبَةٌ**, (TA,) and **مُصُوبَةٌ** (S, M, K) and **مُصَابَةٌ** (M, K) and **مُصَابٌ** (A, Mṣb) and **صَابَةٌ** (M, K,) signify the same, (S, M, A, Mṣb, K.) An affliction, a calamity, a misfortune, a disaster, or an evil accident: (M, Mṣb, TA:) it is said in the Towsheeh that the primary signification of **مُصِيبَةٌ** is *a shot with an arrow*: (TA:) the pl. is **مُصَابَاتٌ**, (S, M, A, Mṣb,) the form commonly obtaining, (Mṣb,) but irregular, (M,) the Arabs agreeing in pronouncing it with **ص**, as though they likened the radical letter to the augmentative, (S,) or they imagined what is

of the measure **مُفَعَّلَةٌ** to be of the measure **فَعِيلَةٌ** without a radical **ي** or **و**, (M,) and it is thought by Aḥ to be of the speech of the people of the cities, (Mṣb,) and **مُصَابُوبٌ**, (M,) which is the original form, (S,) or is said to be so, (Mṣb,) and is said by Zj to be the form preferred by the grammarians, (TA,) and **مُصِيبَاتٌ**. (Aḥ, A, Mṣb.)

قَطُّ مِصُوبٌ *A nibbling in which the exterior of the writing-rod is made to extend beyond the pith: opposed to* **قَانِرٌ**. (TA in art. **حرف**.)

صوبج

(K,) the latter the only word of its measure except **سُوسَنٌ** (Aḥ, TA) and **كُوسَجٌ**, (TA,) *A thing with which bread is made; (K;) a wooden implement with which the makers of bread expand the cake of bread; (Aḥ, TA;) the مِخْوَرُ of the maker of bread, with which the dough, or bread, is expanded: (TA in art. **لط**;) an arabicized word, (K, TA,) from the Pers. **چوبه** [or **چوبه**]. (TA.) [See what is said in art. **ج** respecting words in which both **ص** and **ج** occur.]*

صوت

1. **صَاتٌ**, aor. **يَصُوتُ** (S, M, O, K) and **يَصَاتٌ**, (M, O, K,) inf. n. **صُوتٌ**, (S, M,) said of a thing (S, O) [and of a man and of any animal]; and **صَوْتٌ**, (S, M, O, K,) inf. n. **تَصْوِيتٌ**, said of a man (S) [and of any animal &c.]; and **صَاتٌ**; (M, K;) *It sounded; it, or he, made, produced, emitted, sent forth, or uttered, a sound, noise, voice, or cry; (PṢ and KL in explanation of the first, and MA and KL in explanation of the second;) he raised his voice, voiced, called or called out, cried or cried out, shouted, clamoured, exclaimed, or vociferated: (M, K;) صَوْتٌ signifies also the making lamentation: (KL;) and **صَوْتٌ** (M, TA,) inf. n. as above, (TA,) *he called, hailed, or summoned, him; called out, cried out, or shouted, to him.* (M, TA.) It is said in a trad., **كَانُوا يَكْرَهُونَ الصَّوْتَ عِنْدَ الْقِتَالِ** [*They used to dislike blustering on the occasion of combat, or fight*]: meaning one's calling to another, or doing a deed to be mentioned in after times, and shouting, and making oneself known in a boasting and self-conceited manner. (TA.) [See also **صَوْتٌ** below.]*

2: see above, in two places: — and see also 4, likewise in two places.

4: see 1. — **صَاتٌ** signifies also *He became possessed of* **صَيْتٌ** [or fame, &c.; i. e. *he became famous*]. (O.) — [It is also trans.; as in the phrase **صَاتَ الْقَوْسُ** *He made the bow to sound* [or twang]: (M, TA:) [and so is **صَوْتٌ**; as in the phrase **صَوْتُ الْعَلَكِ** [*He caused the kind of resin called علك to make a sound, or sounds*]. (K voce **أَنْقَضَ**.) — [And it is trans. by means of **ب**; as in the phrase **صَاتَ بِالرَّجُلِ** [and in like manner **صَوْتٌ** (see **جَرَسٌ**)] *He rendered the man notorious by a thing that he did not desire.* (Ibn-Buzurj, TA.)

7. **انصات** **بِدَ الزَّمَانِ** [*The age resounded with the mention of him; meaning*] *he became famous, or celebrated.* (K.) — And **انصات** *He answered, and came,* (S, O, K,) being called: of the measure **الصَّوْتُ** from **انفَعَلَ**. (S, O.) — And *He became straight in stature after having been bent;* (S, O, K;) as though his youthful vigour returned to him; (S, O;) [in one of my copies of the former of which, and in the TA, **اِقْتَبَلَ شَبَابُهُ** is put for **اُقْبَلَ شَبَابُهُ**; or the right explanation is, as though he conformed with a prayer that his youthful vigour might be restored to him; for] it is said, by a poet, of Naṣr Ibn-Duhmān, after he had lived a hundred and ninety years, (S, O,) when, in answer to a prayer of his people, his youthful vigour returned to him and his hair became again black. (O.) — Also *He went away hiding himself.* (K.)

صَاتٌ: see **صَيْتٌ**: — and see also **صَيْتٌ**, in two places.

صَوْتُ [an inf. n. (sec 1): and also a simple subst., signifying] *A sound, (M, MA, TA, PṢ,) a noise, a voice, a cry, a shout, an exclamation, or a vociferation; (MA, PṢ;) of a human being and of other things: (ISK, TA:) conventionally, the sound of speech: (Mṣb;) [also a tone, considered with regard to the degree of elevation or depression of the voice:] and any sort of singing: (M, TA:) [and an air, or a song:] and it is used to signify a clamour, or confused noise, or mixture of sounds, (S,) and a cry for aid or succour: (S, M:) the pl. is **أَصْوَاتٌ**: (M, Mṣb, TA:) it is masc.: (S, M, Mṣb, TA:) in the following verse, (S, M, Mṣb,) of Ruweyshid Ibn-Ketheer (S, M) Et-Tū-cc, (S,)*

• يَا أَيُّهَا الرَّكِيبُ الْمُرْجِي مَطِئَتَهُ •
• سَائِلُ بَنِي أُسْدٍ مَا هَذِهِ الصَّوْتُ •

[O thou, the rider urging on his beast, ask the sons of Asad what is this clamour?], (S, M, Mṣb,) the poet has made **الصَّوْتُ** fem. because meaning thereby **الصَّوْفَاءُ** and **الْجَلْبَةُ** and **الْإِسْتِغَاةُ**, (S,) or he has made it fem. as meaning **الصَّيْحَةُ**, (M, Mṣb,) or **الْإِسْتِغَاةُ**: (M:) the like is often done by the Arabs, when two words, masc. and fem., are syn.: thus they say, **أَقْبَلْتُ الْعِثَاءَ**, meaning **الْعِثْيَةُ**; and **هَذَا الْعِثْيَةُ**, meaning **الْعِثَاءُ**: (Mṣb:) but the making a masc. n. fem. for this reason is bad; though the reverse is held to be allowable. (M.) The Arabs say, **أَسْمَعُ صَوْتًا**, meaning *I hear a sound, or voice, but I see not a deed.* (TA.) **بِصَوْتِكَ** in the Kur xvii. 66 is said to mean *With the sounds of [thy] singing, and musical pipes.* (M, TA.) — **أَمْرٌ** **صَوْتُ** is a term applied to *A noun significant of a sound: nouns of this kind being of two classes; namely, nouns applied to the purpose of addressing irrational beings, or what are virtually in the predicament of irrational beings, as young infants; and onomatopœias, or nouns imitative of sounds: the former class consists of two descriptions of words; namely, ejaculations used for the purpose of chiding, as هَلَا (to horses) and عَدَسٌ (to mules) and كَغْ كَغْ (to a young infant);*

and ejaculations used for the purpose of calling, as جنى (to camels) and تَنَّى (to an ass): of the other class are غاق (imitative of the cry of the crow) and علق (imitative of the sound produced by the falling of stones) and قَب (imitative of the sound produced by the fall of a sword) &c.: nouns significant of sounds are generally indecl., because they resemble certain particles in neither governing nor being governed; but some of them are occasionally decl. [like other nouns]. (El-Ashmoonee's Expos. of the Alfecyeh of Ibn-Málik, section الانفعال والاصوات.)— See also the next paragraph, in four places.

صِت (S, M, A, Mṣb, K) and صَوْتُ (S, M, A, K) and صَات (M, K) and صِيَّة (K) Fame, report, repute, or reputation, whether good or evil: (TA:) or good fame, good report, good repute or reputation, (S, M, Mṣb, K,) that spreads (S) among the people; (S, Mṣb;) so some say; (TA;) not evil: (S:) [they may often be well rendered renown:] صِيَّة is originally صَوْتُ; the و being changed into ي on account of the kesreh preceding it: it seems as though they made it to be of the measure فَعْل to distinguish between the صَوْتُ that is heard and the fame &c. that is known: but sometimes they said, فِي صِيَّتِهِ صَوْتُ النَّاسِ in the sense of صِيَّتُهُ [i. e. His fame &c., or good fame &c., spread among the people]: (S, TA:) and لَهْ صَوْتُ فِي النَّاسِ [He has fame &c., or good fame &c., among the people]: and ذَهَبَ صِيَّتُهُ فِيهِمْ [His fame &c., or good fame &c., went among them]. (A.) It is said in a trad., مَا مِنْ عَبْدٍ إِلَّا لَهُ صِيَّةٌ فِي السَّمَاءِ, meaning [There is no servant of God, i. e. no man, but he has] a report by which he is known [in Heaven]; and it may be in respect of good and evil. (TA.) And in another trad., فَضْلٌ مَا بَيْنَ الْحَلَالِ وَالْحَرَامِ الصَّوْتُ وَالذُّفُ [The distinction between the lawful (i. e. marriage) and the unlawful (i. e. fornication) is the report that is made in the case of the former, and the tam-bourine that is used in that case], meaning the publication of the marriage, and the going of the report thereof among the people. (TA.)= صِيَّةٌ also signifies A blacksmith's hammer. (K, TA.)— And An artificer, or a handicraftsman; syn. صَانِعٌ. (K accord. to the TA:) or a goldsmith; syn. صَانِعٌ. (So in the CK and in my MS. copy of the K.)

صِيَّة: see the next preceding paragraph.

صَاتٌ [Sounding; making, producing, emitting, sending forth, or uttering, a sound, noise, voice, or cry; (see its verb, صَات;)] raising his voice, calling or calling out, crying or crying out, shouting, exclaiming, or vociferating; (S, Mṣb, TA;) as also صِيَّتٌ; the two words being like صَوْتُ and مَاتٌ; the latter originally صَوْتُ. (TA. [But see the next paragraph: and see also مِصَوَات.])

صَاتٌ, applied to a man, (S, M, A, Mṣb, K,) and صَاتٌ, so applied, (S, M, K,) and the latter

likewise applied to an ass, (S,) both signify the same, (K,) Vehement, strong, or loud, of voice: (S, M, Mṣb:) رَجُلٌ صَاتٌ is like رَجُلٌ مَالٌ “a man having much property,” and رَجُلٌ نَالٌ “a man who gives much,” and كَيْشٌ صَاتٌ [“a ram having much wool”], &c., all of these epithets being originally of the measure فَعْل: (S:) or صَات may be of the measure فَاعِل from which the medial radical has gone; or it may be [originally صَوْتُ,] of the measure فَعْل. (M.) One says also صَوْتُ صِيَّتٌ [A vehement, strong, or loud, voice]. (A.) See also صَاتٌ.

مِصَوَات: see صَوَاتٌ.

مُصَوَّت: see the next paragraph, in two places.

مِصَوَاتٌ One who raises his voice, calls or calls out, cries or cries out, shouts, clamours, exclaims, or vociferates; i. q. مُصَوَّت: (K, TA:) [or, as also صَوَاتٌ, often occurring, who does so much, or is in the habit of doing so; each being of a measure denoting intensiveness of the signification.]—[Hence,] one says, مَا بِالْدارِ مِصَوَاتٌ, meaning There is not in the house any one (K, TA) that raises his voice, &c.: in some copies of the K مُصَوَّتٌ, which has the same meaning. (TA.)

مُتَصَاتٌ Straight in stature. (S.)

صوح

صَوَّجَان: see صَوَّجَان, in art. صولج.

صوح

1. صُحَّتْهُ (S, K,) [third pers. صَاح, aor. يَصُوحُ,] inf. n. صَوْح (TK,) I clave, split, or slit, it; (S, K;) namely, a thing. (S.)

2. صَوَّحَتِ الْبَقْلُ, said of the wind, (الرَّيْحُ, S, A,) and of the heat, (الْحَرُّ, A,) and of the sun, (الشَّمْسُ, TA,) inf. n. تَصْوِيح (K,) It dried up, or caused to dry up, (S, A, K,) the herbs, or leguminous plants, (S, A,) so that they became much split; (A;) and so الْخَشَبُ [the wood]; and the like of these: and صَيَّحَتْ signifies the same. (TA.) And صَوَّحَ الشَّعْرُ, said of dryness, It caused the hair to split much, and to fall off, and become scattered. (L.)= See also 5, in four places.— It is said in a trad., نَهَى عَنْ بَيْعِ التَّخْلِ قَبْلَ أَنْ يَصُوحَ, meaning [He forbade the selling of palm-trees] before that the good thereof becomes distinguishable from the bad: related by some with ر [i. e. يَصُوحُ]: (TA:) but El-Khat-tábee says that the right word is يَصُوحُ, with و. (TA in art. صرح.)

5. تَصَوَّحَ الْبَقْلُ The herbs, or leguminous plants, became dried up; as also صَوْح: (IB, TA:) or became completely dried up; or became blighted and dried up; and صَوْحٌ signifies the same: (L:) or became dried up in the hot season, not by

reason of a blight or the like: (T, TA:) or became dried up in the upper part, (AA, S, K,) yet retaining moisture: (AA, S:) or became dried up and split; (Ag, TA;) and صَوْحٌ signifies [the same, or] became dried up and much split: (A:) or (and so the verb تَصَوَّح said of wood, and the like,) became much split, spontaneously, and parts thereof became scattered: and تَصَيَّحٌ signifies the same. (TA.) It is said in a trad. of 'Alee, فَبادِرُوا الْعِلْمَ قَبْلَ تَصْوِيعٍ + [Therefore hasten ye to obtain knowledge before the drying-up of its plants for want of mental vigour]. (TA.)— تَصَوَّحٌ also signifies It became much split; (S, K;) said of hair &c.; (S;) as also انصاح: (K:) [but this latter is more correctly expl. below:] [or] said of hair, it fell off and became scattered; as also تَصَيَّح: (K:) or it became much split, (A, L,) of itself, (L,) [or by reason of dryness, (see 2,)] and fell off and became scattered. (L.)

7. انصاح It clave, split, or slit; or became cloven, split, or slit. (S, K.) See also 5.— It (a mountain) became much cleft, or cracked, and dried, by reason of want of rain. (TA, from a trad.)— It (a garment) slit, or rent, of itself. (AO, S.)— It (the moon, S, K, and the dawn, and lightning, TA) showed its light: (S, K, TA:) originally, became cleft. (TA.) [See also 7 in art. صيح.]

صَوْح: see what next follows.

صَوْح (S, A, K) and صَوَّح (IAṣr, K) The wall (حَائِط) of a valley: (S, K:) [app. meaning its perpendicular side; for] a valley has صَوَّحَان, (S,) which means the two sides thereof, resembling two walls. (A.)— And The lower part of a mountain: (K:) or the face of a mountain that stands up (S, K) appearing (S) as though it were a wall. (S, K.) It is said in a trad., الْقَوَّةُ بَيْنَ الصَّوْحَيْنِ حَتَّى أَكَلَتْهُ السَّبَاعُ, meaning [They cast him] between the two mountains [so that the beasts, or birds, of prey ate him]. (S.)

صَاحَةٌ A plain, (A,) or land, (K,) that produces nothing (A, K) ever; (K;) i. e., in which is no good. (A.)

صَوَّحَان, with damm [to the ص], Dry. (K.) And نَخْلَةٌ صَوَّحَانَةٌ A palm-tree of which the branches with their leaves upon them have become dried up, rigid, and contracted. (K, TA.)

صَوَّاحٌ Gypsum. (S, K.)— And † The sweat of horses: (S, K:) said to be likened to gypsum because of its whiteness. (T, L.)— And † Milk mixed with water, the latter being the more in quantity. (Abou-Sa'eed, K.)— Also An elevated piece, (نَجْوَةٌ, so in the L and CK, and in my MS. copy of the K,) or such as is soft, or yielding, (رَخْوَةٌ, so in the TA as from the K,) of land. (L, K.)— And The spadix (طَلْع) of the palm-tree, (AHn, K,) when it dries up, and falls in pieces and becomes scattered. (AHn.)

صَوَّاحَةٌ, like رَمَانَةٌ, [but accord. to analogy it

should be without teshdeed, like سَقَاةٌ &c., and so it is written in the L as relating to wool,] *What has become much split, of hair, and what has fallen off and become scattered, thereof, (K,) and so of wool. (L, TA.)*

صَوَّاحٌ *Flowing, or flowing copiously, running upon the surface of the ground; (K, TA;) applied to rain-water. (TA.) — And Herbage of which the blossoms have appeared. (TA.) [See a verse cited voce مُرْتَفَعٌ.]*

صوح

4. **إِصَاحٌ** (S, A, K, TA) and **إِصَاحٌ** (A, TA,) inf. n. **إِصَاحَةٌ**, (TA,) *He listened to him, or it. (S, K, TA.) [See a verse of Abou-Du-ád (cited here as an ex. in the S and TA) voce نَاشِدٌ.] — And إِصَاحٌ signifies also † He was silent, or spoke not, or ceased from speaking: so in the saying, أَصَاحُ فَلَانٌ عَلَى حَقِّ فَلَانٍ, meaning † Such a one was silent respecting the right, or due, of such a one, that he might take it away. (A, TA.) [And it is said that] it signifies thus in the prov., أَصَاحُ إِصَاحَةِ الْبَيْتِ لِلنَّاشِدِ, i. e. *He was silent with the silence of the frequent chiding of camels [or of him who drives and chides many camels] to one making known, or giving information of, a thing lost: applied to him who strives, or labours, in seeking [a thing] and then lacks ability, and desists. (Meyd. [But the verse cited voce نَاشِدٌ suggests another rendering, which I think preferable. In Freytag's "Arab. Prov." i. 718, النَّاشِدِ is omitted.])**

صود

2. **صَوَّدَ الصَّادَ**, inf. n. **تَصْوِيدٌ**, *He wrote the صاد* (i. e. the letter ص). (K.)

صَادٌ *The name of one of the letters of the alphabet. (M, L. [See art. ص.] — [It is also The title of a سُورَة, the thirty-eighth chapter of the Kur-an.] If you make it a sign of the سُورَة, you write it as a single letter, and make it indeclinable with its last letter quiescent [in pronunciation]: if you make it a name for the سُورَة, you write it as [it is pronounced] in spelling; and say صَادٌ, with kees, because of the concurrence of two quiescent letters [in the former case]; and you may say صَادٌ, because this is easier of pronunciation: some make it imperfectly decl., considering it as fem. [and a proper name]: and some make it perfectly decl., considering it as masc.; and say, قَرَأْتُ صَادًا [I read, or recited, the chapter ص]: and the like is done in the cases of ق [the title of the fiftieth chapter] and ن [the title of the sixty-eighth chapter]. (Mgb.) — Accord. to ISd, its medial radical letter is originally و: (L:) accord. to IJ, it is ي. (MF.) — See also art. صيد.*

صور

1. **صَارَ**, aor. **يَصُورُ**, (S, M, K,) inf. n. **صَوَّرَ**, (M, K,) *He made it (a thing, M, K, or, as some say, specially the neck, M) to incline, or lean; (S, M, K;) as also صَارَهُ*, aor. **يَصِيرُ**; (S;) and **أَصَارَهُ**:

(S, M, Mgb, K:) or *he demolished it, threw it down, or pulled it down to the ground; as also أَصَارَهُ*. (K.) One says, of a man, **يَصُورُ عُنُقَهُ إِلَى الشَّيْءِ**, *He inclines his neck to the thing. (Lth.) And صَرَّتْ إِلَى الشَّيْءِ, and أَصَرَّتْهُ*, *I inclined, or bent, the thing to, or towards, me. (El-Ahmar.) And صَرَّتْ الْعُصْنُ لِأُجْتِنِي الثَّمَرِ*, *[I inclined, or bent, the branch, that I might pluck, or gather, the fruit]. (A.) And قَلُوبٌ لَا قَلُوبَ لَهَا*, *[Hearts which the ties of relationship do not incline]. (TA, from a trad.) فَصَرَفْتُ*, in the Kur [ii. 202], means *And turn them towards thee; and so فَصَرَفْتُ*: (Akh, S, M:) but the former is the more common reading: this is the meaning commonly known, of each reading: though Lh says that the former means as above, and the latter means cut them, and divide them, in pieces; (M;) and some thus explain the former, making a transposition in the verse, as though the words were thus, فَخَذْتُ إِلَيْكَ أَرْبَعَةً مِنَ الْغُلَبِ فَصَرَفْتُ, *Turn thou thy face towards me. (Akh, S.) And صَارَ وَجْهَهُ*, aor. **يَصِيرُ**, (M, K,) and **يَصِيرُ**, (K,) *He turned his face towards a person or thing. (M, K.) And هُوَ يَصُورُ مَعْرُوفَهُ إِلَى النَّاسِ*, *[He turns his beneficence towards men]. (TA.) — [Agreeably with a statement cited above, it is said that] صَارَهُ*, aor. as above, (S, K,) and so the inf. n., (TA,) signifies also *He dissected it; or cut it, or divided it, in pieces. (S, K, TA.) — And hence, (TA,) صَارَ الْحُكْمُ*, *† He (the judge, A, TA) decided the judgment. (S, * A, TA.) — [Freytag states, on the authority of the Kitáb el-Addád, that صار, aor. as above, has two contr. significations: He separated, or dispersed: — and He collected.] — See also 2. — صار also signifies He (a man, M) uttered a cry, or sound. (M, K.) — صَوَّرَ*, (M, A, K,) [aor. **يَصُورُ**,] inf. n. **صَوَّرَ**, (S, M, A,) *He, (Lth,) or it, (a thing, M, Mgb, K, or a man's neck, M, A,*) inclined, or leaned; (Lth, S, * M, A, K;) as also أَنْصَارَ*: (S, M, Mgb, K:*) *it bent; or was, or became, crooked. (A.) One says, فِي عُنُقِهِ صَوَّرٌ*, *In his neck is an inclining; and a bending, or crookedness. (A.) — And صَوَّرٌ as an attribute of a man signifies also † An inclining, or inclination; (S;) a desiring, or desire. (S, Mgb.)*

2. **صَوَّرَ** [inf. n. **تَصْوِيرٌ**,] *He formed, fashioned, figured, shaped, sculptured, or pictured, him, or it; (S, M, K;) and تَصَوَّرَ signifies the same; (Mgb, and Bd in iii. 4;) and so does صَارَ*, accord. to Abou-Alee, in the saying,

بَنَاهُ وَصَلَّبَ فِيهِ وَصَارَا

[Which (referring to a church) he has built, and in which he has made a cross, or crosses, and has made sculptured, or painted, work]. (M.) One says, **صَوَّرَ اللَّهُ صُورَةَ حَسَنَةٍ**, *[God formed him a goodly, or beautiful, form]. (S.) — See also 5, in two places.*

4: see 1, in three places.

5. **تَصَوَّرَ** *He, or it, was, or became, formed,*

fashioned, figured, shaped, sculptured, or pictured. (S, M, K, TA.) — And [hence,] تَصَوَّرَ لِي, [and تَخَيَّلَ لِي and تَخَيَّلَ لِي] *It appeared to my mind, or imagination, (S, Mgb,) as an image, or a picture. (Mgb.) — See also 2. — [Hence,] تَصَوَّرَ شَيْئًا* *He imagined a thing; imaged it in the mind; as also صَوَّرَهُ*; [like تَخَيَّلَهُ and تَخَيَّلَهُ]; *he imagined, or conceived, the form of the thing. (S.) [تَصَوَّرَ in logic signifies The forming of an idea; conception, perception, or apprehension; sometimes qualified by the epithet سَالِحٌ i. e. simple.] — Also He (being pierced with a spear or the like) inclined, to fall: (S:) or he (being struck) fell: (M, K:) or he, or it, fell, or alighted. (TA.)*

7. **أَنْصَارَ**: see **صَوَّرَ**. — Also *It (a thing) became demolished, and cut, or divided, in pieces: (O:) it (a mountain) became demolished, and fell: (Sgh, TA:) it cracked, and split. (TA.)*

8. **اصْطَارَهُ** *He doubled it, or folded it; or he bent it; syn. ثَنَاهُ. (O.)*

صَارَ: see **صَيَّرَ**, below, in two places.

صَوَّرٌ *Small palm-trees: (M, K:) or a collection of small palm-trees: (S, M, K:) a word having no proper sing.: (S, M:) [but see صَوَّرَةٌ:] pl. صَيَّرَانِ: (Sh, M, K:) and other trees: pl. as above. (Sh, TA.) — Also The root of a palm-tree, (M, K,) or of a palm-trunk. (M.) — And The bank, or side, of a river or rivulet. (M, K.) — And The side of the neck. (O, * K, * TA. [In the CK, وَالْبَيْتِ is erroneously put for وَالْبَيْتِ.]) — And The forelock: so in the saying of a rájiz,*

كَأَنَّ عُرْفًا مَائِلًا مِنْ صَوَّرِهِ

[As though a mane inclining from his forelock]. (S.)

صَوَّرٌ *A horn: (S, M:) and a horn in which one blows: (S, M, K:) so in the Kur [vi. 73, &c.], يَوْمَ يَنْفُخُ فِي الصُّورِ*, [i. e. *On the day when the horn shall be blown in*]: El-Kelbee says, I know not what is **الصُّور**: and it is said to be pl. of **صَوَّرَةٌ**, like **أَنْبَرٌ** is of **أَنْبَرَةٌ**; [or rather a coll. gen. n., of which **صَوَّرَةٌ** is the n. un.;] i. e., [the phrase means] *when the souls shall be blown into the forms of the dead: and El-Hasan read فِي الصُّورِ*: (S, L, TA:) this is related on the authority of AO; but AHeyth asserts him to have said wrong. (L, TA.)

صَوَّرٌ inf. n. of **صَوَّرَ** [q. v.]. (M, A.) — Also *An itching (أَكَالٌ) in the head. (IAqr, TA.) [See also صَوَّرَةٌ.]*

صَارَةٌ *The head, (O,) or the upper, or uppermost, part, (K,) of a mountain: (O, K:) and صَوَّرَةٌ [with ة] has been heard from the Arabs as its dim. (TA.) — See also صَوَّارٌ.*

صَوَّرَةٌ † *An inclination, or a desire. (TA.) You say, أَرَى لَكَ إِلَيْهِ صَوَّرَةً*, *† I see thee to have a loving inclination to him. (A.) And مَا بِي إِلَيْهَا صَوَّرَةٌ*, *† I have not any inclination to, or desire for, her.*

(TA, from a trad.) — And *An itching, or itch, (جَنَّةُ) in the head: (A:) or an affection like جَنَّةُ in a man's head, occasioning a desire to be loused. (S, M, K.)* [See also *صَوْرٌ*.] — And *A palm-tree. (IAar.)* [See also *صَوْرٌ*.]

صورة Form, fashion, figure, shape, or semblance; syn. *شَكْلٌ*, (M, K,) and *مِثَالٌ*; (Msb;) the external state of a thing; (IAth;) that whereby a thing is sensibly distinguished by men in general, and even by many other animate beings, from other things; as the *صورة* of a man, and of a horse, and of an ass. (B.) — And *An effigy; an image, or a statue; a picture; anything that is formed, fashioned, figured, or shaped, after the likeness of any of God's creatures, animate or inanimate: it is said that the maker of an effigy, or image, will be punished on the day of resurrection, and will be commanded to put life into it; and that the angels will not enter a house in which is a صورة. (Mgh.)* [See also *تَصَاوِيرٌ*.] — [Hence, *A mental image; or a resemblance, of any object, formed, or conceived, by the mind; an idea: a meaning of frequent occurrence in philosophical works &c.*] — And *Species; syn. نَوْعٌ. (K.)* — And *The essence of a thing; that by being which a thing is what it is; or the property, or quality, or the aggregate of properties or qualities, whereby a thing is what it is; syn. حَقِيقَةٌ. (IAth:)* [specific character;] that whereby a thing is mentally distinguished by particular persons, not by the vulgar, from other things; as the *صورة* by which a man is specially distinguished, consisting in reason and thought and other distinctive attributes: (B:) *a quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing; or the state, condition, or case, of a thing; syn. صِفَةٌ. (IAth, Msb, K:)* as when you say, *صورة الأمر كذا* [The quality, &c., of the thing is of such a kind]: (IAth, Msb:) and *صورة المسألة كذا* [The description, statement, or form, of the question is of such a kind]: (Msb:) and so in the saying of the Prophet, *أتاني الليلة ربي في أحسن صورة* [My Lord came to me to-night in a most goodly state]; or *صورة* may here refer to the Prophet, and may mean *external state, or manner of being, or condition. (IAth.)* — And *The mode, or manner, of an action. (IAth.)* — The pl. is *صورٌ* (S, M, Msb, K) and *صورٌ* and *صورٌ*; (S, M, K;) the second of which is rare, and by some disallowed. (MF.) — The saying of the Prophet *خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ* may mean that *God created Adam in the صورة [or form &c.] that He, namely, God, originated and ordained; or in the صورة proper to him, namely, Adam. (M.)* — *صورة* signifies also *The face: so in a trad. cited voce مُحَرَّمٌ*; in which it is said that the *صورة* is pronounced sacred, i. e. that it is not to be elapped: and in another, in which it is said that the Prophet disliked marking the *صورة* with a hot iron. (TA.)

صورٌ: see the next paragraph, in four places.

صورٌ A herd of [wild] bulls or cows; (S, M, Bk. I.

Msb, K;) as also *صورٌ* and *صيارٌ* [the latter in the CK written *صيارٌ* and *صورٌ* [in some copies of the K erroneously written *صورٌ*, which, as observed in the TA, is a repetition]: (M, K, TA:) pl. of the first (S, M) and second and third (M) *صيرانٌ*. (S, M.) — Also *A sweet odour; and so صورٌ. (M, K.)* — And *A vesicle (وعاء) of musk; (S, Msb;) as also صورٌ, (Msb,) and صيارٌ, (S,) and صارة [also] signifies [the same, i. e.] a فارة or فارة of musk: (O, K:) or صورٌ and صورٌ signify a small quantity of musk: (M, K:) or a piece, or portion, thereof: (M:) and صورٌ signifies also *musk* [itself]: (TA:) pl. *أصورة*. (M, K.) [Said in the M to be Pers.] — *الصواران* The two corners of the mouth; (O, K;) called by the vulgar *الصوارين*, (O, TA,) or *الصوارين*. (O in art. صمغ.)*

صيارٌ: see the next preceding paragraph, in two places.

صويرة [with ء] a dim. of *صارة* [q. v.]. (TA.)

صيرٌ Goodly in *صورة* [i. e. form &c.]; (Fr, S, K;) as also *صارٌ*. (TA in art. شور.) One says *رجلٌ صيرٌ شيرٌ* (Fr, S) and *صارٌ شارٌ* (TA ubi suprā) *A man goodly in صورة [or form &c.] and in شارة [i. e. appearance or apparel &c.]. (Fr, S.)* [See also *شيرٌ* in art. شور.]

صورٌ A sparrow (*عصفور*) that answers when called. (S, M, K.)

صورٌ: see *صورٌ*, first sentence.

أصورٌ Inclining: (M, K:) pl. *صورٌ*. (M.) One says *رجلٌ أصورٌ* A man having an inclining, or a bending, or crooked, neck. (A.) And *هو أصورٌ* He is inclining his neck and face towards such a thing. (A.) — [And hence,] † *Having an inclination, or a desire, (S, M, Msb,) to, or for, (إلى) a friend, or an object of love. (M.)*

تصاویر [pl. of *تصویر* and *تصويرة*] Effigies, images, or statues; pictures; and the like. (S, Mgh.) [See also *صورة*.]

مصورٌ [A sculptor; and a painter, or limner, or the like]. *المصور* as an epithet of God, *The Former, or Fashioner, of all existing things, who hath established them, and given to every one of them a special form and a particular manner of being whereby it is distinguished, with their variety and multitude. (TA.)*

صوع

1. *صعته*, (O, K,) [from *صاعه*,] aor. *أصوعه*, (K,) inf. n. *صوع*, (TA,) *I measured it with the هذا طعامٌ يصاع*, (O, K.) One says, *هذا طعامٌ يصاع* [q. v.]. (O, K.) One says, *هذا طعامٌ يصاع* i. e. [This is wheat] that is measured [with the صاع]. (O.) — And † *[I collected it together, like as the measurer collects the corn &c. in the measure: and the contr., i. e.] I dispersed it, or scattered it; (S, O, K;) in which sense it is [said*

to be] tropical; (TA;) and *صعته*, aor. *أصعته*, (K in art. صبع,) inf. n. *صبع*, (TA in that art.,) signifies the same. (K in that art.) One says, *صعَّتْ الأقرانُ*, and *غبرهم*, † *I came to the antagonists, and others, from their sides: (K, TA:)* of a courageous man, or a courageous armed man, one says, *يَصُوعُ أَقْرَانَهُ* † *He comes to his antagonists from their sides; (S, O, TA:)* and the like is cited in the T from Lth; or as meaning *he encompasses their sides; (TA:)* or *he collects together his antagonists (IKtt, Z, TA) from every side, (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA:)* and of a man, (S, O,) or a pastor, (Lth, IKtt, Z,) *يَصُوعُ إِبْنَهُ*, (S, O,) or *مَاشِيَتَهُ*, (Lth,) or *إِبْنَهُ*, (IKtt, Z,) † *He comes [to the camels or] to his cattle [or to his camels] from their sides; or he encompasses their sides; (Lth, TA:)* or *he collects them together (IKtt, Z, TA) from every side, (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA:)* but Az says that the foregoing explanations by Lth are wrong; that *يَصُوعُ أَقْرَانَهُ*, said of a courageous man, or a courageous armed man, means *he charges upon his antagonists and disperses them; and يَصُوعُ إِبْنَهُ*, said of a pastor, *he disperses his camels in the place of pasture; and يَصُوعُ المَعَزَ*, said of a he-goat, *he disperses the [she-] goats; and صَاعَ الغنمِ*, aor. as above, and so the inf. n., *he dispersed the sheep or goats; (TA:)* and *اصاع* † *الغنمِ*, inf. n. *إصاعة*, signifies thus likewise: (Lh, TA in art. أصوعها,) Lh also says that *صُعَّتْ الغنمُ*, aor. *أصوعها*, inf. n. *صوع*, and *صُعَّتْها*, aor. *أصيعها*, inf. n. *صيع*, both signify *I dispersed the sheep or goats: (O in art. صبع:)* or, accord. to IKtt, *صاع إِبْنَهُ*, said of a pastor, has two contr. meanings; *he collected together his camels from every side; and also he dispersed his camels. (TA.)* — Also *I frightened him. (Ibn-'Abbād,* O,* K.)* — And *صُعَّتْ القومُ*, aor. *أصوعهم*, (Lh, O in art. صبع,) inf. n. *صوع*, (TA in that art.,) *I urged, or incited, the people, or party; (Lh, O and TA in that art.:)* and so *صُعَّتْ القومُ*, (Lh, O and K in that art.,) aor. *أصيعهم*, (Lh, O ibid.,) inf. n. *صيع*. (TA ibid.) — [And *صاع الكرة* He propelled the ball with the صوقجان. (See *صاع* below, last sentence.)] — And *صَاعَتِ النحلُ*, (K,) [app. for *صاعت النحل*,] aor. *تصوع*, (O,) inf. n. *صوع*, (TA,) *The bees followed [as though driving along] one another. (O, K.)* — And *صَاعَ الشيءُ*, inf. n. *صوع*, *He folded, or doubled, the thing; twisted it; or bent it. (IKtt, TA.)*

2. *تصويع*, (K,) inf. n. *صوعت موضعا*, (O, K,) *She (a woman) prepared a place, such as is termed صاعة, (O, K, TA,) and made it even, (TA,) for the separating and loosening of cotton. (O, K.)* — *صوَعَتِ الرِّيحُ الثِّبَاتَ* The wind dried up, or caused to dry up, the plants, or herbage; (O, K;) as also *صَوَحَتْهُ*. (TA.) — *صَوَعُ الشيءُ* He made the thing pointed in its head. (Ibn-'Abbād, O, K.) — And *He rounded the thing in its*

sides. (O, K.) — **صَوَّعَ**, (K,) inf. n. as above, (O,) said of an ass, [meaning a wild ass,] *He drove his she asses to the right and left*: (O, K:) so expl. by Ibn-'Abbād. (O.) And, said of a horse, *He went at random, and resisted his owner* [or rider]. (TA.) — **صَوَّعَ إِلَيْهِ** [said of a man, as is indicated in the O,] *He turned about his head towards him*: and *he turned his face towards him*. (O, TA.) — And **صَوَّعَ رَأْسَهُ**, said of a bird, *It moved, or moved about, its head*. (TA.)

4. اصاع الغنم: see 1, latter half.

5. **تَصَوَّعَ** *It became dispersed, or scattered*; as also **انصاع**. (S.) You say, **تَصَوَّعَ الْقَوْمُ** *The people, or party, became dispersed, or scattered, and remote, all of them, one from another*. (O, K.) — Also, said of hair, *It became contracted, and much split*: [app. by reason of dryness: like **تَصَوَّحَ**:] (Lth, O, K:) or *it became dispersed, or scattered*; (Lth, O, K:) and *it fell off by degrees*. (O, K.) — And, said of herbage, *It became dried up*; (S, O, K:) like **تَصَوَّحَ**; (O:) as also **تَصَيَّعَ**. (S; and O and K in art. صبع.)

7. **انصاع**: see 5. — Also † *He turned away, or back, retreating, or returning*, (S, O, K, TA,) and *went* (S, TA) *quickly, or hastening*: (S, O, K, TA:) or you say, **انصاع القوم** † *The people, or party, went away quickly*: and **انصاع مذبراً** † *He went away [turning back] quickly*. (TA.) [See an ex. voce صَارَةً.] — And † *It (a bird) ascended, or mounted, into the air, between the earth and sky, or into the middle of the sky*. (TA in art. صبع, from the book entitled "Ghareeb el-Hamám" by El-Hasan Ibn-'Abd-Alláh El-Kátib El-Ishbahiínee.)

صَاعٌ (S, Mgh, O, Msh, K) and **صَوَّعٌ** and **صَوَّاعٌ** (O, K) and **صَوَّاعٌ** (S, O, K) and **صَوَّاعٌ** (O, K,) thus accord. to five different readers of the Kur in xii. 72, (O, K, TA,) *A certain measure used for measuring corn* [sic.], (S, O, Msh, K,) and upon which turn [or depend] the decisions of the Muslims [relating to measures of capacity]: (K:) or the **صَاع** is different from the **صَوَّاع**; (S, K:) the latter being a certain vessel, in [or from] which one drinks [as will be expl. hereafter in this paragraph]: (S, TA:) the former is **أَمْدَادُ** [pl. of **مُدٌّ**]; (S, O, Msh, K;) i. e. (Msh) **أَرْطَالُ** [or pints] and a third, (Mgh, Msh, TA,) by the measure of Baghdád; (Msh;) the **مُدٌّ** being a pint and a third: (K, TA:) so with the people of El-Hijáz, (Mgh, TA,) [i. e.] so with the people of the Hameyn, as was proved by a number of specimens of the **صَاع** used in dealings with the Prophet, (Msh,) and so accord. to Esh-Sháfi'ee: (TA:) but with the people of El-'Irák it was *eight pints*, (Mgh, Msh, TA,) with whom agreed Aboo-Hancefeh; the **مُدٌّ** with them being two pints; (Msh, TA;) but the addition was made by El-Hajjáj; and their **صَاع** was the **قَفِيرُ حَجَاجِي**, and was unknown to the people of El-Medeenah, as is said by Az: (Msh:) accord. to Ed-Dáwoodee, its invariable measure is *four times the quantity* [of corn &c.]

that fills the two hands, that are neither large nor small, of a man; for the **صَاع** of the Prophet is not found in every place; and this (the author of the K says, TA) I have tried, and found to be correct: (K, TA:) the word is masc. and fem.: (Zj, Msh, K, TA:) accord. to Fr, the people of El-Hijáz make it fem.; and Benoo-Asad, except some of them, make it masc., as do the people of Nejd; and Zj says that the more chaste way is to make it masc.: (Msh:) the pl. (of pauc., used by those who make the sing. fem., O, Msh) is **أَصَوَّعٌ**, (S, Mgh, O, Msh, K,) for which one may say **أَصَوَّعٌ**, (S, O, K, TA) changing the **و** into hcm-zeh, (S, O,) and accord. to AAF some say **أَصَّعٌ**, like **أَدَّرٌ**, (Mgh, Msh,) a pl. of **دَارٌ**, (Mgh,) but AHát says that this is a vulgar mistake, (Msh,) and **أَصَوَّاعٌ**, (O, Msh, K,) which is used by those who make the sing. masc., (O, Msh,) and [of mult.] **صَوَّعٌ**, (K,) which is app. pl. of **صَوَّاعٌ**, with kesr, (TA,) and **صَيَّعَانٌ**, (Mgh, O, Msh, K,) which is [likewise] a pl. of mult., (Msh,) or this last is pl. of **صَوَّاعٌ**: and this sing. signifies a [vessel of the kind called] **جَامٌ**, [app. here used in the sense which this word commonly has in Pers., i. e. as meaning a cup,] in which, (K, TA,) or from which, (TA,) one drinks: (K, TA:) Sa'eed Ibn-Jubeyr says that the **صَوَّاع** of the king [mentioned in the Kur xii. 72] was the **مَثْكُوكُ**, of which the two extremities [are compressed so that they] meet together [app. in such a manner that the whole vessel resembles a small boat, the word **مَثْكُوكُ** being expl. in several dictionaries as applied to a drinking-vessel of this form, probably from the Pers. **مَثْكُوكُ** signifying "a shuttle" and used in this sense in modern Arabic]: El-Hasan says that the **صَوَّاع** and the **سَيَّاقِيَّة** are one thing, as Zj also says; and that the **صَوَّاع** of the king is said to have been of **وَرَقٌ** [meaning silver], and that they used to measure with it and sometimes they drank with it: Zj says that it is explained as an oblong vessel, resembling the **مَثْكُوكُ**, with which the king used to drink; and said by some to have been of **مِيسَ** [which (as is said in the TA in art. ميس) means copper, from the Pers. **مِيسَ**]. (TA.) [See also **صَوَّغَ**, with غ.] — **صَاعٌ** signifies also † The place [or plot] in which a **صَاع** [of seed] is sown: so in a trad. (TA.) — And † A depressed piece of ground; (S, O, K, TA;) as also **صَاعَةٌ**; (O, K, TA;) like an excavation: or, as some say, a depressed place, sloping down from its surrounding borders: (TA:) or a narrow, depressed place. (TA in art. طأ.) — And † A place that is swept and in which one then plays: (Ibn-'Abbád, O, K:) [see the verse cited in what follows:] and **صَاعَةٌ** is said to signify a piece of ground which a boy sweeps, removing its pebbles, and in which he plays with the ball: and a bare place, in which is nothing. (TA.) — And The place of the breast of the ostrich when she puts it upon the ground: (K:) or such a place is called **النَّعَامِ**. **صَاعٌ جَوْجُوهُ** (IF, O.) And one says, **صَاعٌ جَوْجُوهُ** meaning † He struck him in the middle of his breast. (Z, TA.) — And it is said that **صَاعٌ** also signifies The [kind of goff-

stick called] **صَوَّجَانٌ**. (K.) In the following verse of El-Museiyab Ibn-'Alas, describing a she-camel,

• مَرَحَتْ يَدَايَا لِلنَّجَاءِ كَأَنَّهَا
• تَكْرُو بِتَقْفَى لَأَعِيبَ فِي صَاعٍ

[the most obvious meaning of which is, *Her fore legs moved briskly for the purpose of hastening, as though she were propelling a ball with the hands of a player in a piece of ground cleared for that exercise*,] or, as some relate it, **بِتَقْفَى مَاقِطٍ**, meaning *with the hands of a player with the ball*, it is said by some that he means **بِصَاعٍ**, [though it is not easy to see why, if so, he did not say **بِالصَّاعِ**,] and that by the **صَاع** he means the **صَوَّجَان**, because it is bent (**يُعْطَفُ** [sec 1, last sentence,]) for the purpose of striking with it, that the ball may be propelled (**نُصَاعٌ**) with it. (O.)

صَوَّعٌ and **صَوَّعٌ**: see **صَاعٌ**, first sentence. — The latter is also a pl., (K, TA,) app. of **صَوَّاعٌ**, with kesr. (TA.)

صَوَّعٌ Portions of herbage beginning to dry up. (Ibn-'Abbád, O, K.) — And of the flesh of a horse, *Such as is scattered, or sparse; not collected together in one place*. (Ibn-'Abbád, O.)

صَاعَةٌ: see **صَاعٌ**, latter half, in two places. — Also † A place prepared by a woman for the separating and loosening of cotton: (Lth, O, K, TA:) and † a shin, like a **نُطْعٌ**, which a woman sometimes makes, or prepares, for the separating and loosening of cotton and of wool upon it. (Ish, O, TA.) — And † A place specially made, or prepared, for guests. (Z, TA.)

صَوَّاعٌ and **صَوَّاعٌ**: see **صَاعٌ**, former half, in five places.

أَصْيَاعٌ occurs as a dim. of **صَيَّعَانٌ** [or rather of **أَصَوَّاعٌ**, pl. of **صَاعٌ**, regularly formed therefrom]. (IB, TA.)

مَنْصَاعٌ [part. n. of 7] *Turning away or back, retreating, &c.* (TA.)

صوغ

1. **صَاغَهُ**, (S, MA, O, Msh, K,) aor. **يَصْوُغُ**, (S, O, Msh,) inf. n. **صَوَّغَ**, (S, MA, O, Msh) and **صَوَّاعٌ** (TA) and **صَيَّاعَةٌ**, (MA,) [or the last is a simple subst.,] *He melted it, and poured it forth into a mould*; (TA;) *he cast it, molten, in a mould*: (PS:) *he made, formed, fashioned, or moulded it, by the goldsmith's art*; namely, an ornament [and the like]: (MA: [this last is the most usual meaning:]) or *he prepared it*, (K, TA,) and *cast it*, (TA,) namely, a thing, after the pattern of a right model. (K, TA.) One says of a man, **صَاغَ الذَّهَبَ خَلِيقًا** [He cast the gold so as to make of it ornaments; or he made, formed, fashioned, or moulded, the gold into ornaments]. (Msh.) — [Hence,] **صَاغَهُ اللَّهُ صَيِّغَةً حَسَنَةً** † *God created him* (S, O, K, TA) *in a goodly mode, or manner, of creation*. (O, TA.) And **صَيَّغَ عَلَى صَيِّغَتِهِ** † *He*

was created after his [i. e. another's] mode, or manner, of creation. (TA.) — **صاغ شعراً**, or **كلاماً**, † *He composed, and adjusted, poetry, or speech, discourse, or language.* (TA.) — And **صاغوا الكلام** † *They alter speech, [embellish it with lies,] and falsify it, or forge it.* (TA.) And **صوغ**, (S, O, Mṣb, TA,) inf. n. **صَوَّغَ**, (Mṣb,) † *Such a one forges, or fabricates, that which is false, or untrue:* (O, Mṣb, TA.) a metaphorical phrase. (S.) And **صاغ فلان زوراً** and **كذباً** † *Such a one forged, or fabricated, a lie, a falsehood, or an untruth.* (TA.) And **صوغ اللسان** means † *The lying of the tongue.* (Har p. 605.) — **صاغ**, aor. **يَصُوغُ**, (O, K,) inf. n. **صَوَّغَ**, (O,) also signifies *It sank into the ground, said of water; and into the food, said of sauce, or seasoning:* (O, K:) so says ISh. (TA.) — And **صاغ** **لله الشراب** *The beverage, or wine, was easy and agreeable to him to swallow;* i. q. **صاغ**, (Ibn-'Abbād, O, K,) as a dial. var. (Ibn-'Abbād, O.)

5. **تصوغ**: see what next follows.

7. **صاغه** quasi-pass. of **صاغه** [in all its senses, proper and tropical: meaning *It was, or became, melted, and poured forth into a mould; &c.:* and in like manner Freytag explains **تصوغ** as used in the book entitled “*Les oiseaux et les fleurs*,” p. 7, meaning “*formatus, fictus fuit*,” but this is app. post classical]. (O, K.)

صوغ inf. n. of **صاغه** [q. v.]. (S & c.) — [In the Kur xii. 72,] some read **نَقَدَ صَوَّغَ الْمَلِكُ** [meaning *We miss, or see not, or find not, the King's molten vessel, or vessel made of melted metal*]: in this instance, **صوغ** is an inf. n. (O, K, TA) used as a subst., (O, TA,) in the sense of **الْمَصُوغُ**, which means **مَا صِغَ** [i. e. *the thing that has been melted, and poured forth into a mould; &c.*]; like **الْمَصَاغُ** [a pass. part. n. of a verb which is not mentioned]: (TA:) it is like **ضَرْبُ** in the phrase **هَذَا دِرْهَمُ ضَرْبِ الْأَمِيرِ**, (O, K, TA,) meaning **مَضْرُوبُهُ**: (O, TA:) and Er-Rāghib says that it [i. e. the vessel thus termed] is held to have been made of molten gold: (TA:) some read [in the Kur xii. 72] **صَوَّغَ**, as though this also were [originally] an inf. n. (O, K, TA) from **صَاغَ**, (O, TA,) like **بَوَّالٌ** and **قَوَّامٌ** (O, K, TA) from **بَالٌ** and **قَامٌ**. (O, TA.) [See also **صَاغَ**, with the unpointed

ع.] — One says also, **هَذَا صَوَّغٌ هَذَا** *This is of the measure of this; or is the like in measure of this:* [as though of the *make, form, fashion, mould, or cast, of this*: (see also **صِغَغَةٌ**)] (S, O, Mṣb:) and **هَذَا الْمَاءُ صَوَّغُ الْإِنَاءِ** *This water is of the measure of the vessel; or is the like in measure of the vessel:* and everything that is the like in measure of another thing is said to be **صَوَّغُهُ**. (O.) — And **هَما صَوَّغَانِ** *They two are likes:* (S, O, K:) or *they two are coöteans;* syn. **لِدَّةٌ** [which is properly a sing., though here used as a dual]. (IDrd, O, K.) — And **هُوَ صَوَّغُ أَخِيهِ** (AA, O, K) *He is he who was born immediately after his brother; and [in like manner, before him, for] he*

may be above him and he may be below him, (O,) like **صَوَّغُهُ**; as also **صَوَّغُهُ** † **أَخِيهِ**, (K, TA, [in the CK, erroneously, **أَخْتَهُ**]) like **صَوَّغُهُ** † **أَخِيهِ**: (TA:) and **هِيَ صَوَّغَتُكَ** and **هِيَ أَخْتُكَ صَوَّغُكَ** [She is thy sister who was born immediately after thee; or before thee]: (O, TA:) the pl. is **أَصَوَّغٌ**. (TA voce **صَوَّغَ**.)

صَوَّغَ: see the last sentence here preceding, in two places.

صِغَغَةٌ is originally **صَوَّغَةٌ**, (S, O, Mṣb,) the و being changed into ي because of the kesreh before it: (S, O:) it is like **قِصَّةٌ**. (Mṣb.) [Its primary signification is *A mode, or manner, of صوغ* i. e. *melting, and pouring forth into a mould; &c.:* and hence it signifies *a make, form, fashion, mould, or cast*:] and it is syn. with **صِغَاغَةٌ**, q. v.: (TA:) and signifies the *making* [a thing]; and *making according to a certain measure or proportion* [and the like]. (Mṣb.) One says **سَهَامٌ صِغَغَةٌ** (S, O, K) *Arrows [one in make:] uniform;* (TA;) *of the make of one man.* (S, O, K, TA.) And **صِغَغَةُ اللَّهِ**, meaning † *The creation of God.* (Mṣb.) And **هُوَ حَسَنُ الصِّغَغَةِ** † *He is goodly in respect of make and of stature:* or this means *he is goodly in respect of make:* [which may in this case be correctly rendered *he is goodly in respect of make:* and also *he is good in respect of work*]. (TA.) And **هُوَ مِنْ صِغَغَةِ كَرِيمَةٍ** † *He is of a generous origin.* (Ibn-'Abbād, Z, O, K, TA.) And **صِغَغَةُ الْأَمْرِ** † *The mode, manner, fashion, or form, of the saying is thus.* (Mṣb.) And **كَذَا وَكَذَا صِغَغَةُ الْأَمْرِ** † *The shape of the affair, or case, is thus and thus.* (TA.)

صِغَاغَةٌ: see **صِغَاغَةٌ**.

صَوَّغَ: see **صَوَّغَ**, second sentence.

صِغَاغَةٌ The craft, or art, (K, TA,) or work, or operation, (S, O, Mṣb, TA,) of the **صَانِعُ** [q. v.]; (S, O, Mṣb, K, TA;) [generally meaning the craft or art, or the work or operation, of the goldsmith;] the act of melting [gold &c.], and pouring [it] forth into a mould; [&c.]; (see 1, first sentence;)] as also **صِغَغَةٌ** and **صِغَوُغَةٌ**, this last mentioned by Lh. (TA.)

صَوَّغَ: see the next paragraph, in five places.

صَانِعٌ and **صَوَّاعٌ** (S, MA, O, Mṣb, K, KL) and **صِغَاغٌ**, (S, O, K, KL,) the last of the dial. of El-Hijáz, (S, O,) originally **صِغَوَّاعٌ**, (IJ, O, TA,) thus altered by some, from **صِغَوَّاعٌ** to **صِغَاغٌ**, because of their disliking the double و, (IJ, TA,) *One who practises, or performs, the craft, art, work, or operation, termed صِغَاغَةٌ* [or melting gold &c., and pouring it forth into a mould; &c.]; as expl. in the first sentence of this art.; (S, O, Mṣb, K, TA;) [generally meaning] a goldsmith, or worker in gold: (MA, KL:) the pl. of **صَانِعٌ** is **صَاغَةٌ** [originally **صَوَّغَةٌ**] and **صَوَّاعٌ** and **صِغَاغٌ**. (TA.)

One says, **هُوَ صَوَّاعٌ** [and **صَانِعٌ** i. e. *He*

is the moulder of ornaments, or of women's ornaments, of gold or of silver &c.]. (TA.) [And hence **مِلْحُ الصَّاغَةِ** lit. *Goldsmiths' salt*; meaning *chrysocola*, i. e. *borax*: thus termed in the language of the present day.] Abou-Rāfi' the **صَانِعُ** **كَانَ عَمَرٌ بِمَارِجِنِي يَقُولُ** † **أَكْذَبُ النَّاسِ الصَّوَّاعُ** † **يَقُولُ الْيَوْمَ وَغَدًا** [used to jest with me, saying, *The most lying of men is the goldsmith, who says, To-day, and To-morrow*]. (TA.) And **كُذِبَتْ الصَّوَّاعُونَ** [lit. *A lie which the goldsmiths have told*] is a saying (of Abou-Hureyreh, O) occurring in a trad. (S, O.) — [Hence,] the pl. **صَوَّاعٌ** means † *Persons who alter speech, [embellish it with lies,] and falsify it, or forge it:* and **صَوَّاعٌ**, † *one who moulds speech, and falsifies it, or embellishes it with lies:* (TA:) and [in like manner] **صِغَغٌ**, (O, K, TA,) originally **صِغَوَّاعٌ**, (TA,) † *one who lies much, and embellishes his speech [with lies]:* (K, O, TA:) the pl. of this last is **صَاغَةٌ**, like **سَادَةٌ** pl. of **سَيِّدٌ**. (TA.) [See also **صِغَاغٌ**.]

صِغَغٌ, originally **صِغَوَّاعٌ**: see the next preceding paragraph, last explanation.

صِغَغَةٌ i. q. **تُرْبِيدَةٌ** [A mess of crumbled bread moistened with broth and piled up in the middle of a bowl]. (Fr, O, K.)

صِغَاغٌ, originally **صِغَوَّاعٌ**: see **صَانِعٌ**.

أَصِغَغٌ [as though originally **أَصَوَّغٌ**, being mentioned in this art.,] Water such as is common (عام) [app. meaning to all who desire to take of it], and much in quantity. (IAqr, TA.)

مَصَاغٌ, [as a coll. gen. n.,] with fet-h, *Moulded ornaments or women's ornaments, of gold or the like;* syn. **حُلِيِّ مَصَوَّغَةٍ**. (TA.)

مَصَاغٌ: } see **صَوَّغَ**, second sentence.
مَصَوَّغٌ: }

صوف

1. **صَافٌ**, (S, O, K,) aor. **يَصُوفُ**, (S, O,) inf. n. **صَوَّفَ** and **صَوَّوَفَ**; and **صَوَّفَ**, (S, O, K,) inf. n. **صَوَّفَ**; (S;) *He (a ram) had much صوف* [or wool], (S, O, K,) after having little thereof. (S, O.) — **صَافُ الشَّهْرِ عَنِ الْهَدَفِ**, aor. **يَصُوفُ** and **صِيفٌ**, (S, M, O, Mṣb, K,) inf. n. **صَوَّفَ** and **صِيفٌ**, (O and K in art. **صِيفٌ**), *The arrow turned aside from the butt*: (S, M, O, Mṣb, K:) like **صَافٌ**. (S and O in art. **صِيفٌ**.) And **صَافٌ عَنِّي وَجْهَهُ** *His face turned away from me.* (K.) And **صَافٌ عَنِّي شَرَّهُ**, (S, M, O,) aor. **يَصُوفُ**, inf. n. **صَوَّفَ**, (M,) *His (a man's, S, O) evil, or mischief, turned away from me.* (S, M, O.)

2. **صَوَّفَ الْكَرْمَ** *The grape-vine showed its fruit-stalks [anew] after the cutting off of its fruit.* (M.)

4. **إِصَافَ اللَّهُ عَنِّي شَرَّهُ** *God turned away, or*

may God turn away, from me his evil, or mischief. (S, K.) [Mentioned also in art. صيف.]

5. **صُوفِي** *He became a* صُوفِي: (Mṣb:) *he devoted himself to religious exercises; or applied himself to devotion: or he asserted himself to do so:* (TA:) but it is post-classical. (Mṣb.)

صَاف (S, M, O, K) and صَائِف (S, M, O, Mṣb, K) and صَانِي (M, O, K,) which last is formed by transposition [from the second], (M,) and صُوف (M, O, K) and أَصُوف (S, M, O, Mṣb, K) and صُوفَانِي (M, O, K,) A ram having much صُوف [or wool]: (S, M, O, Mṣb, K:) fem. with ة, (K,) [in which it seems to refer only to the last, i. e.] the fem. epithet is صُوفَانِيَّة (O,) or صُوفَانِيَّة (AHeyth, and so in a copy of the M,) and صَائِفَة also. (M.) — And لَبَّة صَائِفَة [A lock of hair hanging down below the lobe of the ear] of which the hair is like صُوف [i. e. wool]. (M.) — See also صُوف. — And see art. صيف.

صَاب: see the next preceding paragraph.

صُوف [Wool:] an appertenance of sheep, (in the S لِشَاةٍ, in the M لِلْغَنَمِ, and in the O and Mṣb [more definitely] لِلضَّأْنِ) which is to them like شَعْر to goats and وَبَر to camels: (M:) [in the K only said to be well known:] n. un. صُوفَة (M,) [i. e.] this latter has a more particular signification [meaning a portion, flock, tuft, or wisp, of wool]: (S, O, Mṣb, K:) and sometimes صُوف is used in the sense of the n. un., as mentioned by Sb: (M:) the pl. of صُوف is أَصُوفَانِ [meaning sorts of wool]: (M:) and the dim. of the n. un. is صُوفِيَّة (TA.) One says وَجَدْتُ صُوفًا [An unskilful woman that has found wool]: (As, O, K:) a prov. (As, O) relating to property possessed by such as does not deserve to have it: (As, TA:) because the unskilful woman, when she lights upon wool, mars it, (O, K,) not spinning it well: (O:) applied to the stupid person who finds property and wastes it; (O, K;) or to him who finds that of which he knows not the value, and wastes it. (Z, TA.) And one says, فُلَانٌ يَلْبَسُ الصُّوفَ وَالْقُطُنَ, meaning *Such a one wears what is made of wool and of cotton.* (A, TA.) In the saying of a poet,

- حَلْبَانِيَّةٌ رَكْبَانِيَّةٌ صُوفِيَّةٌ
- تَخْلُطُ بَيْنَ وَبَرٍ وَصُوفٍ

[Of one that is milked and ridden, that yields a row of bowls of her milk, (but see صُوفِيَّة, of which other explanations have been given,) that mingles camels' fur and wool], the latter hemistich means, as Th says, accord. to IAg, that is sold, and with the price whereof are purchased camels and sheep: or, accord. to As, that is quick in her pace; the drawing back of her fore legs being likened to [the motion of] the bow of the نَدَاي who mixes camels' fur and wool. (M.) One says also, أَخَذْتُ بِصُوفِ رَقَبَتِهِ (S, M, K, but in the M أَخَذَ), and بِصُوفَتَيْهَا (M, O) and بِصَافِيهَا (M, K,) and

بِظُوفِ رَقَبَتِهِ and بِظَافِيهَا and بِقَافِيهَا and بِقُوفِ رَقَبَتِهِ and بِقَافِيهَا (S, O,) meaning † [I laid hold upon] the pendent hair in the hollow of the back of his neck: (IDrd, S, M, O, K:) or the downy hairs upon the back of his neck: (M, O:) or the shin of his neck: (IAg, S, O, K:) or the back of his neck, altogether: (Fr, S, O, K:) or I took him by force: (Abu-l-Ghowth, S, O, K:) or I followed him, thinking that I should not reach him, and overtook him; and this one says whether he lay hold upon his neck or not. (Abu-s-Semeyda', S, O, K.) And أَعْطَاهُ بِصُوفٍ [He gave it altogether]; like أَعْطَاهُ بِرَمْتِهِ: or (as expl. by A'Obeid, S, O) he gave it gratuitously; not taking a price. (S, O, K.) — صُوفُ الْبَحْرِ [lit. The wool of the sea] is a thing [or substance] in the form of the animal صُوف [i. e., of wool; evidently meaning sea-weed resembling wool; such as is found in abundance thrown up on the beaches of the Red Sea: and that this is generally, if not in every instance, meant by the identical Hebrew word פֶּה, as used in the Bible, has been most satisfactorily shown in art. "Red Sea" (by my deeply-lamented nephew Edward Stanley Poole) in Dr. William Smith's "Dictionary of the Bible": it is said in one of the أَبْدِيَّاتِ, [see art. ابد], بَحْرٌ صُوفَةٌ [I will not come to thee as long as a sea wets a portion of wool], or, as Lh relates it, مَا بَلَّ الْبَحْرُ صُوفَهُ [as long as the sea wets its wool; meaning, ever]. (M, TA.)

صَاف: see صَاف.

صُوفَة n. un. of صُوف [q. v.]. (M & c.) — [Also applied by physicians to A pessary, or suppository, of wool, containing a medicament of some kind, to be inserted into the vagina or rectum.] — Also Any of those who had the management of aught of the work of the بَيْتِ [meaning the House of God, i. e. the Ka'bah], and who were called الصُّوفَانِ: (M:) [accord. to the TA, it is said that الصُّوفَانِ and الصُّوفَة are both alike appellations applied to any of such persons:] J and others say that صُوفَة was the father of a tribe of Muḍar, who used to serve the Ka'bah, and to return with the pilgrims from 'Arafāt, in the Time of Ignorance; and it is implied in the S [that they were also called صُوفَانِ, or] that صُوفَة was also called صُوفَانِ; and in a saying of Z, that الصُّوفَانِ and الصُّوفَانِ were appellations of one and the same people: [hence, app., the applications of صُوفَة and صُوفَانِ to any servants of the Ka'bah:] but accord. to Sgh and the K, آلِ صُوفَانِ is a mistake for آلِ صُوفَانِ. (TA.)

صُوفَانِ, and its fem., with ة: see صَاف: — and for the former see also صُوفَة. — Also [A species of agaric, i. e., of the kind of fungus thus called;] a certain thing [or substance] that comes forth from the heart of trees, flaccid and dry, in which fire is struck, and which is the best of things for the purpose of those who strike fire. (TA.)

صُوفَانِ, applied to a ewe, is fem. of صُوفَانِ: see صَاف. (AHeyth, TA.) — Also A certain

herb, or leguminous plant, (بَقْلَةٌ,) downy, (M, K,) and short, (K,) mentioned by Abou-Naṣr as of the kind termed أَحْرَارُ [pl. of حُرٌّ], but not specifically described by him. (AHn, M.)

صُوفِي, a post-classical word, A man of the people called the صُوفِيَّة: (Mṣb:) [formerly applied to any devotee: afterwards, particularly, to a mystic; one who seeks to raise himself to a high degree of spiritual excellence by contemplation of divine things so as to elicit the mysteries thereof:] the صُوفِيَّة may be so called [from the Greek σῶφρος: or] in relation to the people called آلِ صُوفَانِ, [see صُوفَة], as resembling them in the devotion of themselves to religious exercises: or in relation to those called أَهْلُ الصُّفَّةِ, wherefore they are also called الصُّفِيَّة: or in relation to الصُّوف [i. e. wool], which is proper to devotees and recluses: this last is the derivation commonly received. (TA.)

صُوفَانِي; and its fem., with ة: see صَاف.

صُوفِيَّة dim. of صُوفَة, n. un. of صُوف, q. v. (TA.)

صُوفَانِ A manufacturer of صُوف [or wool, or of woollen garments &c.]. (TA.)

صَائِف: see صَاف.

صُوفِيَّة, originally صُوفِيَّة, A [garment of the kind called] جُبَّة having much صُوف [or wool]. (TA.)

أَصُوف: see صَاف.

صوك

1. صَاكَ بِهِ (O, K,) aor. يَصُوكُ (O,) inf. n. صُوكُ (K,) It stuck, or clave, to him, or it: (O, K;) said of saffron, (K,) and of blood, and of other things: (TA:) and (O, K) صَاكَ بِهِ, aor. يَصُوكُ (S, O, K, in art. صيك,) inf. n. صُوكُ (K;) said of perfume. (S, O, K.) See also صَيَّكُ.

5. تَصُوكُ فِي رَجَبِهِ (As, O, K,) or, accord. to AZ, تَضُوكُ, with ض, (O,) or both, (Lh, TA in art. صف,) [and تَصُوكُ,] He (a man, O) became defiled, or befouled, with [or in] his dung. (O, K.)

صُوكُ The seminal fluid of a man. (Th, Kr, K.) — Also The first. (K.) One says, أَوَّلُ صُوكٍ and بَوَكٍ I met him the first thing. (S, O, K.) And in like manner, كُلِّ صُوكٍ and بَوَكٍ [Do thou it the first of everything]. (TA.) And خُذْ هَذَا أَوَّلَ صُوكٍ: see 1 in art. صك. (O and TA in that art.) — Also Motion: so in the phrase مَا بِهِ صُوكٌ and بَوَكٌ [There is not in him, or it, any motion]. (IDrd, O, K.)

صَائِكُ Sticking, or cleaving. (AA, TA.) — And [app. as an epithet in which the quality of a subst. is predominant] Sticking blood: or blood of the جُوفِ [or belly, &c.]. (TA.) — See also art. صَاكَ.

صول

1. صَوْلَ عَلَيْهِ, [aor. يَصُولُ,] inf. n. صَوْلُ and

صَوْلَةٌ (S, O, K) and صَيَالٌ (O,) *He leaped, or sprang, upon him*: (S, O, K:) and (K) صَالٌ عَلَيْهِ, (M, K,) aor. يَصُولُ, (TA,) inf. n. صَوْلٌ and صَيَالٌ and مَصَالَةٌ and صَوْلَانٌ and صَالٌ and مَصَالَةٌ, *he sprang, or rushed, upon him; made an assault, or attack, upon him; namely, his adversary, or antagonist; syn. سَطَا*; (M, K, TA;) and حَمَلَ: (TA:) [or *he sprang upon him and seized him violently or laid violent hands upon him*; for so سَطَا is said to signify:] and صَالٌ عَلَيْهِ † *he overbore him, overpowered him, or subdued him*; (S, O, Mgh, TA; [a meaning also assigned to سَطَا]) namely, one man another nam. (TA.) [See also 1 in art. صِيل.] One says, رَبُّ قَوْلٍ أَشَدَّ مِنْ صَوْلٍ *Many a saying is more severe than a leaping or springing* [&c.]. (S, O.) And it is said in a trad. respecting prayer, بِكَ أَصُولٌ, meaning [By Thee may I] *spring, or rush, or assault, and subdue*. (TA.) — صَالٌ, aor. as above, inf. n. صَوْلٌ, is also said of a stallion [camel], meaning *He leaped, or sprang*: or, accord. to AZ, صَالٌ, inf. n. صَوْلٌ and صَيَالٌ, said of a camel, means *he leaped, or sprang, upon the [other] camels, and fought them*: (Mgh:) or one says of a stallion, صَالٌ عَلَى الْإِبِلِ, inf. n. صَوْلٌ, meaning *he fought the [other] camels, (M, K,) and sent them on before*: (M:) or, accord. to AZ, one says of a camel, (S,) or, accord. to Es-Sarakussee, some of the Arabs say of a camel, (Mgh,) صَوْلٌ, (S, Mgh, [in one of my copies of the S صَالٌ, but the former is the right,]) like قَرَبٌ, (Mgh,) with ة, (S, Mgh,) inf. n. صَالَةٌ, meaning *he betook himself to the killing of men, and springing, or rushing, upon them*: (S:) and without ة in speaking of the act of one adversary, or antagonist, against another: (Mgh:) Hamzeh El-Iṣbahānee says, in his “Proverbs,” that صَالُ الْجَمَلِ means *the camel bit*; but he is alone in saying this. (TA.) One says also, صَالُ الْعَيْرِ, meaning *The he-ass attached the she-ass*: (S, O:) or صَالُ الْعَيْرِ عَلَى الْعَانَةِ *the he-ass drove away the she-ass, or the herd of wild she-asses, (M, K, TA,) and attached her or them, biting her or them with the fore teeth, and kicking her or them with the hind leg or hind legs*. (TA.) — صَالٌ الْبَرَّةُ, aor. as above, inf. n. صَوْلٌ, *He swept away, or cleared, the wheat from the pieces of stick and of rubbish*: and صَوْلَتَا الْحِنْطَةَ *we swept the wheat [well, and so cleared it from rubbish]*: the teshdeed denotes intensiveness of meaning: (O:) † تَصْوِيلُ الْبَيْدَرِ [or تَصْوِيلُ الْبَيْدَرِ] means *the sweeping of the بَيْدَر [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out], (O,) or of the sides thereof نَوَاحِي الْبَيْدَرِ [to clear it of rubbish]*. (K.) — صِيلٌ: see art. صِيل.

2. صَوْلٌ, and its inf. n.: see 1, last sentence but one. — تَصْوِيلٌ also signifies *The extracting a thing by means of water*: (K, TA: [in the CK, بالمال is erroneously put for بالهَاء:] like the extracting a pebble from rice [by washing]. (TA.) [And app. The soaking a thing to extract the juice or bitterness &c.: see مَصُولٌ. See also

an ex. in De Sacy's Chrest. Arabe, sec. ed., vol. ii. p. 130 of the Ar. text; and see his remarks thereon in p. 335 of the transl. and notes.] — [Also *The mixing, and stirring about, and beating, a thing*.] One says, الْجَرَادُ يَصُولُ فِي مَشْوَاهُ [in the CK مَشْوَاهُ, which is a mistranscription,] *The locusts are mixed, and stirred about, and beaten, in his مَشْوَى* (O, K) i. e. *frying-pan*. (TK.)

3. صَيَالَةٌ and صَيَالٌ and صَيَالَةٌ [of which the first and second are inf. ns., the third being a quasi-inf. n.] are syn. with مَوَاتِبَةٌ; (S, O, K:) صَيَالَةٌ signifying وَاتِبَةٌ [i. e. *He leaped, or sprang, upon him; or he assaulted, or assailed, him: or he contended with him, each leaping, or springing, upon the other, or each assaulting, or assailing, the other*]. (K.) [See also 6.]

6. يَتَوَاتَبَانِ i. q. الْفَحْلَانِ يَتَصَاوِلَانِ [i. e. *The two stallion-camels leap, or spring, upon each other; or assault, or assail, each other*]. (S.)

صَوْلَةٌ is an inf. n.: (S, O, K: [see 1, first sentence:]) or it signifies *A leap, or spring*: (TA:) or a single act of a camel's leaping, or springing, upon [other] camels, and fighting them; as also صَيَالَةٌ: (Mgh:) [but more commonly, *impetuosity, of a man, and of a camel or the like*.] — [Hence,] ذُو صَوْلَةٍ فِي الْبَزْدِ *One who springs upon the food, and devours it immoderately*. (M, TA.) — أَوَّلُ وَهْلَةٍ means لَقِيْتُهُ أَوَّلَ صَوْلَةٍ [i. e. *I met him the first thing, or the first thing that I saw*]. (A, TA.)

حِنْطَةٌ مَصْوَلَةٌ and صَوْلَةٌ مِنْ حِنْطَةٍ signify nearly the same, the former meaning *A heap of wheat, and the latter wheat in general, cleared from rubbish by means of the implement called مَصُولٌ or مَصُولَةٌ*: (O, K: [these significations are clearly indicated in the K, and more so in the O, by the context:]) the pl. of صَوْلَةٌ is صَوْلٌ. (O.)

صَيْلَةٌ, mentioned here in the K: see art. صِيل.

صَوُولٌ *A camel that devours his pastor; that springs upon men, and devours them*: (Lth, TA:) a camel that kills men, and springs, or rushes, upon them: (S:) or a camel that leaps, or springs, upon the [other] camels, and fights them: (Mgh:) or a stallion that fights the [other] camels, (M, K,) and sends them on before. (M.) And † *A man who beats others, and overbears, overpowers, or subdues, them*. (TA.) Accord. to Az, it is originally without ة, and is app. pronounced with ة because the و is with damm. (TA.)

صَيَالٌ an inf. n. of 1 [q. v.]. (M, O, Mgh, K.) — [And also an inf. n. of 3, q. v.]

صَيَالَةٌ: see 3: and see also صَوْلَةٌ.

أَصُولٌ مِنْ جَمَلٍ [More impetuous than a camel; or more wont to spring upon others, or to assault, or assail, them, than a camel]. (TA.)

مَصُولٌ *A thing in which colocynths are soaked in order that their bitterness may depart*. (AZ, S, O, K.) — And, accord. to Ibn-'Abbād, *An implement with which the ears of corn are swept*

away, or cleared, from the pieces of stick and of rubbish. (O. [See also what next follows.])

مَصْوَلَةٌ *A broom (مَكْنَسَةٌ, O, K) with which the sides of the بَيْدَر [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out,] are swept [to clear it of rubbish]*: (O, TA:) so says IḤār. (TA. [See also what next precedes.])

صَوْلَةٌ مِنْ حِنْطَةٍ: see حِنْطَةٌ مَصْوَلَةٌ.

صولج

صَوْلَجَةٌ and صَوْلَجٌ: see what here follows.

صَوْلَجَانٌ (T, S, K) and صَوْلَجَانَةٌ (Sb, TA) and صَوْلَجٌ (T, TA) and صَوْلَجَةٌ (TA,) as also صَوْلَجَانٌ (L in art. صوج,) [A kind of goff-stick, or golf-stick, played with by men on horseback;] a stick with a curved, or crooked, end; syn. مَخْجَنٌ; (S, K;) [or rather] a stick of which the end is curved [artificially] with which a ball is struck by men on horseback: a stick of which the end curves, or crooks, naturally, on its tree, is called مَخْجَنٌ: (T, TA:) of Pers. origin, (S,) [i. e. from the Pers. چوگان,] arabicized: (T, S:) pl. صَوْلَجَةٌ; (S, K;) the ة being added in the pl. because of the foreign origin, (S, M, TA,) as is mostly the case in broken pls. of words of foreign origin. (M, TA.)

صَوْلَجَانَةٌ: see the next paragraph here preceding.

صوم

1. صَامٌ, (S, M, &c.,) aor. يَصُومُ, (Mgh,) inf. n. صَوْمٌ, and صِيَامٌ; (S, M, Mgh, Mgh, K;) and اصْطَامٌ; (M, K;) *He abstained, (Mgh, TA,) in an absolute sense*: (Mgh:) this is the primary signification: (TA:) [or] this is said to be the signification in the proper language of the Arabs: (Mgh:) and in the language of the law, (Mgh, TA,) *he observed a particular kind of abstinence*: (Mgh;) i. e. (TA) *he abstained from food* (S, M, K, TA) and *drink* (M, K, TA) and *coitus*: (M, K:) and (S, M, &c.) by a tropical application, (TA,) † *from speech*: (S, M, Mgh, Mgh, K, TA:) or صَوْمٌ in the proper language of the Arabs signifies a man's abstaining from eating: and by a secondary application, a particular serving of God [by fasting]; (Mgh;) [i. e.] the abstaining from eating and drinking and coitus from daybreak to sunset: (KT:) accord. to Kh, it signifies [properly] the standing without work. (S.) صَامٌ فِي الشَّهْرِ means *He fasted during the month*: agreeably with what is said in the Kur ii. 181. (TA.) And it is said (S, M) by I'Ab (S) that the saying, in the Kur [xix. 27], (S, M,) إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا means † [Verily I have vowed unto the Compassionate] an abstaining from speech. (S, M, Mgh.) One says also, صَامُ الْفَرَسِ, inf. n. صَوْمٌ (S, M) and صِيَامٌ, (M,) † *The horse stood without eating of fodder*: (S;) or abstained from the eating of fodder. (M, A, Mgh.) And صَامٌ عَنِ السَّيْرِ; *He abstained from going along, or journeying*. (TA.) — [Hence,]

صَامَتِ الشَّمْسُ † The sun became [apparently] stationary [in the mid-heaven]: (T, TA:) or attained its full height. (M, TA.) — And صَامَ النَّهَارُ, (inf. n. صَوْمٌ, §,) † The day reached its mid-point. (§, M, Mgh, K, TA.) — And صَامَتِ الرِّيحُ, (M, TA,) inf. n. صَوْمٌ, (§, K,) † The wind became still, or calm. (§, M, K, TA.) — And صَامَ الْمَاءُ, [inf. n. صِيَامٌ (see صَلَافَةٌ) and probably صَوْمٌ also,] † The water became still, or motionless; syn. دَامَ and قَامَ. (TA.) — And صَامَ النِّعَامُ, (M, K,) inf. n. صَوْمٌ, (M,) † The ostrich cast forth its dung; (M, K, TA;) and in the same sense the verb is used in relation to the domestic fowl; because each stands still in doing this, or because each becomes tranquil by reason of the passing forth of that which occasions annoyance: and accord. to [some one or more of the copies of] the M, صَامَ النَّهَارُ, inf. n. صَوْمٌ, The نَهَارُ, by which is here meant the young one of the كُرْوَانُ, [or rather of the husband called خُبَارِي,] cast forth what was in its belly. (TA.) — صَامَ مَنِيَّتَهُ i. q. ذَاقَهَا [He tasted, or experienced, his death]. (K.) — And صَامَ He (a man) shaded himself by means of the tree called صَوْمٌ. (K.)

8: see 1, first sentence.

صَوْمٌ an inf. n. of 1 [q. v.]. (§, M, &c.) — [Hence,] الصَّوْمُ [app. for وَقْتُ الصَّوْمِ] means also † [The month of] Ramadán: (K, TA:) whence the saying of Aboo-Zeyd, بَالْبَصْرَةِ صَوْمَيْنِ, meaning [I remained, stayed, dwelt, or abode, in El-Basrah] two Ramadáns. (TA.) — And [in like manner] صَوْمٌ also means † A Christian church; syn. بَيْعَةٌ. (§, K, TA:) as though for مَحَلُّ الصَّوْمِ i. e. الوَلَفِ [the place of station: for, as Hooker says, speaking of the ancient usage of the Church, “their manner was to stand at prayer, whereupon their meetings unto that purpose had the names of stations given them”]. (TA.) — See also صَائِرٌ. — Also † The dung of the ostrich. (§, M, K.) — And, in the dial. of Hudheyl, (§,) Certain trees, (§, M,) or a certain tree, (K,) [but] the n. un. is with ة, of the form of the figure of a human being, (M,) ugly in appearance, (M, K,) very much so, the fruits of which are called رُؤُوسُ الشَّيَاطِينِ and شَيْطَانٌ i. e. [the heads] of the serpents, [see زُفُوفٌ and زُفُوفٌ], not having leaves: AHn says that they have [what are termed] هَدَبٌ [q. v.], their branches do not spread forth, they grow in the manner of the [species of tamarisk called] أَثْلٌ, but are not so tall, and mostly grow in the districts of Benoo-Shebbabeh. (M.)

صَامَةٌ, for صَوْمَةٌ, inf. n. of un. of صَامَ: see a verse cited voce تَابَ, in art. تَوَبَ.

صَوْمَانٌ: see صَائِرٌ.

أَرْضٌ صَوَامٌ Dry land or ground, in which is no water. (K.)

صَوْمٌ is like صَائِرٌ but having an intensive signification [i. e. meaning Abstaining, &c., much or often]. (Mgh.) One says رَجُلٌ صَوْمٌ قَوَامٌ, mean-

ing A man who fasts (يَصُومُ) [often] in the day, and who rises [often] in the night [to pray]. (TA.)

صَائِرٌ Abstaining, in an absolute sense: this is said to be the signification in the proper language of the Arabs: and in the language of the law, observing a particular kind of abstinence; (Mgh;) [i. e.] abstaining from food (§, M, K) and drink and coitus: and, [by a tropical application, (see 1, first sentence,)] † from speech: (M, K:) it is applied to a man: (§, M, Mgh:) and صَوْمَانٌ signifies the same, (§, K,) so applied; (§;) as also صَوْمٌ, (M, K,) applied to a man, (M,) and to a woman, and to two men, (TA,) and to a pl. number; (M, K;) being an inf. n. used as an epithet; (TA;) or it is a pl., [or rather quasi-pl. n.,] like زُرٌّ: (M voce صَيْفٌ:) or, in the proper language of the Arabs, صَائِرٌ signifies abstaining from eating: and by a secondary application, serving God in a particular manner [by fasting: see again 1, first sentence]: (Mgh:) accord. to AO, it signifies any creature abstaining from food, or † from speech, or † from going along or journeying: (§, Mgh:) pl. صِيَامٌ and صَوْمٌ (§, M, Mgh, Mgh, K) and صِيمٌ (§, M, Mgh, K) and صِيمٌ and صِيَامٌ and صِيَامِي, (M, K,) the last of which [written in the CK صِيَامِي] is extr. (M.) — Applied to a horse, † Standing still (§, M, Mgh) without eating of fodder (§, Mgh) or without eating anything: (M:) or abstaining from the eating of fodder: (Mgh:) or standing upon his four legs. (Az in art. صَوْنٌ, and TA.) — And بَكْرَةٌ صَائِلَةٌ † A sheave of a pulley that remains still, (Mgh, TA,) that will not revolve. (§, Mgh, TA.) — And مَاءٌ صَائِرٌ † Water that is still, or motionless; syn. قَائِرٌ and دَائِرٌ. (Mgh, TA.)

مَصَامٌ † The station, or standing-place, of a horse; as also مَصَامَةٌ. (§, K, TA.) — And مَصَامُ الشَّجَرِ † The [imaginary] place of suspension of the asterism [meaning the Pleiades]. (M.) Imra-el-Kays says,

- كَانَتْ الشَّرْبَا عَنَقَتْ فِي مَصَامِهَا
- بِأَمْرَاسٍ كَثَانٍ إِلَى صِرَجِنْدَلٍ

[As though the Pleiades were hung, in their place of suspension, by means of ropes of flax, to hard and solid rocks: i. e. they seemed as though they were stationary: he means that the night was tedious to him]. (§. [See EM p. 36, where a reading of the former hemistich different from that above is given, with the same and another reading of the latter hemistich.]) — One says also, جِئْتُهُ وَالشَّمْسُ فِي مَصَامِهَا, meaning † [I came to him when the sun was] in the middle of the sky. (TA.)

مَصَامَةٌ: see the next preceding paragraph.

صون

1. صَوْنُهُ, (M, K,) first pers. صَوْنْتُ, (§, Mgh,) aor. يَصُونُ, (TA,) inf. n. صَوْنٌ and صِيَانٌ and صِيَانَةٌ, (§, M, Mgh, K,) He preserved it, kept it,

laid it up, took care of it, or reserved it, (Mgh, K,) in its repository; (Mgh;) and اصْطَانُهُ signifies the same: (M, K:) but one should not say اصَانُهُ, as the vulgar say. (TA.) — And [hence] one says, (M, Mgh,) by way of comparison, (M,) صَانٌ عَرَضُهُ, (M, Mgh,) inf. n. صِيَانَةٌ and صَوْنٌ, (M,) † [He preserved his honour, or reputation], عَنْ الدَّنَسِ [from pollution]. (Mgh. [See also 6.]) And فَلَانٌ يَصُونُ دِيْبَاجَتَهُ i. e. † [Such a one preserves from disgrace] his cheeks; (A in art. دَبَجٌ;) or دِيْبَاجَتَهُ his face. (Har p. 15.) — And صَانُ الْفَرَسِ عَذْوَةٌ, (M, TA) and جَرِيَةٌ, (TA,) inf. n. صَوْنٌ, † The horse reserved somewhat of his running for the time of need. (M, TA.) And قَرَسَ لَهُ صَوْنٌ وَبَذَلَ and دَوَّ صَوْنٌ, see 1 in art. بَذَلَ. — And صَانُ الْفَرَسِ صَفٌّ بَيْنَ رِجْلَيْهِ means صَفٌّ بَيْنَ رِجْلَيْهِ He set his hind legs evenly, side by side: (M:) or he stood upon the extremity of his hoof, (§, M, K,) by reason of [attenuation, or abrasion, such as is termed] حَفَا or وَجَى. (§, K.) — And صَوْنٌ, inf. n. صَوْنٌ, He (a horse) limped, or halted, much; (M;) or, as expl. by IB, slightly. (TA.) — The يَصْنُ الْمَشَى occurs in a verse (§, M, TA) of En-Nábighah, (M, TA,) [referring to horses,] and J says that As knew it not, but that others expl. it as meaning Reserving somewhat of the rate of going, (TA,) or as meaning suffering pain in the hoofs from attenuation, or abrasion: (§:) accord. to IB, it means limping, or halting, and suffering pain in the hoofs, from fatigue. (TA.)

5: see the next paragraph.

6. تَصَاوُنٌ is the contr. of ابْتَدَالَ, (Mgh,) or of تَبَذَّلَ: (§ and Mgh in art. بَذَلَ:) one says, of a man, تَصَاوُنٌ and تَصَوْنٌ, the latter on the authority of IJ, (M, TA,) and mentioned also by Z, (TA,) † He preserved himself, or his honour, or reputation, (M, TA,) مِنَ الْبَغَايِبِ [from the things, or actions, for which he should be blamed]. (TA. [See also 1, second sentence.])

8: see 1, first sentence.

صَوْنٌ an inf. n. of 1 [q. v.]. (§, M, &c.) See also صِيْنَةٌ, below. — And see مَصُونٌ.

صَوْنَةٌ [A receptacle for perfumes &c., such as is commonly called] عَتِيدَةٌ. (IAqr, K.)

صَوْنٌ originally صَوْنَةٌ i. q. † صَوْنٌ: one says, هَذِهِ ثِيَابُ الصَّيْنَةِ i. e. الصَّوْنِ [These are the garments of reservation for wear on extraordinary occasions]: (M, TA:) contr. of بَذْلَةٌ. (TA.)

صَوَانٌ and صَوَانٌ (§, M, Mgh, K) and صِيَانٌ and صِيَانٌ (§, Mgh, K) and صِيَانٌ (§, Mgh, K) but the third and the last two are extr., (TA.) A thing, (M, Mgh, K,) or receptacle, (§,) [or chest or the like,] used as a repository (§, M, Mgh, K) for a garment, (§, K,) as also † مَصَانٌ, (Skr, cited by Reiske in Abulf. Ann. ii. 614,) [or for clothes,] or for a thing: (M, Mgh:) pl.

أَصُونَة (MA:) or مَصَان signifies any place in which one reposes a garment. (TA in art. ضرس.)

صَوَانِي pl. of صَنِى. (KL.) See art. صين.

صَوَان [Flint-stone; and flint-stones: thus in the present day:] a sort of stones, (S, Mgb,) in which is hardness; (Mgb;) hard stones, (M, K,) of a certain sort, (K,) with which fire is struck: or, as some say, certain black stones which are not hard: (M:) or a sort of hard stones, which, when fire smites it, crackles (يَفْقَع) and cracks, and sometimes fire is struck with it, but it is not fit for [making] lime, nor for heating for the purpose of roasting thereon: (Az, TA:) one thereof is called صَوَانَة. (S, M, Mgb, K.)

الصَوَانَة The دُبُر [meaning anus]: (K, TA:) so called because it keeps [from escape] much, or often, what would issue from it. (TA.) = See also صَوَان.

صَيْن [thus app., like سَيِّد and جَيِّد, written in my copy of the Mgb صَيْن,] One who preserves his honour, or reputation. (Mgb.)

مَصَان: see صَوَان, in two places.

مِصَان: see مِصُون.

مِصُون and مِصُون, (S, M, Mgb, K,) like مِصُون and مِصُون, (S and Mgb in art. دوف, q. v.,) the latter of the dial. of Temcem, (M,) Preserved, kept, laid up, taken care of, or reserved; (S, M, Mgb, K;) applied to a garment [&c.]; (S, M;) as also مِصُون, which is an inf. n. used as an epithet: (M:) one should not say مِصَان, (S, TA,) nor مِصَان, as the vulgar say. (TA.)

مِصُون A bow-case; (K, TA;) as also مِصَان. (TA.)

مِصُون: see مِصُون.

صَو

1. صَوَتِ النَّخْلَة (Lth, Az, S, M, K,) aor. تَصَوَّى (S, K,) inf. n. صَوَّى; (Lth, Az, S, M, K;) and صَوَيْتَ (Az, M, K,) which is the form preferred by Az, [aor. تَصَوَّى,] inf. n. صَوَّى; (TA;) The palm-tree needed irrigation, and became slender: (Az, TA:) or became dry, or dried up; (S, M, K;) as also أَصَوْتُ, and صَوْتُ: (K:) and in like manner one says of other trees: and sometimes, of animals. (M.) And صَوَّى الضَّرْعُ The udder had no milk remaining in it. (Ham p. 661.) — [Henec,] صَوْتُ الشَّاةِ The ewe, or she-goat, became fat, (S, TA,) in consequence of her udder's having been made to dry up. (S.) And صَوَّى He became strong. (K.)

2. صَوَّى (M,) inf. n. تَصَوَّى, (K,) primarily, (M,) is used in relation to females, meaning He abstained from milking her, in order that she might become fat, (M, K,) and not be weak. (M.) You say, صَوَيْتُ النَّاقَةَ I abstained from

milking the she-camel for some days in order that the milk might collect in her udder so that she might become fat: or I made her milk to dry up, that she might become fatter. (M.) And صَوَيْتُ الشَّاةَ, inf. n. as above, I made the udder of the ewe, or goat, to become dry, that she might become fatter: (S:) or صَوَيْتُ الْغَنَمَ I made the milk of the ewes, or goats, to dry up, purposely, that they might become fatter; like as one says in relation to camels: the subst. from the verb thus used is صَوَّى; and this is said to mean The leaving an animal and not milking her. (M.) Some say that تَصَوَّى is like تَصَرَّى; and hence the trad., التَّصَوَّى خِلَابَةً [i. e. The causing the milk to collect in the udder of an animal by abstaining from milking her for some days, when one desires to sell her, is an endeavouring to deceive: but I think that the right reading in this instance is probably التَّصَرَّى, with ر]. (TA.) — It is also used in relation to a stallion (S, M, K) of the camels: (S:) thus it is used by El-Fak'asee. (M.) One says, صَوَيْتُ الْفَحْلَ (M,) inf. n. as above, (S, K,) I put no burden upon the stallion [camel], and did not bind him with a rope, in order that he might become more brisk in covering, and more strong; (S, M, K;) thus expl. by El-'Adebbes El-Kinānee: (S:) or I exempted him from work, and fed him, until his spirit returned to him, and he became fat. (M.) And صَوَيْتُ لِإِبِلِي فَحْلًا I chose for my camels a stallion, and fed and nourished him for the office of the stallion. (S.) = See also 1. = [And see art. صو.]

4: see 1. — One says also اصَوَّى الْقَوْمَ, meaning The people's cattle became lean, or emaciated; like اصَوَّى الْقَوْمَ. (IKtt, TA.) = [See also art. صو.]

صَوَّى a subst. from 2, q. v. (M.)

صَو: see its fem., صَوِيَّة, voce صَو. — [Also, app., Empty سُنْبُل (or ears of corn): accord. to the TA (on the authority of Az): the word in this sense, and thus applied, is there written with the article, الصَوَّى, without any syll. sign.]

صَوِيَّة: see the following paragraph.

صَو Dry, (S, K, TA,) by reason of thirst, or want of irrigation, or by reason of leanness, or emaciation. (TA.) You say نَخْلَةٌ صَوِيَّة, (M, K,) and صَوِيَّة, (M, TA,) [agreeably with rule, as part n. of صَوَيْتَ,] or صَوِيَّة, (so in copies of the K, [app. a mistranscription,]) A dry, or dried-up, palm-tree: (M, K:) and in like manner one terms other trees: and sometimes, animals: thus the poet Sā'ideli applies the epithet صَوِيَّة to wild cows or wild oxen (بَقَرٌ وَحْشٌ). (M.) — And Strong. (TA.)

صَب

1. صَابَ (S, M, Mgb, K,) inf. n. يَصِيبُ (S, M, Mgb, K,) said of an arrow, (S, M, Mgb,) i. q. أَصَابَ [expl. in art. صوب]; (S, M, Mgb, K;) like يَصُوب having for its aor. يَصُوب. (S, M, Mgb.)

صَبَّان: see صَوَّب, in art. صوب.

صَبَاب: see صَيَابَة.

صَبُوب An arrow going right, or hitting the mark: pl. صَبَب (M, K) and صَبَاب (MF, TA,) or the latter is pl. of صَاب, which signifies the same. (M, in art. صوب.)

صَبَابَة: see صَيَابَة.

صَبَب: see art. صوب.

صَبَاب: see صَيَابَة, in four places.

صَبُوب: see art. صوب.

صَيَابَة and صَيَاب (M, A, K) and صَيَابَة and صَيَاب (A, K) The أَصْل (M, A, K) [as meaning the original stock] of a people, (M,) or [as meaning the original, or the principal, or most essential, part,] of a thing: (A, K:) and the purest, or choice, or best, part or portion, (M, A, K,) of a thing (M, K) of any kind, (M,) or of a people. (A.) One says, هُوَ فِي صَيَابَةِ قَوْمِهِ هُوَ فِي أَصْل [or original stock] of his people: (Fr, TA:) and مِنْ صَيَابَةِ قَوْمِهِ and صَوَابَةِ قَوْمِهِ (TA) and مِنْ صَيَابِهِمْ (A) of the purest in race of his people. (A, TA.) And قَوْمٌ صَيَابٌ A choice, or an excellent, people. (TA.) — Also the first, The collective body of a people; (Kr, M;) and so صَوَابَة. (M in art. صوب.) — And A lord, master, or chief. (M, K.)

صَبَّ

صَوْتُ and صَيْتَة and صَيْت: see art. صوت.

صَبَح

1. صَبَحَ (S, A, O, Mgb, &c.,) aor. يَصْبَحُ (S, O, Mgb,) inf. n. صَبَّاحٌ and صَبَّحَةٌ (S, A, O, Mgb, K) and صَبَّاحٌ and صَبَّاحٌ (S, O, K,) He raised his voice, voiced, called or called out, cried or cried out: (S, A, O, Mgb, K:) or did so vehemently, cried aloud, uttered a loud cry or crying, shouted, exclaimed, or vociferated: (T, S, A, O, Mgb, TA:) or did so with his utmost force or power; (K, TA;) as also صَبَّحَ: (A, TA:) it is said of a man, and of other things: (TA:) or of anything: (T, TA:) originally, of an animal, and often of a bird of the crow-kind, but rarely of a bird unrestrictedly, and sometimes of a spear as being likened to an animal. (Ham p. 187.) One says, صَبَّحَ صَبَّحَةً شَدِيدَةً [He called, or cried, &c., with a vehement calling or crying &c., or with a vehement call or cry &c.]. (A.) And صَبَّاحٌ بِهِ He called or cried, or called out or cried out, to it [or to him]. (Mgb.) And صَبَّاحٌ لِي بِفُلَانٍ Call thou to me such a one. (A, TA.) And صَبَّاحٌ and صَبَّاحَةٌ (A, TA,) and صَبَّاحٌ and صَبَّاحَةٌ (A,) He called, hailed, or summoned, him; called out, cried out, or shouted, to him. (A, TA.) — And صَبَّاحٌ بِهِمْ † They were

frightened, or terrified. (K.) And **صَبَحَ فِيهِمْ** † They perished. (K.) — One says also, **نَفَيْتُهُ** **قَبْلَ كُلِّ صَبْحٍ وَتَفَرُّ** I met him before every calling, or crying, and dispersing; meaning † I met him before daybreak: (S, TA:) so in the Proverbs of Meyd. (TA.) Or **نَفَيْتُهُ قَبْلَ صَبْحٍ وَتَفَرُّ** † I came to him before everything. (A.) And **لَمْ يَكُنْ مِنْ غَيْرِ صَبْحٍ وَلَا تَفَرُّ** He was angry for neither little nor much: (ISK, S, K:) or for nothing. (A.) — And **صَاحَتِ الشَّجَرَةُ** (A, Mgh,) or **النَّخْلَةُ** (K,) † The tree, (A, Mgh,) or the palm-tree, (K,) became tall. (A, Mgh, K.) And **صَاحَ الْعُنْقُودُ** † The raceme came forth completely from its envelope, and became long, and in a fresh and tender state. (K.) And **صَاحَ الْكَافُورُ** † [app. meaning The spathe of the palm-tree put forth its spadix, or its raceme, to its full length]. (A.)

2: see 1, in two places. — **صَبَحَتِ الْبَقْلُ** said of the sun, (S, K,) and of the wind, (S,) i. q. **صَوَّحَتْهُ** [q. v.]. (S, K.) — And **صَبَحَتِ الشَّيْءُ** I broke and split the thing much. (TA in art. صوح.)

3. **مُصَابَحَةٌ** and **تَصَابُحٌ** signify The calling or crying, or calling out or crying out, &c., of people, one to another. (S, K.) One says, **صَاحَ الْقَوْمُ** (TK) and **تَصَابَحُوا** The people, or party, called or cried, &c., one to another. (A, TK.) — See also 1.

5. **تَصَوَّحَ** i. q. **تَصَوَّحَ** [q. v.]. (S, K.) — And **تَصَوَّحَ الشَّعْرُ** i. q. **تَصَوَّحَ** [q. v.]. (K in art. صوح.) — And **تَصَوَّحَ الشَّيْءُ** The thing became much broken and cloven or split or slit. (TA in this art. and art. صوح.) See also 7.

6: see 3, in two places. — **تَصَابَحَ** said of the scabbard, or sheath, of a sword (A, K, TA) † It became much split or slit: (K, TA:) it is like the phrase **تَدَايَى الْبَيْتَانِ** [q. v.]. (A, TA.)

7. **انصاح** said of a garment, or piece of cloth, It became slit, or rent, or much slit or rent. (A, Mgh. [See also 7 in art. صوح.]) And **انصاحت العصا** The staff became much split or cracked; as also **تصاحت**. (A.) — [Hence,] **انصاح** is also said of the dawn and of lightning † [meaning It showed its light: originally, became cleft: as expl. in art. صوح.]. (A.)

صَبَحَةٌ an inf. n. [and also an inf. n. un.] of **صَاحَ**. (S, Mgh, &c.) [Hence,] one says, **مَا يَنْتَظِرُونَ إِلَّا مِثْلَ صَبَحَةِ الْحَبْلِ** [They expect not, or wait not for, aught but the like of the crying-out, or cry, of the pregnant woman]; meaning, evil, or mischief, that shall come upon them suddenly. (TA.) — Hence also (S) **Penishment, castigation, or chastisement**. (S, A, K.) — And **A hostile, or predatory, incursion, by which the tribe are surprised**. (TA.)

صَبْحَانُ: see what next follows.

صَبْحَانُ (T, S, A, Mgh, K,) or **صَبْحَانُ** (Mgh, K,)

A sort of dates of El-Medeeneh, (T, S, A, Mgh, Mgh, K,) **blach, and hard to chew**: (T, Mgh, TA:) said to be so called in relation to a certain ram, named **صَبْحَانُ**, that was tied to a palm-tree, (A, Mgh, K,) which was hence called **نَخْلَةُ صَبْحَانِيَّةٍ**: (A, Mgh:) or the name of the ram was **صَبْحَانِي**, and **صَبْحَانِي** is a rel. n. changed from its proper form, like **صَنْعَانِي** (K, TA,) from **صَنْعَانُ**. (TA.)

صَبْحَانُ A clamorous man: and anything noisy, or sounding much. (The Lexicons passim.) — **الصَّبَاحُ** is another name for **العَوَّاءُ** [i. e. The constellation Bootes]. (Kzw.) — And † A certain perfume, or fragrant substance: (K, TA:) or a wash for the head, (A, K,) consisting of **خُلُوقٍ** [q. v.], and the like. (A, TA.)

صَانِحَةٌ The crying, or clamour, of the place of the wailing of women. (K.)

صيد

1. **صَادَهُ** (S, M, A, Mgh, Mgh, K,) like **بَاعَهُ** (MF,) [first pers. **صَدْتُ**, aor. **يَصِيدُ** (S, Mgh, K,) inf. n. **صَيْدٌ** (S, M, Mgh, Mgh,) and **صَادَهُ** (S, &c.,) like **هَابَهُ** (MF,) [first pers. **صَدْتُ**, as above, but originally **صَيْدْتُ**, whereas the first pers. of the former is originally **صَيْدْتُ**, aor. **يَصَادُ** (IAar, S, Mgh, K,) and **اصطاده** (S, M, A, L, Mgh, K,) also written and pronounced **اِصَادَهُ** (L;) and **تَصِيدُهُ** (M, A, L;) He took, captured, or caught, it; (Mgh, L;) [made it his prey;] snared, or ensnared, it; trapped, or entrapped, it; (MF;) or sought to take, capture, catch, snare, or trap, it; hunted it, or chased it: namely, [game, i. e.] any kind of wild animals, or the like, (L,) fowl, &c., (Mgh,) and fish. (L.) [And **صَادَ**, and **اصطاد**, and **تصيد**, without the mention of the object, this being understood, He took, captured, caught, snared or ensnared, trapped or entrapped, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; or he sought to take &c.; he hunted or chased, stalked, or lurked for game; he fowled; or he fished.] You say, **خَرَجَ يَتَصِيدُ** [&c., meaning He went forth to take &c., or seeking to take &c., game, or wild animals or the like; to hunt or chase, to stalk, or lurk for game; to fowl; or to fish]. (S, K.) And **خَرَجَ يَتَصِيدُ الْوَحْشَ** He went forth [to take &c., or] seeking to take &c., the wild animals. (L.) And **صَدْتُ فَلَانًا صَيْدًا** i. q. **صَدْتُ لَهُ** [I took &c., or sought to take &c., for such a one, game, or a wild animal, or wild animals, or the like]. (M, K.) And **صَادَ الْهَكَانَ**, and **اصطاده**, i. q. **صَادَ فِيهِ** [He took &c., or sought to take &c., game, or wild animals, or the like, in the place]: Sb mentions, as a phrase of the Arabs, **صَدْنَا قَتَوَيْنِ** meaning **صَدْنَا وَحْشَ قَتَوَيْنِ** being the name of a certain land [or of two mountains]. (M.) And **الصَّقْرُ يَصِيدُ** [The hawk preys]. (Mgh and K in art. صقر.) **ذَوَاتُ الصَّيْدِ** is applied to beasts and to birds [That prey upon others; predatory]. (S and K in art. جرح, &c.) — [Hence,] one says, **هُوَ يَصِيدُ النَّاسَ بِالْمَعْرُوفِ** [He captivates men by

goodness, beneficence, or kindness]. (A.) — And **اِقْتَصِدْ تَصِدْ** † Aim thou at that which is right and just: thou shalt obtain that which thou wantest. (A.) — **خَرَجْنَا نَصِيدُ بَيْضَ النِّعَامِ** [We went forth to take, or hunt after, the eggs of ostriches]. (T, TA.) — And **صَدْنَا الْكِمَاءَ** (M, A, TA,) a good phrase of the Arabs, mentioned, but not expl., by IAar; app. meaning † We drew forth truffles [from the ground] like as one draws forth wild animals [from their lurking-places]. (M, TA.) — And **صَدْنَا مَاءَ السَّمَاءِ** † We took [or caught in vessels or collected] the water of the sky. (Th, M, A.) — **صَيْدٌ** (Lth, S, M, L,) of the dial. of El-Hijáz, aor. **يَصِيدُ** (Lth, L,) inf. n. **صَيْدٌ** (Lth, S, M, L;) and **صَادَ** (Lth, M, L,) [aor. **يَصِيدُ**]; He (a camel) had the disease termed **صَيْدٌ** [expl. below]: (Lth, S, M, L:) the **ي** in **صَيْدٌ** is preserved unchanged because it is so preserved in the original form, which is **اَصِيدَ** (S,) though they may not have said **اَصِيدَ** (Sb, M;) and the like is the case in **عَوَّرَ**: (Sb, S, M:) the augmentative letters are rejected for the purpose of alleviation: hence, one does not say, in the case of verbs of this class, **مَا أَصِيدُهُ**, [i. e. **مَا أَصِيدُهُ**, and the like,] forming thus verbs of wonder, because the original form is augmented, and a verb of four letters cannot be formed from a verb of four letters, for a measure can only be formed from a measure that is less. (S.) Also, both verbs, (the former accord. to the S and M, and the latter likewise accord. to the M,) † He (a man) was unable to look aside, (S, M,) by reason of disease. (S.) And **صَيْدٌ**, inf. n. **صَيْدٌ**, † He raised his head, by reason of pride: and † he (a king) looked not aside, to the right or left. (S.) And **صَيْدٌ** (K, TA, in the CK [erroneously] **صَيْدٌ**) † He (a man, TA) had an inclining, or a bending, neck. (K, TA.) — And **صَدْتُ فَلَانًا** † I made such a one to have an inclining, or a bending, neck. (K, TA. [See also 4.])

4. **اِصَادَهُ** He made him, incited him, or induced him, to take &c., or to seek to take &c., wild animals, or the like, [fowl,] or fish. (L.) — Also He, or it, [app. meaning the vein called **صَادَ**, or the disease termed **صَيْدٌ**,] annoyed, or hurt, him; (K;) namely, a camel. (TK.) — And He cured him (i. e. a camel, TK) of the disease termed **صَيْدٌ** (K, TA,) by burning with a hot iron. (TA.) Thus it has two contr. significations. (K.) — And **أَصِيدَ بَعِيرُهُ** He (God) caused his camel to have the disease termed **صَيْدٌ**. (M.)

5: see 1, in four places.

8: see 1, in three places.

9: see 1, in the latter half of the paragraph, in two places.

صَادَ A certain vein (M, K) between the eyes of a camel, (K,) or between the eye and the nose; (M;) whence the disease termed **صَيْدٌ** pl. **أَصْيَادٌ** (K.) — **أَصَائِدُ** [in the CK **أَصَائِدُ**]. (K.) — See also **صَيْدٌ**, in two places. — And see **أَصِيدَ**, likewise in two places. — Also **Brass**; syn. **صَفَرٌ**:

and copper: (S, M, K:) or a species thereof: (K:) or cooking-pots made of صُفْر, (A'Obeyd, TA,) or of copper: (A'Obeyd, M, TA:) pl. صِيدَان, (M, TA,) like تَيْجَان pl. of تَاج: and some say that صِيدَان [q. v., thus written with fet-h to the ص,] signifies copper. (TA.) See also art. صود.

صِيدَ an instance of فَعْل in the sense of مَفْعُول, (Msb,) or an inf. n. used as a subst. [properly so called, and therefore used in a sing. and in a pl. sense], (Msb, TA,) [i. e.] an inf. n. used in the place of the objective complement of its verb; (IJ, M;) [Game, chase, or prey; an object, or objects, of the chase or the like;] i. q. مَصِيد (S, Mgh, K, TA) used as a subst.; (TA;) meaning what is taken, captured, or caught; or sought to be taken or captured or caught; [by the chase, or by means of a snare or trap, or by artifice of any kind;] of wild animals or the like; (L;) of fowl &c.; (Msb;) and of fish: (L;) or what is repugnant, or difficult of approach, (Mgh, L, K,) wild, or shy, by nature, not to be taken but by means of artifice, whatever it be, (Mgh,) but lawful to be taken, (L,) having no owner: (L, K:) or any wild animal, or wild animals, whether, or not, taken or sought to be taken: (IAar, M:) but this last application of the word is a deviation from general usage: (M:) pl. صِيدُود. (Mgh, Msb.) [Also The quarry of the hawk; the prey of any beast or bird &c.] صِيدَكَ لَا تُخْرِمُهُ (Meyd, A, but in the latter صِيدَكَ, [for الزَّرْ صِيدَكَ],) is a prov. (Meyd, A) inciting one to seize an opportunity, (A,) applied to a man who seeks another to execute blood-revenge upon him, and lights upon him when he is inadvertent; meaning Thy prey has become within thy power, therefore be not thou neglectful of him [so as to suffer him to escape, or rather be not thou rendered hopeless of him]. (Meyd. [See also Freytag's Arab. Prov. i. 712; where تُخْرِمُهُ is put in the place of تُخْرِمُهُ.]) See also صِيد.

صِيد: see the next paragraph.

صِيد (S, M, A, L, K) and صِيد, with kcsr, (K,) or صِيد, (L,) and صَاد, (M, L, K,) A certain disease in a camel's head, in consequence of which he raises it: (S:) a certain disease which causes a camel to raise his head: or a certain disease in a camel's head, which causes his neck to twist: (M:) or a certain disease which attacks camels in the head, in consequence of which there flows from their noses what resembles froth, or foam, and they raise their heads: (ISK, L, K:) or a certain disease in a camel's neck, in consequence of which he is unable to turn his face aside: it is said that its cure is burning with a hot iron (A, TA) between the eyes: (TA:) [for] it arises from a vein between the eyes, called صَاد. (K.) [Hence,] also صِيد, (M, A,) and صَاد, (M,) Fixedness of the face of a king, so that it does not turn aside (M, A) to the right or left, by reason of pride. (A. [See also صِيد, of which it is the inf. n.]) [And the former, † An inclination, or bending, of the neck: (see صِيد:) hence,] one says, لَا أَقِيمَنَّ صِيدَكَ † [I will assuredly straighten

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the bending of thy neck: or I will assuredly rectify thy proud stiffness]. (A.)

أَصِيد: see أَصِيد.

صَادِي [Of, or made of, brass or copper:] a rel. n. from صَاد signifying "brass" and "copper." (S.)

صِيدَاء Stones, (S, A, L, K,) or stone, (M,) of a white colour, (M, L,) of which cooking-pots are made; (S, M, A, L, K;) as also صِيدَان. (A, L.) See also صِيدَان. — And Rugged land or ground, (S, M, K,) containing stones: (M:) or land of which the earth is red, having rough stones even with the ground: (ISH:) or even, or level, ground, in which are pebbles: (AA:) or pebbles [themselves]. (Aboo-Wejreh, L.)

صِيدَان Copper: (L, K: see also صَاد:) and gold: (K:) [but this seems to be taken from the following passage in the T:] in the stone-cooking-pot (الْبِرْمَة) there is sometimes [what is termed] صِيدَان and صِيدَاء, in which is an appearance like the glistening of gold and silver; and the best is that which is like gold: so says AA. (T, L.) See also art. صَدَن. — And Stone cooking-pots: (S, L, K; and M in art. صَدَن:) a coll. gen. n.: n. un. with ة. (IB, L.) — See also صِيدَاء. — صِيدَان الْحَصَى Small pebbles. (L. [See also art. صَدَن.])

صِيدَانَة [as a n. un.: see صِيدَان, above. — Also] A [demon of the kind called] غُول. (ISK, S, K.) — And A woman of evil disposition, (ISK, S, K,) [and] so صِيدُون, (M,) and of much talk. (ISK, S, K.) — See also art. صَدَن.

صِيدُون: see صِيدَان. — [Hence,] † A woman who takes, captures, or ensnares, something from her husband. (L, from a trad.) See also صِيدَانَة.

رَجُلٌ صَيَّادٌ [A man accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; a sportsman; a hunter, a fowler, or a fisherman: see 1, second sentence]: (Msb:) and صَيَّادٌ signifies the same as صَيَّاد: (K:) you say كَلْبٌ صَيَّادٌ [A dog used for hunting]: (S, A:) and صَقْرٌ صَيَّادٌ [A hawk used for catching game]: and the same epithet is applied to a female: (M:) its pl. is صَيَّادَات (S, M, A) and صَيَّادَات; (Yoo, Sb, S, M;) the latter of the dial. of those, (S, M,) namely, the tribe of Temeem, (M,) who say رَسْلٌ [for رَسْلٌ]; (S, M;) the ص being with kcsr in order that the ي may be preserved unchanged. (S.) — See also أَصِيد, last sentence.

صَائِد, applied to a man, Practising الصَيْد [i. e. the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; hunting, fowling, or fishing: see 1, second sentence]. (Mgh, Msb.) — الصَائِد in the dial. of El-Yemen signifies The shank; syn. السَّاق. (M.)

صَيَّادٌ, like تَنْوُورٌ [in measure], An arrow going right, or hitting the mark. (K.)

أَصِيد [More, or most, wont, or able, to take, or

capture, or catch, game, or prey]. أَصِيدُ مِنْ لَيْثٍ أَصِيدُ مِمَّنْ صَيَّوْنٍ [More wont, or able, to capture prey than the lion of Ifirreen and than the he-cat] is a prov. (Meyd.) — Also A camel having the disease termed صِيد; (S, M, A, L;) and so صَادٌ, for صَادٌ, (L, K,) like مَالٌ for دَو مَال, (L,) or for صِيدٌ: (L:) pl. of the first صِيد. (L.) [Hence,] † A man unable to look aside, (S, M,) by reason of disease. (S.) † A man who raises his head by reason of pride. (S.) † A king who looks not aside, (M, A,) to the right or left, by reason of his pride. (A.) † A king: (K:) originally used in relation to a camel, and a king is so called because he raises his head by reason of pride, or because he does not look to the right or left. (S.) And A man having an inclining, or a bending, neck. (K, TA.) — الأَصِيدُ † The lion; (K;) because he walks proudly, not looking aside, as though he had the disease termed صِيد; (TA;) as also المَصْطَادُ [as act. part. n. of 8]; and الصَّادُ; (K, TA;) thus likened to a camel having the disease above mentioned; or, as in some copies of the K, not الصَّادُ, but الصَّيَّادُ. (TA.)

مَصَادٌ and مَصْطَادٌ and مَصِيدٌ [A place of taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; a place of hunting, fowling, or fishing]. (A. [The meaning is there indicated by the context, but not expressed.]) — مَصَادٌ also signifies The upper, or highest, part of a mountain. (MF, from Aboo-Alee El-Yoosee. [But this, accord. to the S &c., belongs to art. مَصَد.])

مَصِيدَةٌ and مَصِيدٌ: see مَصِيدَةٌ.

مَصِيدٌ pass. part. n. of 1: (Mgh, Msb:) see مَصِيدٌ.

مَصِيدَةٌ (S, M, A, Msb, K) and مَصِيدَةٌ (M, and so in the handwriting of Az accord. to the L) and مَصِيدٌ (S, L, Msb, K) and مَصِيدٌ (so in the handwriting of Az accord. to the L) and مَصِيدَةٌ (M, Msb, K) A thing used for the purpose of الصَيْد [or the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish]; (T, S, M, A, Msb, K;) a snare, trap, gin, or net; (MA in explanation of the first and last;) [the first and third said by Golius, on the authority of Meyd, to be applied peculiarly to a net; but all signify also any kind of trap: see شَهْرٌ:] pl. مَصَائِد, without a. (L, Msb.)

مَصِيدَةٌ: see the next preceding paragraph.

مَصَادٌ: see أَصِيد: — and see also مَصَادٌ.

مَصِيدٌ: see مَصَادٌ.

صير

1. صَارَ كَذَا, (T, S, Msb,) aor. يَصِيرُ, (S,) inf. n. صَيَّرُوهُ (S, Msb) and صَيَّرَ, (S,) He, or it, attained to the state, or condition, of such a thing; (T;) became such a thing; (T, Msb;) in which sense the verb is like كَانَ [in meaning, when the latter is non-attributive, and in having its subject

in the nom. case and its predicate in the accus.]. (T.) You say, *صَارَ زَيْدٌ رَجُلًا* Zeyd became a man; or attained to the state, or condition, of a man. (TA.) And *صَارَ زَيْدٌ غَنِيًّا* Zeyd became rich, not having been so. (Msb.) And *صَارَ الْعَصِيرُ خَمْرًا* The expressed juice became wine. (Msb.) [And *صَارَ لَا شَيْءَ عِنْدَهُ* He became in a state, or condition, in which there was not anything in his possession. And *صَارَ يَفْعَلُ كَذَا* He became in the state, or condition, of doing such a thing; i. e. he became occupied, or engaged, in doing such a thing; or he set about, began, commenced, took to, or betook himself to, doing such a thing; like *جَعَلَ*. And *صَارَ لَا يَفْعَلُ شَيْئًا* He became in the state, or condition, of not doing anything; or he became unoccupied in doing anything. And *صَارَ لَا يَتَكَلَّمُ* He became in the state of not speaking; he became speechless. And *صَارَ يَتَفَكَّرُ* He became in a state of reflection upon such a thing; he began to reflect upon such a thing.] — One says also, *صَارَ الْأَمْرُ إِلَى كَذَا* (M, A, Msb, K,) aor. as above, (TA,) inf. n. *صَبِرَ* (S, M, A, Msb, K,) which is anomalous, being regularly *مَصَارَ*, like *مَعَاثِي* (S,) and *صَبِرَ* and *صَبْرُورَةٌ* (M, A, K,) i. e. *رَجَعَ إِلَيْهِ* (Msb:) [but this is a loose explanation; the meaning being, *The thing, or affair, or case, came eventually (see صَبِرَ) to such a state, or condition:*] the difference between *مَصَبِرَ* and *مَرْجِعَ* is, that the former word necessarily implies a difference [of the latter state or condition] from the former state or condition; but the latter word does not. (Bd in iii. 156.) [In this case, the ulterior state or condition is likened to a place: for] — *صَارَ* also signifies *He, or it, attained in respect of place:* so in the saying, *صَارَ زَيْدٌ إِلَى عَمْرٍو* [Zeyd came, or went, or pursued a course that brought him, to Amr]. (TA.) *صِرْتُ إِلَى فَلَانٍ* [I came, &c., to such a one] is similar to the phrase in the Kur [iii. 27] *وَالِىَ اللَّهُ الْكَبِيرَ* [And to God, as the ultimate object, is the transition, or course, of every human being]. (S.) [Hence, *إِلَى اللَّهِ تَصِيرُ الْأُمُورُ*, in the Kur xlii. last verse, which Bd explains by adding the words *بِإِتْفَاقِ الْوَسَائِلِ وَالْتَعَلُّقَاتِ*; the meaning being, *Verily to God are things, or events, referrible, mediately and dependently: in the Expos. of the Jel expl. as meaning تَرْجِعُ*.] — [And in like manner one says, *صَارَتْ كَذَا* Such a thing came to, betided, or befell, him, or it: and hence, he, or it, came to have, or became possessed of, such a thing.] — And *صَارَ فِي أَرْضٍ فَلَآةٍ* [He became, or came to be, meaning he found himself, in a desert, or waterless, land]; i. q. *فِيهَا*. (Msb in art. *وَقَعَ*.) And *صَارَ فِي الرَّبِيعِ* [He entered, lit. became in, the season called ربيع]; i. q. *أَرْبَعٌ* [which is expl. in the S as signifying *دَخَلَ فِي الرَّبِيعِ*.] (K in art. *رَبِيعَ*.) — *صَبِرَ* signifies also *The returning of seekers after herbage to the watering-places.* (O, K.) And one says, *صَارَ الرَّجُلُ*, aor. *يَصِيرُ*, [inf. n. *صَبِرَ*.] *The man stayed, or abode, at the water.* (TA.) And

صَارَ النَّاسُ الْمَاءَ The people stayed, or abode, at the water. (M, K, TA.) — *صَارَ*, (S,) first pers. *صِرْتُ*, (M,) aor. as above, (S,) inf. n. *صَبِرَ*, (K,) a dial. var. of *صَارَ* having for its aor. *يَصُورُ*, [q. v.,] (S.) *He cut it; (S, M, K;) and clave it, or split it. (M.)* — And in like manner, [i. e. as a dial. var. of *صَارَ* having for its aor. *يَصُورُ*.] *He made it to incline, or lean. (S.)* You say, *صَارَ وَجْهَهُ*, aor. *يَصِيرُ*, (M,) as also *يَصُورُ*, (M and K in art. *صُورَ*.) *He turned his face towards a person or thing. (M.)* And *صِرْتُ عُنُقَهُ* I twisted his neck. (M.) [Respecting the phrase *إِلَيْكَ* in the Kur ii. 262, accord. to one reading, see 1 in art. *صُورَ*.] — *صَارَ*, aor. *يَصِيرُ*, inf. n. *صَبِرَ*, signifies also *حَبَسَ* [He confined, restricted, &c., him, or it]. (Msb.)

2. *صَبِرَهُ كَذَا* He made him, or it, to be in such a state, or condition; or he made him, or it, to be such a thing; [as also *أَصَارَهُ*]; syn. *جَعَلَهُ*. (S.) You say, *صَبِرْنِي لَهُ عَبْدًا* and *أَصَارْنِي* [He made me to be to him a slave]. (A.) — [And *صَبِرَ إِلَى كَذَا* and *أَصَارَهُ* He, or it, made, or caused, him, or it, to come, or to pursue a course that led, to such a state, or condition; brought, or reduced, him, or it, thereto.] 'Omeyleh El-Fezáree said to his paternal uncle Ibn-'Ankà, *أَصَارَكَ مَا أَتَى أَصَارَكَ* [What hath made thee to come, or brought thee, or reduced thee, to the state, or condition, that I see, O my paternal uncle?]. (M.) [In this case, the ulterior state or condition is likened to a place: for] you say, *صَبِرَ إِلَيْهِ* and *أَصَارَهُ* [meaning *He, or it, made him to come, or brought him, to him, or it; i. e., to a person, or place, or to a state, or condition:*] (M, K:) and *أَصَارْتَنِي* and *صَبِرْتَنِي إِلَيْهِ الْحَاجَةُ* [Want, or need, or necessity, made me to come, or brought me, to him, or it]. (A.) And [hence,] *صَبِرَ إِلَيْهِ الْأَمْرُ* He committed to him the thing, or affair; syn. *فَوَضَّ إِلَيْهِ*. (M in art. *فَوَضَّ*.) [And *صَبِرَ لَهُ كَذَا* He made such a thing to come to, betide, or befall, him, or it: and consequently, he made him, or it, to have, or become possessed of, such a thing.] — *تَصَبَّرَ* is also by word, or covenant, as well as by deed. (Bd in ii. 20.) [You say, *صَبِرَ كَذَا* meaning *He asserted, or pronounced, him, or it, to be in such a state, or condition; or to be such a thing: in which case, also, it is syn. with جَعَلَهُ*, whereby it is expl. in the S. And *صَبِرَ لَهُ كَذَا* He asserted, or pronounced, such a thing to belong to him, or it; asserted, or pronounced, him, or it, to have such a thing; attributed to him, or it, such a thing: and appointed or assigned, to him, or it, such a thing.]

4: see 2, in six places.

5. *تَصَبَّرَ أَبَاهُ* He became like his father. (S, M, K.)

صَبِرَ: see what next follows.

صَبِرَ The ulterior or ultimate, latter or last, state, or condition; the end, conclusion, event, issue, or result; of a thing, an affair, or a case; (S, M, O, Msb, K;) as also *صَبِرَ* (O, K) and

مَصَبِرَ (S, O, Msb, TA) and *مَصَبِيرَةٌ* (TA) and *صَبِيرٌ* (S, M, K,) of the measure *فَيْغُول*, (S,) and *صَبِيرَةٌ*. (K.) — The verge, brink, or point, of an affair, or event. (M, K.) You say, *أَنَا عَلَى صَبِيرٍ مِنْ أَمْرِ كَذَا* I am on the verge of such an affair, or event. (M.) And *أَنَا عَلَى صَبِيرٍ مِنْ حَاجَتِي* I am at the point of [attaining] the object of my want. (M.) And *أَنَا عَلَى صَبِيرٍ مِنْ قَضَائِ حَاجَتِي* I am at the point of accomplishing my want. (A.) And *فُلَانٌ عَلَى صَبِيرٍ أَمْرٍ* Such a one is at the point of accomplishing an affair. (S.) — A water at which people stay, or abide; (M, O, K;) as also *صَبِيرَةٌ*. (TA.) — A crevice of a door. (S, M, A, Msb, K.) It is said in a trad., *مَنْ نَظَرَ فِي صَبِيرِ بَابٍ فَفَقَّطَتْ عَيْنُهُ قَبِي هَدْرٌ* [Whoever looks into the crevice of a door and has his eye put out, it is a thing for which no mulct is to be exacted]: (S, M:) A'Obeyd says that this is the only instance in which the word [in this sense] has been heard. (S.) — [The condiment, made of small fish, called] *صَحْنَةٌ*: (S, M, K:) or [a condiment, or the like,] *صَحْنَةٌ*: (M, K:) or what is called in Pers. *ماهی آوۀ* [jelly of salted fish]; as also *صَحْنَةٌ*: (Mgh voce *صَحْنَةٌ*;) and the small salted fish of which *صَحْنَةٌ* is made: (Kr, M, K:) or the young ones of fish: [a coll. gen. n.:] n. un. with *ة*: (Msb:) thought by IDrd to be Syriac; (TA;) by IAth, to be Pers., as also *أُسْفُفٌ*. (TA in art. *صَحْنٌ*.) — Also The *أُسْفُفُ* [properly bishop] of the Jews. (O, K.) — See also the next paragraph.

صَبِيرَةٌ (S, M, Msb, K,) accord. to A'Obeyd *صَبِيرَةٌ*, with fet-h, but Az says that this is a mistake, (TA.) An enclosure (*حَظِيرَةٌ*) for sheep or goats (S, M, Msb, K) and for cows or bulls, (M, K,) constructed of wood and stones (M, TA) and of branches of trees; (TA;) as also *صَبِيرَةٌ* (M, K,) which latter is said by IDrd to be of the dial. of the people of Baghdád: (TA:) pl. of the former *صَبِيرَ* (S, M, Msb, K) and [coll. gen. n.] *صَبِيرَ* (M, K.) — See also *صَبِرَ*.

صَنْجٌ The *صَنْجُ*; (O and TA in this art., and TS and K and TA in art. *صَبِرَ*;) i. e. the stringed instrument thus called: (TS and TA in that art., and O and TA in the present art.:) [this is the right meaning, as is shown by the latter of the two verses cited voce *صَبِيرَةٌ*; but,] accord. to AHeyth, (O,) the sound of the *صَنْجُ*. (O and K in the present art.) — See also art. *صُورَ*.

صَبِيرَةٌ: see *صَبِيرَةٌ*. — Also i. q. *صَبِيرَةٌ* [q. v., signifying Stones, &c.]. (M in art. *صَبِرَ*.)

صَبِيرٌ A grave. (AA, O, K.) [Perhaps so called as being the ulterior abode.] One says, *هَذَا صَبِيرُ فَلَانٍ* This is the grave of such a one. (O.) — And A company (*جَمَاعَةٌ*). (O, K.) — See also art. *صُورَ*.

صَبِيرَةٌ A thing, upon the head of a *قَارَةٌ* [or small isolated mountain or the like], resembling the [heap of stones, piled up as a sign of the way, called] *أَمْرَةٌ*, except that it is cased, and the *أَمْرَةٌ* is

taller than it, and larger; or [in my originals "and"] they are both cased, but the *أمرة* is peaked and tall, and the *صبرة* is round and wide, and has angles [app. at the base]; and sometimes it is excavated, and gold and silver are found in it: it is of the work of 'Ad and Irem. (O, TA.)

صَائِر *Staying, or abiding, at a water.* (TA.) And **صَائِرَة** *A party, or people, staying, or abiding, at a water.* (O, TA.) — Also *A twister of men's necks.* (TA.) — [And The pivot at the top, and that at the heel, of a door; the former of which turns in a socket in the lintel, and the latter in a socket in the threshold:] see **سَاكِن**.

صَائِرَة: see the next preceding paragraph. — Also *Rain.* (M, TA.) — And *Herbage, or pasture.* (M.) See the next paragraph. — Also *The state of dryness to which herbage comes.* (M.)

صَبْر: see **صَبْر**. — Also *Judgment, or opinion, (S, S, M, K;) and understanding, or intellect, or intelligence; (S, M, K;) as in the saying, مَا لَهُ صَبْرٌ [He has not judgment nor understanding]: (S, M;) or a judgment, or an opinion, to which one eventually comes; as in the saying, مَا لَهُ بَدْءٌ وَلَا صَبْرٌ [He has not a first, nor a final, idea, thought, judgment, or opinion]. (A.) — Also, (O, K;) as AlIn says, on the authority of Abou-Ziyád, (O,) and **صَائِرَة**, (K,) *Dry herbage or pasture, that is eaten long after its being green:* (O, K;) and he adds that no herbs have **صَبْر** except such as are of the kinds called **الْأَقَانِي** and **الْأَغْر**. (O, TA.) — **أَمْرٌ صَبْرٌ** signifies *A confused and dubious affair, (M, K,) through which there is no way of passing; as in the phrase وَقَعَ فِي أَمْرٍ صَبْرٍ* mentioned by Yaqkoob [ISk] in the "Alfádl" [accord. to some of the copies of that work]: originally meaning *a [mountain, or hill, such as is termed] هَضْبَة without a pass: but it is more probably صَبْرٌ [q. v., in art. صبر]. (M.)**

صَبْرَة: see **صَبْر**, first sentence.

مَصِير an inf. n. of **صَارَ** [q. v.]. (S, M, &c.) — [Also *A place, and hence a state or condition, to which a person, or thing, eventually comes: a place of destination.*] See **صَبْر**. — *A place where people alight and abide: a good place where people alight and abide.* (TA.) — *A place to which waters come, or take their course:* (M, K:) [or *a place of herbage, or pasture, and of water:* pl. **مَصَابِر**: so in the saying, **خَرَجُوا إِلَى مَصَابِرِهِمْ** They went forth to their places of herbage, or pasture, and of water. (A.) — See also art. **مَصْر**.

مَصِيرَة: see **صَبْر**, first sentence.

صيف

1. **النَّخْلَة**, [aor. **تَمِصُ**], *The palm-tree bore dates which had become such as are termed صَيْف, i. e., شَيْص, (K, TA;) as also صَيْصَة, (K,) inf. n. تَصْيِص, (TA;) and اصاصت, (K,) inf. n. اصاصة, (TA;) all three on the authority of IAqr, and the first mentioned by Sgh, in the O;*

and **صَائِرَات**, from **صَيْصَة** [a dial. var. of **صَيْصَة**, i. q. **صَيْص**]. (TA.)

2: } see the preceding paragraph.
4: }

صَيْص, in the dial. of Belhārith Ibn-Kaṣb, The [bad] kind of dates called **حَشَف**; (S;) i. q. **صَيْص**; as also **صَيْصَة**; (K;) **صَيْص** and **صَيْصَة** being dial. vars. of **شَيْص** and **شَيْصَة**. (S.)

صَيْصَة: see **صَيْصَة**, throughout.

صَيْصَة: see **صَيْص**. [It is also said to signify] *Dates without stones.* (L in art. **لَقَح**). — Also *The pip of a colocynth that have no hearts, (AHn, S, K,) being husks only; (AHn;) to which a poet likens ticks that have been long left in a desolate place: (AHn, S;) and so, accord. to some, of anything, such as the melon and the cucumber and the like. (AHn.)*

صَيْصَة, (S, IB, O,) or **صَيْصَة**, (K,) thus in all the copies of the K, but it is a mistake, or a contracted form, (TA.) *The weaver's [implement called] شَوْكَة, with which he makes the warp and the woof even: (S, IB, K;) but IB says that its last radical letter is ي, not ص; so that it should be mentioned among the class of infirm words: (TA:) pl. صَيَاص. (S.) — Hence, (S,) The spur of the cock. (S, K.) — [Hence also,] The horn of the bull or cow, and of the gazelle: (K:) pl. as above, (TA,) signifying the horns of bulls or cows; which were sometimes fixed upon spears, instead of the iron heads: (S;) and to such horns, called by this name, conflict and faction, or sedition, (فِتْنَة), is likened in a trad., because of its grievousness: some say that the sing. is **صَيْصَة**, [as in the K,] contracted. (TA.) — And hence, (TA,) *A wooden pin, or peg, with which dates are plucked out [when they are compacted in a mass, closely adhering together, in the receptacle of woven palm-leaves, or the like, in which they are packed]: (K;) likened to the horn of a bull or cow: in this sense, the word is written صَيْصَة: and a certain poet changes it to صَيْصَج. (TA.) — [Hence also,] Anything with which one defends himself: pl. as above, (K,) [in the CK erroneously written صَيَاص, as though it had the article ال prefixed to it, or were itself prefixed to another noun, for otherwise it is written and pronounced] with the [final] ي elided. (TA.) — [Hence also,] A fortress: (K:) pl. in this sense as above. (S, TA.) — [Hence also,] A pastor who manages [and protects] well his herds or flocks: (AA, K;) in this sense also written **صَيْصَة**. (AA, as in the TA.)**

صيع

1. **صَعَت**, aor. **أَصَيْع**, inf. n. **صَيْع**: see 1 in art. **صوع**, in three places.

4. **إِصَاعُ الْفَتَر**: see 1, in art. **صوع**, latter half.

5. **تَصْيِيع**: see 5 in art. **صوع**, last sentence. — Also, said of water, *It was, or became, in a state of commotion upon the surface of the ground:*

(IDrd, O, K, TA:) but **تَصْيِيع** is more approved [in this sense, or as meaning "it ran upon the surface of the ground," as expl. in art. **سَع**]. (TA.)

7. **انصاع**: see art. **صوع**. It belongs to this art. and to art. **صوع**. (K.)

أَصَيْع [an epithet mentioned, but not expl., in the O and TA: it seems to be from **صَعَت** "I dispersed it, or scattered it;" and hence to be syn. with **أَسَيْع**, signifying *In a state of commotion, or of exceeding commotion*]. Rubeh says,

فَظَلَّ يَكْسُوها الْغُبَارَ الْأَصَيْعَا

[app. meaning *And he passed the day enveloping her, or it, or them, in the dust in a state of commotion, or of exceeding commotion*]. (O, TA.)

صيع

2. **تَصْيِيع**, (ISH, O, K,) inf. n. **تَصْيِيع**, (K,) *He soaked his food in sauce, or seasoning: (ISH, O, K;) and صَيْعَهُ بِالسَّمْنِ He soaked it with clarified butter. (ISH, O.)* [صَبَغَهُ has a similar meaning, and is better known.]

صَيْعَة and other words in which ي is substituted for و, see in art. **صوع**.

صيف

1. **صَاف**, (S, M, O, Mṣb, K,) aor. **يَصِيف**, inf. n. **صَيْف**, (TA,) *He, or it, (a company of men, M, Mṣb,) remained, stayed, dwelt, or abode, (S, M, O, Mṣb, K,) during the [season called] صَيْف, (S, O,) or during his, or their, صَيْف, (O, Mṣb,) or during a صَيْف, (K,) به in it, (S, M, O, K,) i. e. in a place; (S, M, O;) as also اصطاف, (S, O, K, TA,) and تصيف; (S, O, K, TA;) and اصَيْفٌ is like صَيْفٌ [probably a mis-transcription for تَصْيِيف, of which اصَيْف is a var., and of which, together with one of this var., an ex. will be found in what follows]: (TA:) you say, صَيْفٌ بِمَكَانٍ كَذَا [I remained during the صَيْف in such a place], and in like manner صَيْفَتُهُ, and تَصْيِيفَتُهُ, and صَيْفَتُهُ [probably a mis-transcription for اصَيْفَتُهُ, as seems to be indicated by what here follows]: (M:) a Hudhalee says,*

تَصْيِيفْتُ نَعْمَانَ وَاصَيْفْتُ

[I remained during the صَيْف in Naṣmān, and she remained during the صَيْف]. (M, TA.) — And **صَيْفَتِ الْأَرْضُ**, (S, M, O, K,) a verb of the class of غَنَى, (K,) originally **صَيْفَتِ**, (TA,) *The land was rained upon by the rain of the [season called] صَيْف. (S, M, O.)* And **صَيْفَنَا**, of the measure **رُبْعَنَا** and **خَرْقَنَا** like **فَعْلَنَا**, *We were rained upon by the rain of the صَيْف: (S;) and in like manner صَيْفَنَا. (M, TA.)* — **صَافُ الشَّيْءِ**, (S, M, O, Mṣb, K,) aor. **يَصِيف**, (S, O, K,) inf. n. **صَيْف**, (S, M, O, Mṣb, K,) and **صَيْفُونَة**, (S, M, O) and **مَصِيف**, (M,) *The arrow turned aside from the butt: (S, M, O, Mṣb, K;) a dial. var. of صَاف having for its aor. يَصُوف and*

inf. n. صَوْفٍ. (O, Mṣb, *K.) — And صَافَ النُّحْلُ *The stallion-camel turned away from covering the female that he had covered.* (M.)

2. صَيْفِي It (a thing, S, O, K) *sufficed me for my [season termed] صَيْفَة, (S, O, K,) or for my صَيْف: (Mṣb:) by the "thing" here spoken of is meant food, or a garment, or some other thing.* (TA.) — See also 1, in three places.

3. صَيَاةً عَامَلَهُ مَصَايِفَةً (S, M, O, Mṣb, K) and صَيَاةً (Lḥ, M) is from الصَيْفُ, (M, O, Mṣb,) like مُشَاهَرَةً (S, O, Mṣb, K) from الشُّهُورُ, (O, Mṣb,) and مُعَاوَمَةً (S, O) from الْعَامُ, (O,) i. e. [He made an engagement, or a contract, with him for work or the like] for the days of the صَيْف. (S.) And in like manner, اسْتَأْجَرَهُ مَصَايِفَةً and صَيَاةً [He hired him, or took him as a hired man or hireling, for the period of the صَيْف]. (M.)

4. اصْأَفُوا They entered the [season called] صَيْف: (S, M, O, Mṣb, K:) like أَشْتَوْا meaning "They entered the [season called] شَتَاء." (TA.) — And اصْأَفَتْ She (a camel) brought forth in the صَيْف. (M.) — [Hence,] اصْأَفَ said of a man, † He had offspring born to him [in the summer of his age, i. e.] when he was old, or advanced in age: (S, M, O, K, TA:) or he had no offspring born to him until he was advanced in age, or old. (L, TA.) And † He abstained from women while a young man, and then married when old, or advanced in age. (M, TA.) — اصْأَفَ اللَّهُ عَنِّي شَرًّا God turned away, or may God turn away, from me the evil, or mischief, of such a one: (S, O, K:*) belonging to this art. and to art. صَوْف. (O, TA.)

5. تَصَيَّفَ, and its var. اِصْيَفَ: see 1, first sentence, in four places.

6: see 1, first sentence.

صَوْف: see صَائِفٌ — and see also art. صَوْف.

صَيْف as signifying A certain portion of the year is said by ISk to be fem.: (TA, voce شَتَاء; q. v.:) [but by others I find it treated as masc.:] the صَيْف as meaning one of the seasons is well known: (M:) Lth says, it is one of the quarters of the year; and is applied by the vulgar to a half of the year [i. e. to the half-year commencing at the vernal equinox; the other half-year being called by them the شَتَاء]: Az says, it is, with the Arabs, the division which the vulgar in *EL-Irdak* and *Khurdsan* call the ربيع [i. e. the spring]; it consists of three months; and the division that next follows it is with the Arabs the قَيْظ; and in it is the جُمُرَة [q. v.] of the قَيْظ; then, after this, is the division called the خَرِيف; and then, after this, the division called the شَتَاء: (TA:) [i. e.] it is the quarter of the year vulgarly called the ربيع, commencing when the sun enters Aries: but is applied by the vulgar to the قَيْظ, which is the [summer, i. e.] the quarter commencing when the sun enters Cancer: (Mṣb in art. زَمَن; q. v.:) [F says,] the صَيْف is the قَيْظ [i. e. summer, or the hot season]; or [the season] after the ربيع: (K:) and [Sgh says,] the صَيْف is one of the divisions

of the year; which is after the ربيع: (O:) [but unless this explanation in the O denote only a vulgar meaning, and the latter of the two explanations in the K be virtually a repetition, we must suppose that, in each of them, by the ربيع is meant the season of rain thus termed, which ends in March: (see the latter of the two tables which I have inserted voce زَمَن:) most probably, I think, both have been faultily transcribed from what here follows; for the S is largely copied in the O, and the S and O are among the principal sources of the K, which generally follows the O when it differs (rightly or wrongly) from the S:] the صَيْف is one of the divisions of the year; which is after [that called] الربيع الأول and before [that called] القَيْظ: (S:) [this admits of two renderings, both of which are correct; namely, the quarter after the season of two months called الربيع الأول (which ends in March) and before the quarter called القَيْظ (which is summer); and also the season of two months after that called الربيع الأول and before the similar season called القَيْظ: (see the former of the two tables to which I have referred above:) but probably the latter only was meant by him who first gave this explanation:] the pl. is أَصْيَافُ (M, O, K) and صَيُوف: (M, Mṣb:) صَيْفَة is a more particular term [app. meaning A single صَيْف; (see 2;)] it is like شَتَوَة [q. v.]; (O, K:) and its pl. is صَيَاف, like بَدَر pl. of بَدْرَة. (Fr, O, K.) الصَيْفُ صَيِّفَتِ is a saying expl. in art. ضِع [q. v.]. (O, K.) — الصَيْفُ also signifies The rain that comes in the [season called] صَيْف; (S, O, Mṣb, K:) [see, again, the second of the tables to which I have referred above, and see also نُؤ;] and (O, K) so صَيِّف; (M, O, K:) also signifying the herbage thereof: (M:) or, (K,) accord. to Lth, (O,) the latter signifies the rain that falls after the division [a mistake for the rain] called the ربيع: (O, K:) and so the former; (K:) and it is also called الصَيْفِي; (O, K:) which likewise signifies the herbage thereof. (TA.) Hence the prov., relating to the completing of the performance of a needful affair, تَمَامُ الرِّبْعِ الصَّيْفِ [The completion of the rain called the ربيع is that called the صَيْف]: for the rain called the ربيع is the first rain, and the صَيْف is that which is [next] after it. (TA.) — آيَةُ الصَّيْفِ is [A verse] in the end (أَخِر) of سُورَةُ النَّسَاءِ [the 4th chapter of the Kur-an, but which verse I know not], mentioned in a tradition. (TA.) — Also The female of the بَوْم [or owl]. (Kr, M.)

صَيْفَة: see the next preceding paragraph, latter half.

صَيْفِي A thing of, or belonging to, the [season called] صَيْف. (S, O.) — A young camel born in the صَيْف. (M.) [And in like manner a sheep or goat: see صَفْرِي.] — And [hence,] † A son born to a father [in the summer of his age, i. e.] old, or advanced in age. (S, M, O.) [See an ex. in a verse cited voce رِبْعِي.] — See also صَيْف,

near the end of the paragraph. — صَيْفِيَة [used as a subst., or as an epithet in which the quality of a subst. is predominant, for صَيْفِيَة,] and صَائِفَة signify The مِيرَة [or provision of corn &c.] in the first part of the صَيْف [here meaning spring]; i. e. the second مِيرَة; for the first of the مِير is the رِبْعِيَة, then the صَيْفِيَة, then the دَفْنِيَة, and then the رَمَضِيَة: (M:) or the صَائِفَة of a people is their مِيرَة in the صَيْف. (S, O, K.) [See مِيرَة.] — صَيْفِيَة is also applied to The latter, or last, season of the bringing forth of camels; so in an explanation of مَبْع in the S and TA.]

صَيْفِيَة [fem. of صَيْفِي: and also used as a subst., or as an epithet in which the quality of a subst. is predominant: see the latter word].

صَائِف is used as an imitative sequent in the phrase صَائِف صَائِف, (S, O, K,) meaning A warm, or hot, [spring or] summer: (PṢ:) a phrase like يَوْمٌ صَائِفٌ &c. (S, O.) And one says يَوْمٌ صَائِفٌ, (S, M, O, Mṣb, K,) meaning A hot day; (O, K:) and يَوْمٌ صَائِفٌ (S, O, K) was sometimes said, meaning صَائِف; like يَوْمٌ رَاحٍ [as meaning رَائِح]: (S:) and لَيْلَةٌ صَائِفَةٌ [a hot night]. (S, O, Mṣb.) — And مَطَرٌ صَائِفٌ [app. Rain coming in the صَيْف, meaning spring; as also مُصَيِّف, occurring in a verse cited voce رَسَم, q. v.]. (M.) See also صَائِف in art. صَفو.

صَائِفَة [fem. of صَائِف, q. v. — Also, as a subst.,] A warring, or warring and plundering, expedition in the صَيْف [i. e. either spring or summer]: (M, Mgh, and Ham p. 239:) pl. صَوَائِف. (Mgh, and Ham ib.) And [particularly] (Mgh) A warring, or warring and plundering, expedition against the Greeks (الرُّوم): because they [i. e. the Arabs] used to go on expeditions of this kind in the صَيْف, (S, Mgh, O, K,) and to return in the winter, (Mgh,) on account of the cold and snow. (S, O, K.) And they said, وَلَيْ فُلَانٌ وَلَيْ صَائِفَةٌ, meaning Such a one was commander of the army going on a warring, or warring and plundering, expedition in the صَيْف: (Ham ubi suprâ:) [but Mṣr says,] he who explains صَائِفَة as meaning the place [of], or the army [engaged in, such an expedition], errs: [adding that the Ḥanāfee Imām Moḥammad has used the phrase الصَوَائِفُ وَنَحْوُهَا مِنَ الْعَسَاكِرِ الْعَظَامِ either by surmise or by extension of the [proper] meaning. (Mgh.) — See also صَيْفِي, in two places. — Also The time, or season of the صَيْف. (M, TA.)

الصَّيْف: see صَيْف, last quarter of the paragraph.

صَيْفَة, originally صَيُوفَة: see art. صَوْف.

مَصَيِّف A place of remaining, staying, dwelling, or abiding, during the [season called] صَيْف; (S, O, TA:) as also مُصْطَافٌ (S, K, TA) and مُتَصَيِّف: (TA:) and a time thereof: (Sb, M, TA:) pl. مَصَايِف. (Mṣb.) — And A place in which dates are dried in the [season called] صَيْف.

(Har p. 165.) — [Also part. n. of the verb in the phrase *صَيْفَتِ الْأَرْضُ*:] you say *أَرْضٌ مَصِيفَةٌ* and *مُصِيفَةٌ* Land *rained upon by the rain of the [season called] صَيْف*. (S, M, O, K.) — Also, applied to a channel in which water flows, *Winding, or tortuous*: (S, M:) from *صَاف*, like *مَضِيقٌ* from *ضَاق*. (S.) [See an ex. in a verse cited voce *كَرَّة*: and see also *مُصِيفٌ*.]

مُصِيفٌ: see *صَائِفٌ*. — Also, (M, O, K,) and *مُصِيفَةٌ*, (O, K,) [in the CK, erroneously, *مُصِيفٌ* and *مُصِيفَةٌ*,] and *مُصِيفٌ*, (M, O, K,) applied to a she-camel, (M, O, K,) *That has brought forth in the [season called] صَيْف*: (M, L, TA:) or *having with her her young one*: (O, K, TA:) pl. of the last *مُصَائِفٌ*. (TA in art. *جَر*.) — And [hence,] the first, † A man *having a child born to him [in the summer of his age, i. e.] when he is old, or advanced in age*. (TA.)

مُصِيفٌ, applied to land (*أَرْضٌ*), *Having in it abundance of the rain of the [season called] صَيْف*. (O, K.) — And, so applied, *Late in producing herbage*. (O, K.) — See also *مُصِيفٌ*. — [Hence,] † A man *who does not take a wife until he has whiteness in the hair of his head mixed with the blackness thereof*. (O, K.)

مُصِيفَةٌ: }
مُصِيفٌ: } see *مُصِيفٌ*.
مُصِيفٌ: }

صيك

1. *صَاكَ بِهِ*, aor. *يَصِيكُ*, inf. n. *صَيْكٌ*: see 1 in art. *صوك*.

3. *يُصَايِكُنِي ظِلٌّ يُصَايِكُنِي مِنْذُ الْيَوْمِ* a dial. var. of *يُصَايِكُنِي*. (TA in art. *صوك*. See 3 in art. *صَاكَ*.)

صيل

1. *صَالَ*, aor. *يَصِيلُ*, i. q. *صَال* having for its aor. *يَصُولُ*, (Ibn-'Abbād, O, K,) i. e. *He (a man) leaped or sprang* [&c.]. (Ibn-'Abbād, O.) — *صِيلٌ لَهُمْ كَذَا*, (S and K in art. *صول*), or *لَهُ*, (Ibn-'Abbād and O and K in the present art.) *Such a thing was appointed, or ordained, or prepared, for them, or for him*. (Ibn-'Abbād, S, O, K.) This is its proper place. (TA.)

صِيْلَةٌ The *knot of the عَذَبَةُ* [i. e. of the end, or of the suspensory thong, of a whip]. (S and K in art. *صول*, and O in the present art.)

صِبَالٌ and *صِبَالَةٌ*: see art. *صول*.

Quasi صير

صَائِرٌ and *صَائِرٌ* and *صَائِرٌ* and *صَائِرٌ* pls. of *صَائِرٌ*, expl. in art. *صوم*.

صين

صِيْنَةٌ [originally *صَوْنَةٌ*]: see art. *صون*.

صِيْنِيٌّ *Of, or relating to, الصين* [i. e. China]. (TA.) [Hence,] *أَوَانٌ صِيْنِيٌّ*, (K, TA,) and [the pl.] *صَوَانِيٌّ*, (S,) *Vessels of الصين*, (S, K, TA,) made in the country thus called [i. e. China]. (TA.)

صِيْنِيْنٌ A certain drug, [said to be] well known. (TA.) [But what it is I have been unable to learn.]

صِيَانٌ and *صِيَانَةٌ* inf. n. of *صَانَ* expl. in art. *صون*. — The former, of which *صِيَانٌ* and *صِيَانٌ* are said to be vars., is also syn. with *صَوَانٌ*, likewise expl. in art. *صون*.

صِيْنٌ: see art. *صون*.

END OF THE FOURTH PART OF BOOK I.*

* This PART of BOOK I. has been twice printed, the whole of the first impression except one copy having been accidentally destroyed, by fire. Hence its publication has necessarily been very long delayed.